

**The Life of Moses**  
**by Gregory of Nyssa**

(one of two)

**Introductory Notes**

This document is a series of notations on an important treatise from the fourth century dealing with Christian virtue and perfection. It is done primarily as a kind of meditation and secondarily as an aide to obtain a fuller understanding of the **Life of Moses** read in the spirit of *lectio divina*. That means the material offered here attempts to keep in line with Gregory of Nyssa's intent to read his **Life** not as document, however interesting that may be, but as an aide of bringing us into direct contact with the living God. Gregory wrote in Greek which means that his treatise has many subtle innuendoes which escape translation. Because this nuances the text in infinite ways, I decided to insert within brackets important transliterated words and phrases from the Greek original. Originally this constituted the first phase. The second phase consisted in inserting brief explanations with regard to the same key words and phrases. Considerable attention has been paid to Gregory's use of prepositions, free standing as well as prefixed to nouns and verbs. Even though they occur repeatedly, it is important, even crucial, to note their use in order to see how they govern the word, phrase and ultimately a fuller understanding of the text at hand. The effect is difficult to render in any translation and sometimes comes off awkwardly. Not only that, many prepositions occur frequently in a given sentence and are repeated often. You could say that an examination of these prepositions was the original driving force behind composing this document, prepositions which are free-standing and prefaced to nouns and verbs. Not every line of the text is commented upon, only those which I deemed helpful for understanding how Gregory of Nyssa talks about our relationship with the divine.

The original Greek version of the **Life** has the subtitle, "Concerning perfection according to virtue" which gives an indication of what the treatise is all about. Two translations are available, English and French: **Gregory of Nyssa: The Life of Moses** (Classics of Western Spirituality, New York, 1987) and **La Vie de Moïse** (Sources Chrétiennes, Paris, 2000). The document at hand should be read with both texts in hand. As for the English translation of sentences below, on occasion it is occasionally awkward, but this is deliberate in order to retain a sense of the original Greek. As you move further into the text, you will find more references, that is, in a backwards direction. The purpose is to enable a search both forward and backward for appreciating the use of similar or related terms. Often in a given sentence or paragraph Gregory will use frequently a word such as virtue (*arete*). In that instance, the word will not be noted, for example, at the beginning of the paragraph or sentence. Besides, one can do a forward and backward search of the English term; if a different Greek word for virtue appeared, it would be noted. On occasion, words with prepositions will be noted as well that they may be compared.

As to words which have prepositions prefaced to them (usually verbs), the verbal root will be given along with the preposition. For example, cf. *katanoeo* as found in H-3e. Future references of this verb will be presented as *kata + noeo*; the last reference to the verbal root *noeo* will be indicated. This does not apply to the preposition.

The numbering of sentences according to each paragraph corresponds to that in the English translation which differs somewhat from the Greek and French. The alphabetical listing of sentences (lower case, bold) are a personal device, that is, they are designed to set off the sentences under examination as well to allow for a more accurate search. The letter "a" is not given but assumed as coming first along with the paragraph number. These alphabetical listings are not found within the Greek original nor within the English and French translations. On occasion, the personal pronoun "he" begins a sentence or part of a sentence. It refers to Moses unless otherwise indicated.

**The Life of Moses** is divided into two sections: Book I ('History of Moses;' it consists of 77 paragraphs, the Prologue itself containing 15 paragraphs) and Book II ('Contemplation on the Life of Moses;' the bulk of the **Life** which consists of 321 paragraphs). As for the references within brackets, those which are found in Book I

are prefaced with the capital letter H (for History of Moses) so as to distinguish between the two books and for more accurate searching for references. It should be noted that throughout Book I the letter “H” occurs very frequently. Reason: this is the beginning of the Life when most if not all references pertain to Book I.

A total of ten files are posted which include both Books I and II.

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### Book One (paragraphs 1-77)

1. Spectators [*philotheamones*: *phileo*, to love & *theamai*, to look on] of equestrian events, when they see their favorites engaged in the struggle [*agon*, contest] of the course.

*Phileo* is the verbal root meaning to regard with affection or to have as a friend. The other verbal root is *theamai*, to look on or gaze as a public event. The object of vision here is a contest which can be a physical or mental struggle.

-b Horses are eager to run [*spoudazo*: to be busy, zealous].

-c You taking part [*enagonizomi*: to contend among others] praiseworthy [*kalos*, adverb: beautifully] in the arena of virtue [*arete*, with *kata*] with respect to the divine course [*dromos*: race course].

The verbal root for *agon* as in #a, the preposition *en* (in) indicating full involvement, here in the sense of participating in beauty as intimated by the adverb *kalos* (beautifully). The *agon* (verb is used signifying intense competition) is with respect to *arete*, in accord with (*kata*), the best aspect of anything and is a kind of race course, *dromos*.

-d And to [*pros*] the prize [*brabeion*] of the calling above [*klesis*, with *ano*].

*Pros* or in the direction towards-which with respect to a New Testament word derived from *brabeus*, a judge who assigns prizes at games. Such movement suggests listening to a call from above. It intimates Phl 3:14: “I press on toward (*pros*) the goal for the prize of the upward call of God in Christ Jesus.”

-e I excite [*hupophoneo*: *hupo* + *phoneo*, to produce a sound] and exhort [*epispeudo*: to urge on, hasten] you by directing earnestly [*sunteino*: to stretch together; a stretching done in conjunction with other persons] with nimble [*kouphos*] leaps [*alma*] and to increase [*epiteino*: to stretch out, be strained; an intensified form of *teino*, *epi* or upon; *sunteino*: cf. e] by zeal [*spoude*: cf. *te* for *epispeudo*] your speed [*tachos*].

*Phoneo*: to cry aloud, here intensified by the preposition *hupo* or above. Three examples of verbs showing intensification by prepositions prefixed to them: *spoudazo*, to be eager for something and the preposition *epi* (upon); *teino* or to extend with *sun* (with) and another example of *teino* with *epi* (upon).

-f I make these not with an irrational [*alogos*: *a* + *logos* or word] impulse [*epithumia*: *epi* or upon + *thumia* or desire, longing] but to make agreeable [*charizomai*: to say or do something agreeable] according to pleasure [*hedone*, with *kata*: delight, lust; usually has negative overtones] with respect to a beloved [*agapetos*: from *agape*] child.

Without (*a*) *logos* or rational principle which renders what one *desires*: *epithumia*, a longing intensified by the preposition *epi* or upon. *Hedone* or pleasure has more negative overtones (for example, lust) compared with the more spiritual *epithumia*. Here the preposition *kata* or according to is used or with respect to a child which is the object of *agape*, *agapetos*.

2. To give some counsel [*hupotheke*: (*hupo* + *tithemi*, to place): suggestion] with regard to the perfect life [*bios*: manner of living, with *teleios*: having reached an end, completion].

*Hupothete* or a placing under with respect to a life, *bios* meaning not animal life but a manner of living which here is perfect, having the end of the Christian *bios* in mind, *teleios* being synonymous with completion. Such placing-under suggests a more intimate way of imparting advice.

-b the example [*hupodeigma*: token, mark, pattern] of obedience [*eupeitheia*: *eu* or well + *peitho*: to persuade] might be profitable [*achresos*, with *ouk* or not: *a* + *chrestos*: auspicious] for you.

Another example of a noun with the preposition *hupo* prefaced to it, *deigma*. The sense is of a pattern which is from under (*hupo*) and therefore of greater significance than a regular *deigma*. This noun is used with respect to obedience, better, a persuasion which is favorable (-*eu*), not coerced.

-c Appointed [*taxis*: row, order] as fathers over such souls [*psuche*].

*Taxis* means a setting in order, often a numerical one, with respect to some kind of hierarchy, the one at hand being *psuche*.

-d To a willing [*ekouios*] obedience [*hupakoe*: *hupo* or under + *akoe*, listening], that the correct duty [*katorthoma*: success, virtuous action; as setting aright in accord or *kata* something] of obedience [*eupetheia*: cf. #b] be established [*kratuno*: to strengthen, govern] in you.

Compare *hupakoe* or a listening-under (*hupo*) associated with the New Testament with that of *eupetheia* here and in #b, a persuasion. The purpose: to strengthen in the sense of governing properly the *katorthoma* or setting aright in accord with (*kata*) the second form of obedience in this sentence.

3. God being the guide [*kathegeomai*: *kata* + *hegemon*, one who leads] for our treatise [*logos*: cf. H-2f].

*Kathegomai*: a going before, leading the way or explaining in accord with (*kata*) the text at hand, the *logos* of Gregory which pertains to Moses.

-b You have requested [*epizeteo* (*epi* + *zeteo*, to seek): to seek after] to depict [*hupographo*: to write under, implying giving a more detailed description] in general what is the perfect life [*teleios* + *bios*: for both, cf. H-2a; i.e., a life which tends towards its divine end or *telos*].

The preposition *epi* (upon) prefaced to *zeteo* suggests a more intense form of seeking, here with regard to depicting or writing-under (*hupo*) about the manner of life (*bios*) which is perfect.

-c It was clear you were looking [*blepo*] to find [*heurisko*] in my word [*logos*: cf. H-3a] that which you had been eager for [*spoudazo*: cf. #1e as exhort].

Although the *logos* at hand may apply to Gregory, it has a larger connection, namely, the *Logos* of God who inspires him to write. The person asking Gregory has an eagerness (*spoude*: cf. H-1e) to share in this same connection.

-d To find [*metaphero* (*meta* + *phero*, to bear, carry): to move to a different place] in your own life [*bios*: cf. H-3b] that which is disclosed [*menuo*: to reveal, indicate, be informed] by my word [*logos*: cf. H-3c].

*Metaphero* seems more than just finding but a carrying-over (*meta*) within one's *bios* of that which Gregory's *logos* both pronounces and reveals, *menuo*.

-e It is beyond my capacity [*dunamis*: might, strength] to embrace [*perilambano* (*peri* + *lambano*, to take, receive): to receive, to embrace] perfection [*teleiotes*: cf. *telos*, H-3b] here and to show [*deiknumi*: to set before one] in my life the perceptions [*katanoeo* (*kata* + *noeo*, to understand): to observe well, to understand].

*Dunamis*: here beyond Gregory's faculty or authority to receive-around (*peri*) perfection or that which pertains both to life here and after death. The same applies with his inability to point out (*deiknumi*) perceptions or those things perceived (*noeo*) by the mind (*nous*) in accord with (*kata*) a specific order. The verb *noeo* suggests perceiving by the eyes, to take notice.

-f Many great persons, advanced in virtue [*arete*, with *kata*: cf. H-1b], will acknowledge [*homologeō*: to agree with, confess] that such a thing is beyond their capacity [*anephiktos*: unattainable].

*Homologeō*: to express oneself (root of *logos*) not in isolation but as witness along with (*homoios*, like, similar) someone or something greater than oneself. That which is at issue here is something beyond one's capacity, the verbal root being *ephiemi*, to set on, give oneself up to.

4. I will present [*paristemi*: to set before; *para* or around, about & *histemi*: to stand] to you more clearly [*saphes*: plain, distinct] what I think [*boulomai*: to will, wish].

This presenting is more than what Gregory wishes to communicate but a setting around (*peri*) his listener those elements in his message.

5. The perfection [*teleiotes*: cf. H-3e] of all things which is subject to measurement [*metreo*] by the senses [*aisthesis*: the perception of a thing] is defined [*horizo*: to divide or separate from, make a boundary & *dialambano* (*dia* + *lambano*, cf. H-3e): to grasp, lay hold of separately] by certain determined limits [*peras*: end, boundary].

*Teleiotes* here is with reference to things subject to measurement by the senses or our faculties for perception of concrete objects. Such perfection or the end toward which something is tending, in turn, has bounds...*horizo*...which have been received (*lambano*) perhaps incrementally or in a series of intervals which is what the preposition *dia* intimates. This incremental growth may be with *peras* or boundary implies. It also means an accomplishment not unlike *teleiotes*.

-b All quantitative measure in effect supposes [*emperiecho*: to encompass, surround; *em* or *en* for in & *peri* or

around & *echo*, to have] certain defined limits [*horos*: cf. *horizo* in #a].

Making an act of supposition or guessing is like surrounding the object of inquiry. Here the verb is prefaced with two prepositions, in and around, or that which lies inside and that which lies outside.

-c Perfection [*to teleios*: cf. H-3b as perfect] consists in the fact that it has a beginning [*archo*: to begin, rule] and end [*katalexis*: termination, final syllable; *kata* or according to & *lexis* or a portion].

Here the verb *archo* is used for beginning which also implies a governing principle. A noun is used for termination or a portion in accord with (*kata*) a given order. Such is one definition of perfection, the end of all things, by Gregory of Nyssa.

-d We have learned from the Apostle that with regard to virtue [*arete*: cf. H-3f], perfection [*teleiotes*: cf. 56a] does not have a limit [*horos*: cf. #b] which is its one limit of perfection.

*Arete* differs from physical objects, not mentioned here but implied, as not having a limit to perfection.

-e That Apostle whose understanding [*dianoia* (*dia* + *nous*, cf. H-3e): thought, intention, purpose; *dia* or through & *nous* or mind. Thus *dianoia* suggests a thinking or purposing through] was lofty and divine and always running (the course) of virtue [*arete*: cf. H-5d, with *dia*], never quit stretching out [*epekteino*: to extend; *epi* or upon & *ek* or out & *teino* as in H-1e] to what was before him. This verse intimates Phl 3.13: "One thing I do, forgetting what lies behind and straining forward to what lies ahead."

Here the faculty of one's *nous* or ability to perceive through (*dia*) things runs through (*dia* again) *arete*'s course. *Dianoia* always extended (*teino*) itself both upon (*epi*) and *ek* (from) with regard to what lay before him.

-f Stopping [*stasis*: standing] in the race [*dromos*: cf. H-1c as course] was not safe [*asphales*: not liable to fall] for him (St. Paul).

The race consists in attaining Jesus Christ where stopping in one's *epekteino* (cf. #a) proves fatal.

-g No good [*agathos*] has a limit [*horos*: cf. H-5d] in its own nature [*phusis*: constitution, condition of a person] but is limited [*horizo*: cf. H-5b as limits] by the presence [*parathesis*: (*para* + *tithemi*, cf. H-2a with *hupo* prefaced to verb): juxtaposition] of what is opposite [*enantios*] to it.

Here the good's own *phusis* lacks limitation or boundary by the setting beside (*para*) or next to it of what is opposite to it.

-h Everything that is good [*agathos*: cf. #g] comes to an end [*telos*: cf. H-3b] with all those things perceived [*noeo*: cf. 3e & *nous* in H-5e from which it is derived] as opposite [*enantios*: cf. H-5g] to the good.

Here the *telos* of that which is good comes with perception or the exercise of one's *nous* through *noeo* with regard to those things opposite to the good.

**6** Just as the end [*telos*: cf. H-3b] of life is the beginning [*arche*: to rule, be first; cf. H-5c for verbal root *archo*] of death, thus coming to a stop [*stasis*: cf. H-5f as stopping] in the course [*dromos*: cf. H-5f as race] of virtue [*arete*, with *kata* or according to: cf. H-5e] is the beginning of the course of evil [*kakia*, with *kata* or according to: evil].

Life is presented here as a *dromos* or race course relative to virtue and has a beginning and end. As noted earlier, *arche* implies governance and direction towards and end, *telos*. The preposition *kata* with *arete* is intended to show that *arete* advances according to a given pattern. To stop in this course is equivalent to taking up the course of evil which also means a defect, usually of the moral kind.

-b Therefore our remarks [*logos*: cf. H-3d as word] were not false with regard to the impossibility [*amechanos*: without (*a*) means, resources; *mechane*: an instrument, device] of grasping [*perilepsis* (*peri* or around & *lambano* as in H-5a): comprehension, inclusion] virtue [*arete*, with *epi*], for it was demonstrated [*deiknumi*: cf. H-3e as to show] that what is determined [*dialambano*: cf. H-5a as defined] by boundaries [*peras*: cf. H-5a as limits] is not virtue [*arete*: cf. H-6a].

*Perlepsis*: literally, a receiving-around (*peri*) which shows the (supposed) full grasp of *arete*. The verbal root *lambano* is used again with the preposition *dia* (through) prefaced to it, literally, a receiving-through used with respect to boundaries. This verb is equally forceful yet does not apply to virtue.

-c It is impossible for those who follow after [*methiemi* (*meta* or with & *hiemi*, to send forth, throw): to let go, leave] the life [*bios*: cf. H-3d] according to virtue [*arete*, with *kata*: cf. 6a] to reach [*epibaino* (*epi* + *baino*, to go) perfection [*teleiotes*: cf. H-5d].

*Methiemi*: implies a relinquishment or surrender, here with respect to a mode of life or *bios kata* virtue or in accord with it. Despite surrender to it, we cannot attain or go-upon (*epi*) perfection or that which characterizes the end of Christian life, also equivalent to *bios*.

7. Primarily and correctly [*kurios*: like a lord, master], the Divinity [*to Theion*] himself is the good [*agathos*: cf. H-5g; with definite article, *agathon*], for his very nature [*phusis*: cf. H-5g] is goodness [*agathotes*] itself.

-b Such he is understood [*noeo*: cf. H-5h as perceived] by nature [*phusis*: cf. H-7a] and so he is as well as being named.

-c Because it has been shown [*deiknumi*: cf. H-6b as demonstrated] that there is no limit [*horos*: cf. H-5g] to virtue [*arete*: cf. H-6c] but evil [*kakia*: cf. H-6a].

Evil is the only *horos* or limit to *arete*, this word also implying a rule or standard of measurement.

-d and that the Divine [*to Theion*: cf. H-7a] does not include [*aparadektos*: inadmissible; *a* + *para* + *deiknumi*: cf. H-7c as shown] an opposite [*enantios*: cf. H-5h], the divine nature [*phusis*: cf. H-7b] is understood [*katalambano* (*kata* + *lambano*: cf. H-6b): to seize, lay hold of] as being without limit [*aoristos*: *a* + *horos*: cf. H-7c as limit] and infinite [*aperatotos*: *a* + *perao*: not to be passed].

Here the Divine does not show (*deiknumi*) anything opposite to it, the preposition *para* suggesting that it does not have this opposite beside or in its company. Next Gregory speaks of the divine nature or *phusis* is received (*lambano*) according to (*kata*) that which lacks limit and is infinite, that which cannot be passed or crossed and hence, infinite.

-e The person who goes after [*methiemi*: cf. H-6c as follow after] true [*alethes*:] virtue participates in [*metecho*: to have with] nothing except God who is absolute [*panteles*: *pan* + *telos*: cf. H-6a; literally, “all or full end”] virtue.

True or *alethes* literally means that which is unconcealed (*a* + *lethes*) and pertains to virtue, implying that *arete* is self-evident. Note two uses of the preposition *meta* (with, after): the verbal root *hiemi* or to send forth and *echo* or to have, to have-with.

-f Since, therefore, those persons who know [*gignosko*: to learn, distinguish] what is good [*kalos*: more specifically, beauty] by nature [*phusis*: cf. H-7d] long [*epithumetos*, adjective (*epi* + *thumos*) to participate [*metousia* (*meta* + *ousia*, being): literally, a being-with] in it because this good is limitless [*horos*: cf. H-7d; literally, has no limit].

Here the good/beautiful (*kalos* being interchangeable) is the object of a desire-upon, a *thumos* (root to the noun) which is upon or *epi*, that is, the object of intense longing. This is done by being with or having its being (*ousia*) with (*meta*) this object of desire. Furthermore, this desire-upon lacks any limitations.

-g the desire [*epithumia*: cf. 1f] of the person participating [*metecho*: cf. H-7e] in it by necessity lacks a place [*stasis*: cf. H-6a] to stop yet stretches forth with [*sumparateino* (*sum* or *sun* + *para* + *teino*): cf. H-5e as *epekteino*] that which has no limit [*aoristos*: cf. H-7d].

A paradox: no place to stop while at the same time stretching forward. The verb *teino* (to stretch forward) has two prepositions prefaced to it, *sum* (with) and *para* (besides). Such is what *epithumia* has as its object, a desiring-upon. This *epithumia* belongs to a person who shares in it or has-with (*meta*) the desire.

8. It is entirely impossible to reach [*tugchano*: to hit as hitting a mark] perfection [*teleios*: cf. H-5c] because as I have shown earlier, perfection [*teleiotes*: cf. H-6c] does not admit [*dialambano*: cf. H-6b] of limits [*horos*: cf. H-7f]. The only limit of virtue [*arete*: cf. H-7e] is its absence [*aoristos*: cf. H-7g as no limit].

*Tugchano*: a hitting upon with chance being implied. This is impossible concerning perfection (note use of adjective and noun, respectively) which cannot be received (*lambano*) in a thorough fashion (*dia* as prefaced to this verb).

-b Therefore how can one reach [*phthano*: to overtake, be before] the limit [*peras*: cf. H-6b; also as boundary in this sentence] which has been sought [*zeteo*: to inquire into] when he does not discover [*heurisko*] a boundary?

*Phthano*: implies something like running in course or *dromos* as in H-7a, only with the emphasis upon outstripping one's opponent and here is seen with respect to both limit and boundary, *peras* being used for both. Here Gregory posits the limit as having been sought or better, inquired into which, in turn, may suggest some distance between it and the person doing the inquiry.

9. Since generally the argument [*logos*: cf. H-6b] has demonstrated [*hupodeiknumi* (*hupo* + *deiknumi*, cf. H-7c): to show secretly] that what is sought after [*to zetoumenon*; from *zeteo*, H-8a] cannot be attained [*aleptos*: not to be laid hold of; from *a* + *lambano*, cf. H-7c], the Lord's commandment should not go unheeded [*ameleteos*: verbal adjective of *ameleo*, one must neglect] where he says “Be perfect [*teleios*: cf. H-8a] as your

heavenly Father is perfect” (Mt 5.48).

*Logos* as argument pertains to Gregory’s point of view which is related to showing-under (*hupo*), kind of like showing behind the scenes as well as revealing one’s will, with respect to the inability to grasp (*lambano*) what we seek. The quote from Mt 5.48 regarding *teleios* seems inconsistent with this yet such *teleios* ties in with Gregory’s proposition that our search is *aleptos*, not to be laid hold of in any way conceivable.

-b With regard to what is good [*kalos*: cf. H-7e] by nature [*phusis*: cf. H-7e], should those with understanding [*nous*: cf. H-5h, with the verb to have as those things perceived] be unable to attain [*tugchano*, with *me* or not: cf. H-8a as to reach] everything, by getting just a part they can obtain [*kerdos*: gain, profit] much.

The faculty of *nous* here is presented relative to the beautiful or *kalos* (i.e., the good). Despite efforts to appropriate everything, that is, *tugchano* or hit upon them all, even a part of this everything is sufficient profit, *kerdos*.

10. We must demonstrate [*epideikteon*: verbal adjective; from the verb *epi* or upon + *deiknumi*, H-9a as demonstrated] all zeal [*spoude*: cf. H-1e] so as not to fall away from [*ekpipto*, to fall out, depart; *ek* or from + *pipto*, to fall] the perfection [*teleiotes*: cf. H-8a] we can reach [*endeichomai* (*en* + *dechomai*, to receive): to take upon oneself] but acquire [*ktaomai*: to get, own] as much as we can.

*Epi* in the verbal adjective suggests a showing upon regarding *spoude* or eagerness. In this way we will not fall from (*ek*) perfection but attain or reach in (the *en* prefaced to *dechomai*) which is similar though different from *ktaomai* as appropriating as one’s own.

-b With this in mind, let us hasten [*choreo*: to make room, give way] within that we seek [*zeteo*: cf. H-9a as sought after]. For the perfection [*teleiotes*: cf. a] of human nature [*phusis*: cf. H-9b] seems to consist in its perpetual [*aei*: adverb, forever] growth [*to pleon echein*: literally, to have the more] in goodness [*kalos*: cf. H-9b].

*Choreo*: to make room so as to be freer to seek. Note that Gregory uses the verb “seems” which in Greek is the adverb *tacha*, perhaps or by chance.

11. Scripture...a good guide [*sumboulos*: from *sumbouleuo*, to advise (together, *sum* or *sun*, with] in this matter.

The verbal root *bouleuo* means to take counsel, deliberate, an action usually done with others. The preposition *sum* (with) prefaced to this verb makes the commonality between Scripture and ourselves all the stronger.

-b “Consider [*emblepo*: (*em* or *en* + *blepo*, cf. H-3c): to look in the face] Abraham your father and Sarah who gave you birth” [Is 51.2].

Such looking in with regard to Abraham and Sarah means to have appreciation of one’s biblical inheritance and thus our ancestors in the faith.

-c Indeed, Scripture warns [*diakaleuomai*: *dia* or through + *keleuo*, to exhort] us who wander [*planao*: to lead astray] outside virtue [*arete*: cf. H-8a].

The *dia* prefaced to *keleuo* is intended to counter an escape from the scrutiny or thoroughness implied by this preposition as manifested by wandering outside *arete*.

-d Put themselves back on course by a clear sign [*semeion*: signal, token]...by the example [*hupodeigma*: cf. H-2b] Scripture...may guide [*kateuthuno*: to make straight; *kata* + *eu* + *tithemi*] back into the harbor of the divine will [*thelema*: primarily a New Testament word] those who are drifting [*planao*: cf. H-11c as wander] upon the sea of life with a mind [*dianoia*: cf. H-5e as understanding] lacking a pilot [*akubernetos*].

*Semeion*: also as a sign from the gods manifest by the showing from under (the *hupo* prefaced to *hupodeigma*) or the (divine) sign of a pattern found within Scripture. This sign is to make one straight in a good fashion (*eu*), the preposition *kata* being bound up with the notion of pattern or *hupodeigma*. Here the harbor of the divine will is a haven from *planao* as found in #c, not necessarily from storm-tossed waters. *Dianoia*, usually with positive connotations, here is presented as pilotless.

12. Human nature [*phusis*: cf. H-10a] is divided into male and female, and free choice [*hairesis*: a taking] with respect to [*pros*] virtue [*arete*: cf. 11c] and evil [*kakia*: cf. H-7c] is placed [*prokeimai*: *pros* + *keimai*; here with the preposition *pros*, with respect to] before them in equal fashion.

*Phusis*: nature or the constitution of anything here is divided into the two sexes. Use of *pros* (toward-which)—is also prefaced to *keimai*, a verb also with *pros*—serves to indicate the choice one is to make between

virtue and evil.

-b Therefore for each respective sex the example [*hupodeigma*: cf. 11d] of virtue is offered [*prosdechomai*: (*pros* + *dechomai*, H-10a): to accept, receive favorably] regarding [*para*: cf. H-7e] the divine voice.

The divine voice is the source for each sex and the pattern (*hupodeigma*) of virtue. The voice is suggestive of God bringing into existence by his word the first man and woman in Genesis.

-c In order that each looking [*blepo*, with *pros*: cf. H-10b] to what belongs [*suggenes*: innate] to them (the men to Abraham and the women to Sarah), both may be directed properly [*dieuthuno*: *dia* + *eu* + *tithemi*] by appropriate [*oikeios*: belonging to the household] examples [*hupodeigma*: cf. H-12b] to [*pros*] a life according [*kata*] to virtue.

The object of *blepo* is intensified by the preposition *pros* with respect to that which is innate (literally, of the same race) to the two sexes and their respective practices of *arete*. Another use of *pros*: a life *kata* virtue. The adjective *oikeios* as having implications of familiarity assists with making this *pros* regarding a life *kata* virtue.

13. The memory [*mneme*: record, remembrance] of one distinguished person [*eudokimeo*: to be of good repute] in life [*bios*: cf. H-6c, with *kata* or according to] suffices to...show [*hupodeiknumi*: cf. H-9a as demonstrated] how we can direct [*kathormizo*: to bring a ship into a harbor] the soul [*psuche*: cf. H-2c] to the protected [*aklustos*: unwashed by waves] harbor of virtue...(not) shipwrecked in the deep water of evil [*kakia*: cf. H-12a] by constant waves of passion [*pathos*: anything that befalls one, experience].

Memory in the sense of having an interior record has a role which is to show or make a *deigma* (token, mark) visible which is suggested by the preposition *hupo* prefaced to the verb. The object of this *deigma* is in nautical terms relative to one's *psuche*. Both evil and passion (*pathos*) are part of this nautical imagery.

-b Perhaps because of this the lives [*politeia*: government, administration] of those exalted persons is recounted [*historeo*: to inquire into] with accuracy [*akribeia*, with *dia*: minute accuracy]. With the imitation [*mimesis*, with *dia*: compare with *mneme*, H-13a] of earlier examples of right activity [*prokatorthoo*: to be successful before; *pro* + *kata* + *orthoo*, to set upright], those following them may direct [*apeuthuno*: to make straight again] their lives to what is good [*agathos*, with *pros*: cf. H-7a].

*Politeia*, in contrast to *bios*, a manner of living yet with biological overtones: the conditions and rights of a citizen of a city state. Imitation (here more along the lines of representation) is governed by the preposition *dia* (through) concerning persons who lived beforehand or those marked by a type of behaving properly (or *orthoo*). This verb has two prepositions to stress this proper behavior, *pro* (toward-which) and *kata* (according to which). Both are directed toward which (*pros* again) that which is good (adjective).

14. How shall I establish [*kathistemi*: (*kata* + *histemi*): cf. H-4c] myself in the same rank [*taxis*: cf. H-2c] with them?

This setting in accord with (*kata*) pertains to a given *taxis* or order or that which has been drawn up (originally in the military sense).

-b Nor again has God been known [*gnostos*] to those worthy person in Judea alone nor is Zion commonly held [*ennoia*: thought, notion, conception; used with *procheiros*: at hand, ready; with *kata*] to be the divine habitation [*oiketerion*].

Ennoia: basically something held in (*en*) one's nous or mind which is literally at (*pros* prefaced to the adjective) one's hand. It is used with the preposition *kata* (according to which) relative to God's dwelling. This noun gives formality (as to a temple) compared with the more familiar *oikia* or house, but cf. 245c.

-c ...escaping from such a Babylonian captivity, we shall set out on [*epibaino*: cf. H-6c] blessed [*makarios*: happy] life.

The *epi* (upon) of *baino* here suggests a more intensive going with respect to attaining this blessed life.

15. Let Moses be set forth as an example [*hupodeigma*, with *eis*: cf. H-12c] in life here by our essay [*logos*: cf. 9a].

The preposition *eis* (into) indicates that the pattern (*deigma*) of Moses be incorporated thoroughly, put-under (*hupo*).

-b Then we shall seek [*anazeteo* (*ana* + *zeteo*), cf. H-10a] the spiritual meaning [*dianoia*: cf. H-11d] which corresponds to [*prosporos*: useful, profitable; *pros* + *phero*, to bear, carry] the historical narrative that we may get suggestions [*hupotithemi*: cf. H-2a] of virtue [*arete*, with *eis*: cf. H-12a] by which we may know

[*epigignosko*: to look upon (*epi* + *gignosko*, to know as in H-7e), observe] the perfect [*teleios*: cf. H-9a] life (*bios*: cf. H-13b).

The result of incorporating this *deigma*: to seek-upon (*ana*) the spiritual meaning, *dianoia* as mind being used here. This *dianoia* is born (*phero*) in the direction towards-which (*pros*) the narrative. In this fashion suggestions or those things which have been placed-under (*hupo*) relative to *arete* enable us to have knowledge-upon (*epi*) a mode of life or *bios* which has in mind its final goal or *telos* (*teleios*, the adjective).

16. (Moses) received beforehand [*prolambano* with *pro* as before: *lambano* as in 9a] the entire part he was about to contribute [*suneisphora*: *sun* + *eis* + *phora*, a carrying, giving] in time [*chronos*, with *hupo*: sequential time opposed to *kairos*, occasion or season].

*Prolambano*: a taking beforehand from someone, i.e., God or before his birth. It is with respect to a carrying (*phora*) of a divine mission which has a joint or common quality about it signified by the prepositions *sun* (with) and *eis* (into). This contribution stands outside the passage of time or *chronos*.

-b appearing beautiful [*asteios*: literally, of the town, pretty, witty] in swaddling clothes.

*Asteios*: connotes politeness and being courteous, traits proper to relating with people.

17. Conducted [*kubernao*: to act as a helmsman] by some type of divine power [*dunamis*: cf. 3e as capacity], the basket [*kibotos*: wooden box; LXX for (Noah's) ark] moved to a given location.

-b She (Pharaoh's daughter) saw the external grace [*charis*: favor, kindness] manifest [*epiphaino* (*epi* or upon + *phaino*, to manifest)] in him, at once she adopted [*oikeoo*: to make one's own] him due to her good will [*eunoia*: *eu* + *nous*: cf. 9a as understanding] and received [*analambano* (*ana* + *lambano*): cf. #16 & *taxis*: cf. 14a as rank] him as her son.

18. Having been educated [*paideuo*: to rear a child, bring up, discipline] in pagan learning [*exothern*: adverb: literally, from without or as opposed to Christian teaching]...he refused those things considered [*nomizo*: to hold as a custom, practice] of value by the pagans [*exothern*] nor did he recognize [*homologeo*: cf. 3f as acknowledge] any longer as his mother that wise woman who adopted [*taxis*: cf. 17, here with *eispoieo*: literally as to make into] him.

*Paideuo* as education of a child here takes place within a context which is without (*exothern*) or apart from Christian education. Any form of *paideusis* implies *nomizo*...the holding in common of laws and norms (*nomos*), and Moses does not recognize this, *homologeo*.

-b They should make nature [*phusis*: cf. 12a] the judge [*diaitetes*: arbiter] of their contention [*amphisbetema*: *amphi* + *bateo*, to tread], not passion [*thumos*: cf. 7e].

*Diaites*: the verbal root *diatao* means to feed in a certain way, to diet. Here its object is nature as opposed to passion.

19. He made this rejection [*atimia* (*a* + *time* or worship, esteem): dishonor] an opportunity [*aphorme*: a starting point, origin] for greater philosophy [*philosophia*].

*Atimia* (dishonor) becomes *aphorme* or chance for a new beginning regarding philosophy which Gregory always means in the literal sense as a love (*philos*) for wisdom (*sophia*).

-b Withdrawing far off [*porro*] from contact with [*sundiagoge*: *sun* or with + *dia* or through + *ago* or to lead, carry, convey] from many people, afterwards he lived alone [*idios*].

*Sundaigoge*: an intense type of community living implied by the two prepositions *sun* (with) and *dia* (through).

-c He was allied in marriage [*kedeuo*: to take charge of, attend to, be allied with] to a foreigner [*allophulos* (*allos* or another + *phulon* or tribe)] who perceived [*dioratikos* (*dia* + *horao*, to see): clear-sighted] what is better [*beltion*: comparative of *agathos* and implying better in the moral sense] and discerning [*episkeptomai* (*epi* or upon + *skeptomai*: to look about, examine): to pass in review] in judging [*krino*] both the habits [*ethos*: an accustomed place, usage, character] and lives of men.

*Kedeuo* suggests more than marriage but being allied with the family of the spouse. In this case, the father-in-law is meant, literally one of another tribe, not unlike the significance of *exothern* (outside) noted in 18a. He (Jethro) was endowed with two qualities: 1) he could see through (*dia*) things pertaining to morality (i.e., what is *beltion*) and 2) could look out upon (*epi*) people with respect to their habits and lives (*bios*, more the mode of life as in 15b).

-d By one action [*praxis*: transaction, business]...the virtue [*arete*: cf. 15b] of the youth, of how he fought for [*hupermacheo*: *huper* + *machomai*] the right [*dikaios*, adjective:] without looking for [*blepo*: cf. 11b as *emblepo*, consider] personal [*oikeios*: cf. 12c as appropriate] benefit [*kerdos*: cf. 9a as obtain].

*Praxis* as action and *arete* are seen here as one and the same with respect to fighting for the right, *dikaios* meaning that which pertains to observance of custom and social rule. This is effected without concern for personal gain, the basic meaning of *kerdos*. It is a gain which here is personal...of one's own household...which makes its rejection all the more admirable.

-e Having appreciated [*agamai*: to admire] the youth for these deeds and judging [*krino*: cf. 19b] his virtue in his obvious [*phaino*: cf. H-17b as manifest] poverty [*penia*] as of greater value [*timios*: held in honor] than wealth, the man (Jethro) gave him [*sunoikizo*: *sun* + *oikizo*, to found as a colony; implies establishing a new family line] his daughter in marriage.

Gregory is speaking here of Moses' father-in-law, Jethro who admires (*agamai*) him for his poverty, this verb having religious connotations of worship. *Sunoikizo* as Moses establishing a new family line applies does not play a further role in the Book of Exodus but can imply Moses' relationship with Israel after the departure from Egypt.

-f He lived by himself [*idiazō*: to be left alone, to devote oneself to something. Used twice, the second in connection with desert] in the mountains set apart [*apallasso*: to set free, be released] from the tumult [*turbe*: disorder] of the market place [*agopaios*; adjective for *agora*] and cared for [*epimeleia*: *epi* or upon; *melete*: noun, attention] sheep in the desert [*heremos*: a solitary place].

*Idiazō* and *apallasso* here have the same connotation of withdrawal from human *turbe* or tumult as it applies to buying and selling, the *agora*. These two verbs of withdrawal contrast with an attention upon (*epi*) Israel as sheep in the desert, the opposite of the *agora*.

20. Having passed time [*diagignomai*: *dia* + *gignomai*, to come into being] in this form [*eidōs*: form, shape, figure] of life, the account [*historia*: a learning by inquiry] says that a fearful [*phoberos*: terrible] theophany [*theophaneia* (*theos* + *phaino*): cf. H-19e] took place [*gignomai*: cf. #a].

The preposition *dia* prefaced to *gignomai* (NB: used a second time, as 'took place') as suggestive of coming into existence pertains to the *eidōs* or that which seen to have a certain form. With Moses was following this mode or *eidōs* of life, God appeared (*phaino*) to him, this verb suggesting as in H-19e that he became obvious to Moses.

-b At midday [*statheros*: standing fast] a light surpassing [*huper*] the sun dazzled [*periastraphō*: to flash around;] his sight.

The time of this theophany occurred at *statheros*, a standing fast as in the meridian when the sun seems to stand still. A light other than the sun dazzles or literally flashes around, this being a New Testament verb as found regarding Saul of Tarsus' conversion, i.e., when he became Paul.

-c Amazed [*xenizo*: to receive or entertain strangers] as this unusual [*aethes*: *a* + *ethos*, cf. H-19c] sight [*thea*: view], he looked [*anablepo* (*ana* or up to, upon + *blepo*): cf. 12d as looking for] to [*pros*: direction towards which] the mountain and saw a bush from which the light [*pheggos*: splendor, luster] blazed up like a fire.

*Xenizo*: implies the strangeness of the sight Moses encountered, that in every way it was alien to his experience. The adjective *aethes* as literally meaning without habit emphasizes the verb *xenizo*. The sight required a looking up (*ana*) to the mountain; the preposition *pros* as towards-which implies that the sight grabbed Moses' attention.

-d No longer did he receive [*dechomai*: cf. H-12b, with *pros* prefixed to verb] the wonder [*thauma*] of light by his eyes alone but, most incredible [*paradoxos*: contrary to opinion; *para* or besides + *doxa*] of all, his hearing was illumined [*enaugazo* (*en* + *augazo*): to view in the clearest light] by the rays [*aktis*: beam] of light [*pheggos*: cf. #c].

Here the *thea* of #c or that which is looked at becomes a wonder not just seen by heard, this sense similarly being seen in the clearest light (*augazo*), the verb being intensified by addition of the preposition *en*, in.

-e The grace [*charis*: cf. H-17b] of this light was divided [*merizo*] to [*pros*] both senses [*aisthesis*: cf. H-5a] and shone about [*periaugazo*: *peri* + *augazo*: cf. #d] the sight with gleaming [*marmaruge*: a flashing, sparkling] rays [*aktis*: cf. #d] and illumined [*photagogeō* (*phaos* or light + *ago*, to lead)] the hearing with undefiled [*akeratos*: unmixed; *akerannumi*: *a* + *kerannumi*, to mix] teachings [*dogma*: opinion].

This sentence refers to the illumination of both sight and hearing of #d, *pros* or towards-which

indicating a direct infusion of divine light. Note that the sense of hearing is led (*ago*) to light (*phaos*) with regard to teachings which are literally unmixed, another way of stating the purity of this divine illumination. -f The voice from the light [*phaos*: cf. #e] prohibited [*koluo*: to hinder] Moses to approach [*pros* + *baino* (cf. H-14c)] the mountain who was weighed down with lifeless sandals.

The (divine) voice is identified with *phaos* which in #e pertained to hearing. Here the voice does not allow Moses to approach (*pros*) the mountain.

-g He took off the sandals from his feet and thus stood on [*psauo*: to touch] the ground on which the divine [*theios*] light was shining [*katalampo*: (*kata* + *lampo*, to shine)].

*Psauo* as touch means one-on-one contact with the earth which was illumined by divine light shining upon or over as signified by the preposition *kata* prefaced to the verb.

21. After he had been strengthened [*dunamoo*] by the theophany [*theophaneia*: cf. H-20a] which he had seen [*horao*: cf. H-19b].

-b So that he might be instructed [*manthano*: to learn] better to have the power [*ischus*] entrusted [*eggignomai*: to be born, innate] to him by God, he tested [*peira*: a trial, attempt] the divine command [*prostagma* (*pros* + *tagma*): that which has been ordered or arranged] by what was in his hands.

*Manthano*: implies acquiring a habit with respect to *ischus*, often associated with strength of body. Compare *ischus* with *dunamoo* of #a which has a broader implication of strength. God entrusts this (bodily) strength to Moses, rather, makes it become innate as the verb implies. Thus Moses was strengthened to test the divine command or that which was ordered directly with regard to (*pros* as towards-which) that object in his hands, the rod.

22. It is said that an angel met [*sunanistemi* (*sun* + *ana* + *istemi*): to make to stand together, arise] him and threatened him with fear of death.

The verbal root *istemi* or to stand is prefaced by two prepositions, *sun* (with) and *ana* (up to, upon). They serve to heighten the tension of Moses meeting the angel.

24. (No entries for #23).

Pharaoh sought to oppose [*antisophizomai* (*anti* + *sophizo*, to make wise, be clever) to use counter devices] the signs given to them (Moses and Aaron) by God [*theothen*: genitive *theos* used as adverb, from the gods] of through trickeries [*magganeia*: done through magical arts] done by his sorcerers [*goes*: one who howls out enchantments].

The *anti* prefaced to the verbal root of *sophia* (wisdom) suggests an attempt to effect its opposite. *Magganeia* as the product of magic confirm this anti-*sophia* attempt and applies to the effort to conjure up spirits by sorcerers.

-b The staffs of the sorcerers [*goes*: cf. #a] were unable to defend nor had power [*dunamis*: cf. H-17a] for life except an appearance [*schema*: form, shape, figure] which cleverly devised [*sophizo*: cf. #a] sorcery [*goeteia*] presented to [*paradeiknumai* (*para* + *deiknumai*): to show] those who are deceived easily [*euexapatatos* (*eu* + *ex* + *apatos*): easily deceived].

*Goes* (as noted in #a) also applies to one who juggles and cheats. Their *dunamis* or ability to influence applies only to those things which have appearance or an outward form, *schema*. *Dunamis*, however, has the capacity to devise, (*sophizo* being the verbal root of *sophia* and here as its opposite) sorcery which is shown (*deiknumi*) to be along side (*para*) or to accompany those subject to easy deception.

25. The elements [*stoicheion*: one of a row or series, letter] of the universe [*en to panti*: literally, in the all] themselves—earth, water, air and fire which are visible [*theoreo*: to look at, behold, contemplate, consider] in everything—helped him in the assault against [*kata*] the Egyptians and changed [*sunexallasso* (*sun* + *ex* + *allasso*): to vary, chance with] their properties [*energeia*: energy] according to the disposition [*proairesis*: act of deliberation, a choosing] of men.

*Stoicheion*: a word with multiple meanings. Basically, it applies to that which is ultimate and forms the building blocks, if you will, of anything such as the alphabet. Here they are visible or subject to *theoria* or close examination in the sense of contemplation. Moses was able to change (*allasso*) these *stoicheia* or arrange their properties or energies as indicated by the two prepositions prefaced to the verb (*sun*-with and *ex*-from). This was done in accord with the disposition or choice (*proairesis*) of men.

26. An occasion [*kairos*: season] for the sorcery [*magganeia*: cf. H-24a as trickeries] to make [*parasophizomai* (*para* + *sophizo*, cf. H-24b) to apply the art wrongfully] the water seem [*eidōs*: cf. H-20a as form] as blood.

*Kairos*: usually associated with a special time and here pertinent to the application of sorcery. The verb has the force of going against (*kata*) wisdom (*sophia*) which here seeks to change the *eidōs* or outward appearance of water.

28. (No entries for #27).

The atmosphere for Egyptians was [*parecho* (*para* + *echo*, cf. H-7e): to cause, present] a continual [*diameno* (*dia* + *meno*, to remain)] gloom [*zophos*: refers primarily to the nether world] and had no distinction [*diakrisis* (*dia* + *krisis*, judgment, choice, selection): separation, dissolution] between night and day, whereas for the Hebrews nothing was outside [*para*] the ordinary [*sunethes*: *sun* + *ethos*, cf. H-12c): living together, accustomed].

*Zophos*: usually applies to the nether world which here has its force about or around (*para*) the Egyptians, fencing them in, as it were. It is intensified by the lack of distinction between night and day. Another use of *para* (outside): the Hebrews did not experience this as pertaining to daily life: the adjective *sunethes* reveals, that their daily habits and customs (*ethos*) were immune to the nether world's influence.

29. They experienced terror [*kataplagēs*: panic-stricken] because they were had no experience in war [*apeiropolemos*: *apeiros* + *polemos*] and were untrained [*agumnastos*: *a* + *gumnazo*: to train naked, exercise] in such a sight [*theaomai*: to look on, behold] and rebelled [*sunistemi* (*sun* + *istemi*, cf. H-22a, with *sun* & *ana* prefaced to verb): to set together, associate] against [*kata*] Moses.

Two adjectives with the negative *a* prefaced to them: *polemos* or battle and *gumnastos* or trained. They are in reference to the verb *theaomai* taken as a noun, that is, the inability to see or behold.

Furthermore, the people rebelled against (*kata*) Moses or stood up in conflict with (*sun*) him.

-b Moses accomplished something extraordinary [*paradoxos*: cf. H-20d as most incredible]: he did [*temno*: to cut, hew] two actions [*energeia*: cf. H-25a as properties] at once.

*Paradoxos*: contrary to expectations or opinion (*doxa* being the root).

-c He comforted [*paratharsuno*: *para* + *tharseo*, to be of good courage): to embolden, cheer on] the Israelites and urged [*parakeleuomai* (*para* + *keleuo*): to order, advise] them to maintain their good [*agathos*: cf. H-13b] hopes [*elpis*].

Two verbs with the preposition *para* prefaced to them which here implies that Moses was beside the Israelites in keeping their hopes as *agathos*, good.

-d Inwardly [*endothern*] he presented [*prosago* (*pros* + *ago*, cf. H-20e): to furnish, apply] God in his mind [*dianoia* (*dia* + *noos*): cf. H-15b as meaning] with supplication [*hiketerios*, adjective: refers to one who comes to seek protection] for those who were struck by fear [*kataptesso* (*kata* + *ptesso*, to scare): to crouch down] and was instructed by counsel [*sumboule* (*sum* + *boule*, will or determination): cf. 11a as guide, *sumboulos*] from on high [*anothern*:] about escaping the peril [*kindunos*: enterprise].

*Prosago* used with respect to the adverb *endothern* which connotes that which comes from one's own resources. With this adverb in mind, Moses led in the direction toward-which (*pros*) God by means of his *dianoia* or mind which has the capacity to perceive through (*dia*) things. Also working inwardly was counsel or a willing-together (*sun*), he and God or from on high (*anothern*; compare with *endothern*) with regard to escaping danger.

-e God himself listened [*epaineo* (*epi* + *aineo*, to tell, praise): to approve, commend] to his cry which lacked utterance [*alaletos* (*a* + *laleo*, to talk, chatter): not spoken].

*Epaineo*: connotes giving an approval (upon, *epi*).

30. A cloud [*nephele*] led [*kathegeomai* (*kata* + *hegemoneuo*, to command, rule): cf. H-3a as being the guide] the people by divine power [*dunamis*: cf. H-24b].

*Hegemoneuo* as to lead suggests that the cloud guided the people; the preposition *kata* (according to) further suggests this leading was in accord with a specific plan and goal. Divine *dunamis*, not God himself effected this.

-b This was better and higher than the human ability to understand [*katalepsis*, (*kata* + *lambano*, cf. H-17b with *ana* prefaced to verb): a seizing, possession].

*Katalepsis*: a taking in accord with (*kata*) a given plan.

-c The cloud [*nephele*: cf. #a] was a shelter [*diateichizo* (*dia* + *teichos*, wall): to cut off and fortify by a wall] for [*pros*] the people, giving shade [*skiazo*] to those below it and moistening [*huponotizo* (*hupo* or under + *notizo*, to wet): to moisten underneath or a little] with a light dew [*drosos*] the fiery heat [*phlox*: flame, flash] of air.

Diateichizo: a verb meaning a to cut off and fortify by a wall or to divide (*dia*) by a wall. This was in the direction toward-which (*pros*) the people to give them shade and offer dew.

-d leading in a procession [*daidoucheo*: to carry a torch] the Israelites.

31. Moses watched [*blepo*: cf. H-19d as looking for] the sight [*phaino*: cf. H-19e as obvious] and taught [*didasko*] the people to follow it [*akolouthéo*].

Two verbs of vision, *blepo* as active and *phaino* as more receptive, of reflecting light. As a result of these two, Moses taught the people to engage in an *akolouthia*, an important concept for Gregory, which applies to following a sequence which here is related to the cloud.

-b Moses was impelled [*parormao*, *para* + *ormao*, to set in motion): to urge on] by divine power [*dunamis*: cf. H-30a] to perform [*kateirgo*, (*kata* + *ergo*, to work): to drive into, shut in] the most wondrous deed [*apistos*, (*a* + *pistos*, to be trusted): not believable] of them all.

The verbal root *ormao* means to set in motion; *para* prefaced to it implies that the divine *dunamis* is nearby or *para* Moses to effect this impelling. The object: to effect or *ergo* in accord with a sequence (i.e., *kata*) a most wonderful deed. However, this noun, with a prefaced to it, means not to be believed. That, however, can be applied positively to the case at hand by reason the wonder of God's *dunamis*.

-c Moses descended [*katabaino*: *kata* + *baino*, cf. 20f with *pros* prefaced to verb] with the people into the deep [*bathos*] where the sea parted [*ditemno* (*dia* + *temno*): to cut through] and was there in the deep without getting wet and while their bodies were in the light of the sun.

*Kata* implies that Moses simply did not descend into the water but did so in accord with (*kata*) a (divine) intent.

32. Then they (Israelites) sang a hymn [*ode*: a song] of victory [*epinikios* (*epi* + *nike*, victory): belonging to a triumphal ode] to God for having set up a monument [*tropaion*: trophy] for them unstained by blood [*anaimaktos*].

*Tropaion*: means a monument as to the defeat of one's enemy...a trophy.

33. Moses, having taken counsel [*sumboule*: cf. H-29d] with God.

*Boule* or wish (cf. H-29d) with *sum* (or *sun*, with) prefaced to it indicating the relationship between God and Moses.

-b By its own power [*dunamis*: cf. H-31b] the wood changed [*metakerannumi*, *meta* + *kerannumi*, cf. H-20e as mix): to pour from one vessel into another, change nature] the nature [*phusis*: cf. H-18b] of the water from being bitter into something sweet [*hedone*: cf. 1f as pleasure].

The *meta* prefaced to *kerannumi* shows that the water assumed a different nature (*phusis*). The adjective *hedone* often has negative overtones but here is favorable, almost to indicate the wonderful nature of the newly changed water.

34. When the cloud [*nephele*: cf. H-39c] advanced [*metanistemi*, *meta* + *ana* + *istemi*, cf. H-29a with *sun* prefaced to verb): to remove one from his country, migrate], they (Israelites) resumed [*summetanistemi* (*sum* + *meta* + *ana* + *istemi*: to migrate with)] their march by following the movement [*kinesis*] of this guide [*hodegos*].

Two uses of the verb *histemi*, basically to stand: the first has *meta* (with, after) and *ana* (up to, upon) and the second has *sum* (with) followed by *meta* and *ana* respectively prefaced to it. Both are related intimately with the guide's (the cloud and hence, God) movement. *Kinesis* is the noun which stands in contrast to the dynamic nature of the two verbs *istemi* and their prefaces.

35. Again the cloud [*nephele*: cf. #a] acted as their guide [*hodegos*: cf. #a] and led [*ago*: cf. H-20e] them to [*pros*] another place [*topos* & *stratos*: an encamped army, people].

*Pros* (toward-which) prefaced to *ago* is more dynamic or perhaps more direct than the two uses of *istemi* in #35 and the various prepositions prefaced to them. *Stratos* with its military connotation suggests that the people were, in a sense, at war but struggling how to relate to a God still they did not know.

36. The most unbelievable [*apistos*: cf. H-31b as wondrous] wonder [*thauma*: cf. H-20d] happened.  
-b Food did not spring [*phuo*: to beget] from the earth in the usual manner [*nomizo*: cf. H-18a as considered] but descended from heaven above [*anohen*: cf. H-29d as on high] as dew [*droseidos*, adverb: *drosos* + *eidos*, cf. H-26a as seem, a noun].

*Phuo*: intimates a coming to birth compared with, for example, the coming into existence of plant life. The food assumed the form (*eidos* to which *drosos* is prefaced) of dew or its outward appearance.

37. Another wonder [*thauma*: cf. 36a] was seen along with [*suntheoreo*, *sun* + *theoreo*, cf. H-25a] this one.

That is to say, another wonder was contemplated...is subject to *theoria*...with (*sun*) the wonder mentioned in H-36a.

38. The narrative [*historia*: cf. H-20a as account] gives yet another amazing fact [*paradoxos*: cf. H-27b as extraordinary] concerning this food: one of the seven days of the week was kept [*timao*: to honor] by rest [*apraxia* (*a* + *praxis*, cf. H-19d): inaction] according to [*kata*] a mystical [*mustikos*] decree [*logos*: cf. H-15a as essay].

Use of *historia* and a word with the root *doxos* (-a) indicate the juxtaposition of an account with that which is a para-dox or that which cannot be confirmed definitively. Here the adjective pertains to a divine wonder. The Sabbath day, which is intimated, is marked by no action yet one in accord-with (*kata*) an utterance...*logos*...from God designated as mystical.

-b Divine power [*dunamis*: cf. H-33b] was demonstrated [*deiknumi*: cf. H-10a] in that, when in the other days the excess of food became useless, alone on the day of Preparation [*paraskeue*: *para* + *skeue*, equipment, fashion] for the Sabbath (such is the name of this day of rest [*apraktos*: cf. *apraxia*, #a] only what had been stored [*tamieuo*: to be controller, to dispense] remained imperishable [*adiaphthoros*: *a* + *dia* + *phthora*, destruction] so that in no way did it appear to be less fresh [*heolos*: a day old, stale] than the new [*prospatos*: freshly slain].

The day of Preparation: one of having instruments (*skeue*) at the ready or *para* (beside) the use at hand. The Sabbath is a day not so much of rest but of inaction, of no *praxis*. Imperishable goods and new ones, by reason of their literal meanings, suggest the slaying of something that has been alive and given over in sacrifice to God.

39. While Joshua who was to lead [*kathegeomai*: cf. H-30a] the people after Moses arrayed [*antitasson*, *anti* + *tasso*, to arrange] the army against the Amalekites, Moses was on the top of hill looking up [*anablepo*: *ana* + *blepo*, cf. H-30a] toward [*pros*] heaven with one of his acquaintances [*epitedeios*, adjective: useful, serviceable] was situated [*sunistemi*: cf. H-29a as rebelled] on either side of him.

Here Joshua leads or sets in a given order (*kata*, according to which), the people while Moses arranges the army against (*anti*) the Amalekites. In the meanwhile, Moses was looking up (*ana*) to (*pros*) heaven, two directions or up-in direction-toward which. During the battle two attendants with standing with (*sun*) or attending Moses.

40. We hear from the narrative [*historia*: cf. 38a] this wonder [*thauma*: cf. H-37a] that when Moses lifted his hands to [*pros*] heaven, those under him grew stronger. When he let his hands down, the army gave way to the attack [*horme*: impetus] of the foreigners [*allophulos*: cf. 19c].

Here hearing is presented with regard to *historia* whereas H-37a it is with respect to seeing. Failure to keep his hands raised in the direction toward-which (*pros*) heaven results in those of another tribe (cf. H-37a reference) to prevail.

-b Thus Moses raised [*epairo* (*epi* + *airo*): to stir up, excite] his hands to [*eis*] heaven.

A more expressive verb with regard to Moses raising his hands, *epi* or upon in conjunction with them being into (*eis*) heaven; i.e., direct and immediate intercession.

41. Because the cloud [*nephele*: cf. H-35a] which had led [*kathegeomai*: cf. H-39a] the people on their journey remained in [*epi*] the same place [*topos*: cf. H-35a], by necessity [*anagke*: force] they could not advance [*metanistemi*: cf. H-34a] because no one was there to lead [*kathegeomai*: cf. #a] them.

Two uses of the verb *kathegeomai*: 1) the cloud, which had guided the Israelites and stayed upon (*epi*) the same place without advancing or standing-past (*meta*) their current position and 2) where the people lacked (human) guidance.

-b Thus were present an abundance [*aphthonia* (*a* + *phthonos*, ill-will): freedom from envy, readiness] for [*pros*] life without toil [*amogeti*, adverb; *a* + *mogos*, toil].

A noun and an adverb with alpha privative (-*a*) which indicate a positive view with respect to life's necessities: freedom from ill-will as well as toil, *mogos* also meaning grief.

-c The cloud attended [*therapeuo*: to do service] to the unpleasantness [*aedia*: *a* + *hedos*, delight] of being outdoors [*hupaithros*: *hupo* + *aithros*, the clear or chilled air]. It protected [*diateichizo*: cf. H-30c as was a shelter] them from the day's heat and banished [*luo*: to loosen] the night's gloom [*zophos*: cf. H-28a], illumining [*katalampo*: cf. 20g as was shining] it with light after the manner of a torch [*puroeidōs*: *pur* or fire + *eidōs*, H-36b].

The cloud assumes the role of an attendant or helper (alternate meaning of *therapeuo*) for protection or not having delight (*hedos*) of being in the cold. The cloud also offered full (*dia* as through, thoroughness prefaced to *teichizo*, to build a wall) protection. It loosened (*luo*) the gloom of night and provided illumination according to (*kata* prefaced to verb) a given order or by offering a form (*eidōs*) of fire, a torch.

-d They had nothing to bother them [*alupos*: *a* + *lupeo*, to give pain, distress: without pain] in [*kata*] that desert beneath the mountain where they had set up camp.

Freedom from pain or distress was offered in the shelter of the mountain, another type of shelter being the cloud.

42. Here Moses led [*kathegeomai*: cf. H-41a] the people into a most mysterious [*aporretos* (*apeipon*, infinitive for to speak out, to refuse): forbidden, not to be spoken] initiation [*muesis*].

A leading into accord with (*kata*) a certain plan in mind which here is an initiation, *muesis* applying to initiation into sacred mysteries. This *muesis* is exceptionally mysterious insofar as never can it be talked about.

-b The divine power [*dunamis*: cf. H-38b] itself initiated [*mustagogo* (*muesis* + *ago*, to lead): to unfold the meaning of terms] all the people through wonders [*thauma*: cf. H-40a] beyond [*hyper*] words [*logos*: cf. 38a as decree] as well as he who led [*kathegeomai*] them.

Another use of *muesis*, here as a verb where a person is led (*ago*) by God's *dunamis* (potency in the sense of always having the ability to create or coming into being) through the medium of wonders which go beyond (*hyper*) words, including the person doing the leading, *kathegeomai* (cf. #a).

-c To be pure [*kathareuo*: to be clean] from intercourse [*gamos*: marriage] for a certain number of days, having been washed from all passion [*empathes*: in a state of emotion] and bodily [*somatikos*] concern [*diathesis* (*dia* + *istemi*, cf. H-34a with *sum*, *meta* & *ana* prefaced to verb): placing in order, arrangement], they might draw near to [*prosbaino*: *pros* + *baino*, cf. H-31c with *kata* prefaced to verb] the mountain in order to be initiated [*mueo*: cf. *muesis*, H-42a].

Sexual purity or freedom from *empathes*, a condition where a person is affected deeply by something, *em* (or *en*, in) suggesting permeation by *pathos*. Also, purity from bodily concerns allows the Israelites to be initiated at the foot of the mountain, not elsewhere.

-d At [*kata*] that time [*kairos*: cf. H-26a as occasion] those person with reason [*logikos*: of or for speaking] were allowed [*aniemi*: to be sent, let go] to [*eis*] approach [*epibasis* (*epi* + *baino*, cf. H-42c with *pros* prefaced to verb): a stepping upon] the mountain, of those only men and again those purified from [*aphagnizo*: to purify by offerings] every stain [*miasma*: defilement].

The initiation just noted is expanded here as in accord with (*kata*) a specific event or *kairos* and pertains only to persons favoring *logos* and hence are regarded as *logikos*. They had two forms of approach to the mountain: they came into (*eis*) it as well as went upon (*epi*) it. A further condition of initiation is given here, purification by offerings.

-e Every precaution [*phulake*: guard] was taken with respect to animals [*alogos*: cf. H-1f] drawing near to [*epibateuo* (*epi* + *baino*, cf. #d) to set foot upon] the mountain.

Precaution was with regard to animals or those beings which lacked *logos*. Note the similarity of words, *epibateuo* and *epibasis* of #d.

43. The pure [*katharos*] transparency [*enaerios*: in the air] of the atmosphere [*aithria* (cf. H-41c): open air, clear weather], until then being luminous, turned dark [*katamelaino*: *kata* + *melaino*, to blacken] so that the mountain became invisible [*aoratos*, *a* + *horo*, cf. H-21a], wrapped around [*kuklos*: a ring, circle] by darkness [*gnophos*: storm clouds].

*Katamelaino*: a darkening in accord with (*kata*) a specific purpose which starts by negating those things

considered as bright and airy. Then this darkness became so intense that it made the mountain invisible as encompassed by a darkness not unlike storm clouds.

-b Fire shining from [*diaphaino* (*dia* + *phaino*, cf. H-31a): more a shining through] the darkness [*gnophos*: cf. #a] made a sight [*opsis*: look, appearance] terrible [*phobos*] to those who beheld it [*horao*: cf. H-21a as had seen].

The *dia* (through) prefaced to *phaino* makes the ability of this fire to penetrate such darkness all the more remarkable.

-c It encompassed [*periecho* (*peri* + *echo*, cf. H-28a with *para* prefaced to verb): to surround] the mountain from all sides and devouring [*epiboskomi*: *epi* + *bosko*, to feed, nourish] so that all which appeared [*phaino*: cf. 31a as sight] smouldered [*hupotuphomi* (*hupo* + *tupho*, to smoke)] with the fire around [*peridrome* (*peri* + *dromos*, cf. H-6a): revolution, running around] it.

Note the various prepositions prefaced to two verbs and one noun which describe the fire on the mountain: *peri* (around), *epi* (upon) as in a thorough devouring, *hupo* (under) or fire coming from under the mountain and *peri* (around) or the fire all around the mountain.

-d Moses led [*hegeomai*: cf. H-3a] the people to the side, not without fear [*tharsos*: courage] before the spectacle [*horao*: cf. H-43b as beheld].

Spectacle as being a form of the verb *horao* implies its dynamic nature.

-e His soul [*psuche*: cf. H-13c] was seized [*kataptesso*: cf. H-29d as struck by fear] with terror [*deos*: alarm] and his body trembled [*kradaino*: to swing, wave] with fright [*phobos*: cf. H-43b as terrible], so that the emotion [*pathos*: cf. H-13a] of his soul was not hidden from the Israelites.

Four words describing Moses' fear which revealed his *pathos*...the passion experienced within his *psuche*.

-f He admitted [*homologeo*: cf. H-18a as recognize] to them that he was terrified [*kataplegnumi*: cf. #e] at what appeared [*phaino*: cf. #c] to him, and his body was not without trembling [*atremeo*].

*Homologeo*: to speak together as one language, here to and with the people to whom Moses presents his terror.

44. The appearance [*phaino*: cf. H-43f] was such that not only that it caused astonishment [*ekplexis* (*ek* + *plasso*, to form) consternation] in soul [*psuche*: cf. H-43e] and to [*dia*] the eyes but produced [*eisecho* (*eis* + *echo*, cf. H-43c with *peri* prefaced to verb): to introduce] fear to [*dia*] their hearing.

*Explexis*: a striking out of or away from (*ek*), here with respect to one's *psuche*. This striking-out also refers to or through (*dia*) the eyes, thereby bringing in...into (*eis*)...fear.

-b A frightful sound caused a rend [*epirregnumi*: *epi* + *rhegunimi*, to break] from on high [*anohen*: cf. H-36b as from heaven above] upon all laying below [*hupokeimi* (*hupo* + *keimai*, cf. H-12a): to put under].

The *epi* (upon) prefaced to *rhegunimi* fits in with *anohen*, a verbal form of the preposition *ana*. The *hupo* (under) is in sharp contrast to this *epi/anohen*.

-c The sound [*phone*: voice] was clear [*enarthros*: articulate], for the atmosphere vocalized [*diarthroo*: to divide by joints] the word [*logos*: cf. H-42b] by divine power [*dunamis*: cf. H-42b] without using organs [*organon*] of speech [*phonketikos*: pertaining to sound].

*Phone*: indicates more a voice (God's) than a sound which fits in with use of *logos* from the divine *dunamis*. This is effected by a paradox, i.e., without speaking, *phone* being the root of *phonketikos*.

-d As the sound approached it increased [*epidosis* (*epi* + *didomi*, to give): a giving over, contribution & *auxeo*: to declare loudly] and the trumpet surpassed [*hupercho* (*huper* + *echo*, cf. #a with *eis* prefaced to verb): to hold above] itself while sounds [*phone*: cf. #c] always surpassed [*huperballo* (*huper* + *ballo*): to cast] those which came before [*prolambano*: cf. H-16a as received beforehand].

Three verbs pertaining to sound which indicate transcendence: a giving upon (*epi*), a having beyond (*huper*) and a casting beyond (*huper*).

45. All the people could not bear [*anecho* (*ana* + *echo*, cf. H-44d with *huper* prefaced to verb): to hold up] what had appeared [*phaino*: cf. H-44a as appearance] and was heard.

The inability of having (*echo*) or carrying-up (*ana*) pertains here to vision and sound.

-b A common request [*aitesis*: demand] was brought to [*prosago*: cf. H-29d as presented] Moses in order that the Law [*Nomos*, cf. H-18a] be arbitrated [*mesiteuo*: to act as mediator] through him.

*Nomos*: also applies to custom, that which is accepted by a society for good order or anything which

has been assigned. Here it is mediated or negotiated (*mesiteuo*) through Moses or in a sense judging by the verb's other meaning, subject to bargaining.

-c That the people would not doubt [*apisteo*: *a* + *pisteuo*, to believe] that all he ordered [*paraggello* (*para* + *aggello*, to announce): to transmit a message] according to the teaching [*didaskalia*] received from on high [*anothen*: cf. H-44b] was a divine command [*paraggelma*: cf. *paraggello*, #c].

The *para* prefaced to *aggello* suggests more a passing on something as opposed to the direct giving of a command. Also it intimates a closer relationship between Moses, the people and God or with respect to him being *anothen* or transcendent.

-d Therefore when the people went to [*katatrecho* (*kata* + *trecho*, to run): to disembark in haste] the base of the mountain, Moses alone was left and showed [*deiknumi*: cf. H-38b as demonstrated] the opposite of what was in all likelihood expected of [*eph' autou*] him.

This hastening (*trecho*) to the mountain indicates that the Israelites instinctively felt that was their place (*kata* suggesting an order, an according to which). That left Moses alone to his own resources; the *epi* indicates God reaching down from the mountain upon (*epi*) him.

-e For all other people are courageous [*tharseo*: cf. H-39c, with *para* prefixed to verb] in fellowship [*koinonia*] with their associates [*summetecho* (*sum* or *sun* + *meta* + *echo*, cf. H-45a with *ana* prefaced to verb): to partake] when confronted with those things that terrify [*phobeo*: to fear] them, he was more courageous [*tharsaleos*: cf. verbal root *tharseo*, #e] when left alone apart from his companions [*summetcho*: cf. #e].

The use of *para* as beside reveals the source of strength people get when in the company of their associates, this being a verb prefaced with two prepositions meaning with, *sum* and *meta*; the latter suggests association of a secondary sense (i.e., 'after').

-d It was evident [*delos*: clear] that the fear [*phobos*: cf. H-43e as fright] which seized him at the beginning [*arche*: cf. H-6a] was an emotion [*pathos*: cf. H-43e] not his own but a sympathy [*sumpatheia* (*sum* + *pathos*, cf. #d): a feeling with] experienced [*pascho*: to suffer] with [*pros*] those who had been terrified [*kataptesso*: cf. H-29d as struck by fear].

*Phobos* and *pathos* are here one and the same. Also, they are a feeling-with, *patheia* being related closely to *pathos* and the verb *pascho*.

46. Since, therefore, he was stripped [*gumnazo*: cf. H-29a with *a* prefixed to verb] of the people's fear [*deilia*: cowardice] as a weight [*achthomai*: to be loaded, grieved], boldly he approached [*katatolmao*: *kata* + *tolmao*, to take heart, undertake] the darkness [*gnophos*: cf. H-43b] itself and entered [*entos*: within] those thing which were invisible [*aoratos*: cf. H-43a] as no long manifest [*phaino*: cf. H-45a as appeared] to those seeing him.

*Gumnazo* and *achthomai*, stripping and weight, complement each other before Moses approached the darkness. The *kata* or according to which prefaced to this verb of taking heart is important in that it intimates an order Moses followed when confronted with divine *gnophos* or better, entering it.

-b Once he entered [*paraduomai* (*para* + *duo*, to strip off): to creep past, steal in] the inmost sanctuary [*aduton*; adjective *adutos* means not to be entered] of the divine initiation [*mustagogia*: revelation], there while concealed from sight [*horao*, with *me* or not: cf. H-43d as spectacle] he was with that which was invisible [*aoratos*: cf. H-46a].

The verbal root *duo* as to strip off is a vivid description of what Moses had to shed when approaching God. The preposition *para* as besides intimates a peeling off or around of what needed for this stripping. This makes sense with regard to the *aduton* or that which cannot be entered. The unseen *mustagogia* are located there are the celebration of certain rites which seem connected with that which was *aoratos*. Two uses of the verb *horao*.

-c I think he teaches [*didasko*: cf. H-31a] that by what he had done that the person wishing to associate with [*suniami* (*sun* + *iemi*, to be): to bring together, understand] God needs to leave [*exerchomai* (*ex* + *erchomai*, to come, go)] all visible things [*phaino*: cf. #a as manifest].

The verb *suniami* or being-with is opposite to *ex-erchomai*, a going-out, the latter being necessary with regard to anything which appears, *phaino*.

-d Raising [*anateino*: *ana* + *teino*, cf. H-7e with *sun* & *para* prefixed to verb] his mind [*dianoia*: cf. H-29d] to the invisible [*aoratos*: cf. #b] and incomprehensible [*akataleptos* (*a* + *kata* + *lambano*, cf. H-30b)] as to the top of a mountain, believing [*pisteuo*: cf. H-45c] that there is the Divinity [*to theion*: cf. H-7c as divine] in which comprehension [*katanoesis* (*kata* + *nous*, cf. H-9a as understanding): observation] does not attain [*epihkneoma* (*epi* + *hikneomai*, to come to): to extend, touch].

The verb *teino* means more a reaching out; with *ana* prefaced to it, it is a reaching out to above, here pertaining to the faculty of *nous* which perceives through (*dia*). The object of such raising has two verbs with alpha privative: the invisible and incomprehensible or that which cannot be received (*lambano*). In addition to the faculty of *dianoia* we have the one of *katanoesis*, same verbal root only with *kata* prefaced to it. This noun means the power of observation which implies consideration. It is unable to come in upon (*epi* prefaced to *hikneomai*) the Divinity.

47. In that place he received [*dechomai*: cf. H-20d] the divine commands [*prostagma*: cf. H-21b].

*Ekeinos* is the translation for that, no Greek word for “place.” Use of the *ekeinos* is better because as the entries above indicate, no physical place is involved. The *pros* prefaced to *tagma* as direction toward-which implies direct impartation of the commands.

-b These consisted of teachings [*didaskalia*: cf. H-45c] on virtue [*arete*: cf. H-19d], the most important one [*kephalaioi*: referring to the head] being reverence [*eusebeia*: piety] and proper notions [*hupolepsis* (*hupo* + *lambano*, cf. H-46d with *kata* prefaced to verb): a taking up, reply] concerning the divine nature [*physis*: cf. H-33b] which transcends [*hyperkeimai* (*hyper* + *keimai*, cf. H-44b with *hupo* prefixed to verb): to be situated below] every cognitive [*gnoristikos*: indicative of, revealing] thought [*noema*: perception] and representation [*hupodeigma*: cf. H-15a] and which cannot be likened [*homoioo*] to anything which is known [*gignosko*: cf. H-7e].

*Eusebeia*: reverence for the gods and equivalent to the Latin *pietas*. *Hupolepsis*: those ideas which have been taken (*lambano*) up or under (*hupo*) or assumed by the mind. This noun also means an assumption or conception. Both transcend or lay beyond (*hyper*) each *noema* or perception which is cognitive or has the possibility of indicating something and hence, beyond the ability to form comparisons.

-c He was ordered not to pay attention [*blepo*: cf. H-31a as watched] to those things which are comprehended [*katalambano*: cf. H-7c as understood] by concepts [*hupolepsis*: cf. #b as notions] regarding the divine as well as to compare [*homoioo*: cf. #b] the transcendent [*hupokeimai*: cf. #b for *hyperkeimai*] nature to anything known [*gignosko*: cf. #b] by comprehension [*katalepsis*: cf. H-30b as understand].

Moses cannot look (*blepo*) at those things grasped (*lambano*) according to (*kata*) a pattern which would attempt to comprehend God's transcendent nature or his nature which lies (*keimai*) beyond or under (*hupo*) anything.

-d But he should believe in the (divine) existence [*to einai*], nor should he examine [*azeteteos*: *a* + *zeteo*, cf. H-10a as seek] what it is or what sort of thing it is or whence it comes since it cannot be grasped [*anepihktos*: cf. H-3f as beyond (their) capacity].

Instead of trying to figure out God, Moses is exhorted to believe in his existence of being. Two adjectives with alpha privative back this up: not to be sought and not to be understood.

48. The text [*logos*: cf. H-44c as word] adds those which are correct [*katorthoma*: cf. H-2d as correct duty] actions [*ethos*: cf. 19c as habits].

*Katorthoma*: a noun implying success and right ordering (*kata*). Here it is used as an adjective modifying *ethos* or an ordering of our habits.

-b It would follow [*akolouthos*, with *kata*: subsequent] that no one would do [*ergo*: cf. H-31b as perform; with *kata* prefixed to verb] evil [*kakos*, adjective] to his neighbor [*pelas*, adverb: near, close; with *kata*].

*Akolouthos*: an important adjective (the noun *akolouthia* as in H-31a is similar) which implies a sequence and here applies to not doing evil.

49. His mind [*dianoia*: cf. H-46d] having been purified [*prokathairo*, *pro* + *kathiro*, to cleanse] by these laws [*nomos*: cf. H-45b], he was led [*paragignomai* (*para* + *gignomai*, cf. H-20a): to be beside, arrive] to a more perfect [*teleios*: cf. H-15b] initiation [*mustagogia*: cf. H-46b] where suddenly [*athroos*: the adjective means in crowds, together] a tent [*skene*] was shown [*prodeichnumi* (*pro* + *deiknumi*, cf. H-45d): to show by way of example] him by [*ek*] the divine power [*dunamis*: cf. H-44c].

The *pro* prefaced to the verb suggests a more direct form of purification of the *dianoia* or that faculty which understands-through (*dia*) things. The *para* prefaced to *gignomai* refers to being led to the side of the initiation at hand, the adjective *teleios* referring to those things pertaining to the end or final plan of God. Once initiated, a tent is shown, *pro* (like the *pro* in *prokathairo*) implying directness which stems from the divine *dunamis*.

-b The tent was a tabernacle [*naos*: temple] having beauty [*kallos*: cf. H-10b with *kalos* or one “I”] in various ways hard to describe [*dusermeneutos* (*dus* or hard + *hermeneuo*, to interpret): difficult to interpret].

Here the *skene* of #a becomes a *naos* or temple, a more stable and permanent structure. It is adorned with beauty difficult to interpret which means instead of figuring it out, one has to abide in its presence not unlike abiding in the *naos*.

-c The inaccessible [*adutos* (*a* + *duo*, to strip off, enter): not to be entered], unapproachable [*anepibatos* (*ana* + *epi* + *batos*, passable): unassailable] holy [*hagios*] of holies.

*Adutos*: cf. *aduton* of H-46b, innermost sanctuary. It also can not be tread (*batos*) upon (*epi*) as well as entered, the preposition *ana* suggesting entering upward.

-d In order that the memory [*mneme*: cf. H-13b] and wonder [*thauma*: cf. H-42b] may be received [*paradeiknumi* (*para* + *deiknumi*, cf. H-49a): to exhibit side by side] without forgetfulness [*diaphugos*, with *mete*, not: fleeing] to those below, he was advised [*sumbouleuo* (*sum* or *sun* + *bouleuo*, to deliberate): cf. H-11a] not to represent [*paradidomai* (*para* + *didomai*, cf. H-44d): to hand over] these things by mere writing but to imitate [*mimnesko*] through material [*hulikos*] construction [*kataskeue* (*kata* + *skeue*, cf. H-38b): preparation] that immaterial [*aulos* (*a* + *hule*, material; cf. #a for *hulikos*)] creation [*demiourgia*: workmanship] using the most magnificent [*phanos*: bright] and brightest [*lampros*] material found on [*kata*] earth.

This sentence applies to Moses erecting a tabernacle. In order to keep both the memory and wonder alive in the sense of showing beside (*para*) and without it being subject to fleeing, Moses was advised not to hand over (*para* again) what he witnessed by writing but to express it by erecting a tabernacle which imitated (*mimnesko*; compare with the noun *mneme*) what he had seen. Such imitation assumes the form of a material arrangement (a *skeue* or an instrument according to a given order, *kata*) to depict that which lacks material, or is *aulos*.

#### 51. (no entries for #50)

After his descent from the mountain, Moses used artisans [*huporgeo* (*hupo* + *ergazomai*, to work): to render service] for constructing [*kataskeuazo* (*kata* + *skeuazo*, to prepare): to equip, furnish fully] these things after [*kata*] the model [*hupodeigma*: cf. H-47b as representation] the work [*demiourgia*: cf. H-49d as creation] shown to him.

Note the two prepositions *hupo* (under) and *kata* (according to) prefaced to verbs related to constructing what was shown to Moses, that is, after the pattern or *hupodeigma* he saw on Mt. Sinai. This indicates two ways of depicting the invisible in that which is visible.

-b While in the tabernacle [*naos*: cf. H-49b] not made by hands he was ordered [*nomotheteo* (*nomos*, cf. H-49a + *tithemi*, H-12c): to make laws] as to how the priest should be adorned [*lampruno*: to make bright] when he entered [*epibateuo*: cf. H-42c as drawing near to] the sanctuary [*adutos*: cf. H-49c as inaccessible].

Within the tabernacle or permanent structure of the *naos*, not the *skene* or tent (cf. H-49a) made by God, Moses was given guidelines or orders (*nomos*) pertaining to the illumination (*lampruno*) of the priests but only when he tread-upon (*epi*) the sanctuary which was inaccessible to everyone else except him. Compare *naos* with *adutos*, that which cannot be accessed.

#### 52. As for the garments, the visible [*phaino*: cf. H-46c] was first [*arche*: cf. H-45d], not the hidden [*kruphios*].

*Arche*: first in the sense of being at the head of a given order.

-b Not the skill [*techne*] for carving images [*charakter*: a mark which has been engraved] of [*pros*] idols [*eidolon*: phantom] but the beauty [*kosmos*: order, decency, decoration] consisted of the names of the patriarchs.

Here *techne* or that which is made by hands is contrasted with the inherent *kosmos* or adornment of the patriarchs' names.

#### 56. (no entries for #53-5)

Having been instructed [*exepaideuo*, *ex* + *paideuo*, cf.] in these and such things by the unutterable [*aporretos*: cf. H-42a] teaching [*didaskalia*: cf. H-47b] of God when he was surrounded [*periecho*: cf. H-43c] by darkness [*gnophos*: cf. H-46a].

The preposition *ex* (from) prefaced to *paideuo* indicates a more thorough instruction both “in these” by a teaching which cannot be expressed in words pertaining to God, that is, when Moses was surrounded by darkness, not unlike God himself.

-b Having become greater than himself with the assistance [*kathistemi*: cf. H-14a] of the mystical [*mustikos*: connected with the mysteries] teachings [*mathema*: lesson, knowledge], thus again he came from [*anaduomai* (*ana* + *duo*, cf. H-49c): to draw back, hesitate] darkness [*gnophos*: cf. #a].

*Kathistemi*: to stand according to (*kata*) a certain order with respect to mystical teachings or *mathema*, more along the lines of scientific (mathematical) principles, Moses exited the darkness in the sense of having stripped (*duo*) it off. That is to say, Moses brought back some of the *mathema* he found in that darkness which implies that in a sense he never left it.

-c He descended to the people [*homophulos* (*homoios* + *phulon*, cf. H-19c as tribe): of the same race, stock] to share with [*koinoneo*] them the wonders [*thauma*: cf. H-49d] which have been shown to [*paradeichnumi* (*para* + *deiknumi*, cf. H-49d): to exhibit] him in the theophany [*theophaneia*: cf. H-21a].

Descended means that Moses came down from Mt. Sinai. *Koinoneo* and *homophulos* are similar, implying that which Moses and the people had in common. What Moses shared was shown to or beside (*para*) him, and that he wished to transmit to them.

57. He carried the divine tablets [*plax*: flat surface] in [*dia*] his hands, which were a divine invention [*heurema*: piece of good luck] and gift [*doron*] requiring [*prosdeo* (*pros* + *deo*, to lack, need): to need besides] no human co-operation [*sunergia*: *sun* + *ergon*, work] to [*eis*] come into existence [*gignomai*: cf. H-20a as took place].

*Dia* (through) as pertaining to the tablets suggests that they penetrated Moses by way of his hands, the tablets being a *heurema* which literally means something that had been discovered, a pre-existing, divine reality. The tablets required no human co-operation, work or effort.

-b But the people hindered [*koluo*: cf. H-20f] grace [*charis*: cf. H-20e].

-c Before obeying [*epistamai* (*epi* + *histemi*, cf. H-14a): to know, be acquainted with] the lawgiver, they turned [*aphiemi* (*apo* + *iemi*, cf. H-46c): to send forth, leave alone] towards [*eis*] idolatry.

*Aphiemi* : a being from (*apo*) Moses as giver of the law or *nomos* into...*eis*...idolatry.

58. A certain long period of time occurred while Moses rested [*aposcholazo* (*apo* + *skolazo*) to have leisure for] a long time in conversation [*homilia*: a being together, company] with [*pros*] God in that divine initiation [*mustagogia*: cf. H-49a].

The verbal root *skolazo* applies to leisure for spiritual and intellectual pursuits. It is bound up with being in the company with or in the direction toward-which (*pros*) God through the process of divine initiation.

-b For forty days and nights he took part in [*metecho*: cf. H-7e] that eternal [*aidios*] life under the darkness [*gnophos*: cf. H-56b] and was in a condition beyond [*exo*: outside] nature [*phusis*: cf. H-47b].

A having-with (*meta*) eternal life. *Exo* as outside indicates a radical transformation with respect to human nature.

-c The people permitted themselves to [*eis*] disorder [*ataxia*: *a* + *taxis*, cf. H-18a] by uncontrolled [*anetos*: relaxed, loose] impulses [*horme*: cf. H-40a].

*Taxis* as order is an important concept for Gregory, and to be without it (*-a*) is a serious form of disarray. It is emphasized by *horme* as an attack which not merely lacks control but is *anetos* or loose, no control.

60. (no entries for #59)

The writing was by [*ek*] the divine power [*dunamis*: cf. H-50a] while the material [*hule*: cf. H-49d] was fashioned by [*exaskeo* (*ex* + *askeo*, to form by art): to adorn, equip] the hand of Moses.

Two uses of the preposition *ek* (from): divine power and artistic creation, both effected through Moses.

-b He received [*komizo*: to take care of, preserve] them while for the same number of days again he was outside [*exbaino* (*ex* + *baino*, cf. H-42c): to exit] nature [*phusis*: cf. H-58b] in manner [*tropos*: turn, direction, course, way] not according to [*kata*] which we are familiar [*nomizo*: cf. H-36b].

*Komizo*: signifies attention. *Exbaino*: a going out or exit from human nature, here into that which is unfamiliar or outside normal custom and law (*nomos*).

61. He arranged [*diatasso* (*dia* + *tasso*, cf. H-39a): to appoint] everything according to [*kata*] the required manner [*tropos*: cf. H-60b] and caused [*kineo*: to set in motion] envy [*phthonos*: cf. H-41b] in [*kata*] himself

from his neighbors [*epitedeios*: cf. H-39a], an innate [*suggenes*: cf. H-12c] malady [*arrostema*: weakness] in the nature [*phusis*: cf. H-60b] of man.

*Diatasso*: a thorough arranging indicated by the preposition *dia* prefaced to the verb and enhanced by the preposition *kata*, according to. Such complete ordering caused envy among the Israelites.

**62.** The Divinity [*to Theion*: cf. 46d] was moved [*parakineo* (*para* + *kineo*, cf. H-61a): to disturb, be incited] to [*eis*] punish [*kolasis*: correction] their transgression [*plemmelema*: mistake].

Here the preposition *para* (beside) can indicate the intensity of divine anger, as God being beside himself to move (*kineo*) or become that way.

-b Moses showed himself worthy of admiration [*thaumazo*: to wonder] by enduring evil [*anexikakos* (*anecho*, cf. H-45a + *kakos*, cf. H-48b): long suffering] because when God punished [*kolazo*: cf. *kolasis*, #a] the irrational [*alogos*: cf. H-42c] envy [*baskania*: slander] of the woman, he made his nature [*phusis*: cf. H-61a] stronger than anger [*orge*: natural impulse] and besought [*hilaskomai*: to appease, conciliate] God on his sister's behalf.

Reference is to Moses' sister, Miriam, associated with not having *logos*. Moses intercedes for her by overcoming his natural impulse (*orge*) or disposition, not unlike *phusis* or human nature. This enabled Moses to intercede or win favor on her behalf.

**63.** Once again the people turned [*trepo*] to [*eis*] disorder [*ataxia*: cf. H-58c].

The preposition *eis* (into) intensifies the lack of order or confusion.

-b A lack of moderation [*ametria*: *a* + *metron*, measure] with respect to [*kata*] pleasures of the stomach led them into transgression [*plemmeleia*: mistake, fault; cf. *plemmelema*, H-62a].

The alpha privative contrasts with the order implied by the preposition *kata*, according to.

-c They were not satisfied [*arkeo*: to suffice, to ward off] to live healthily [*hugienos*] nor without pain [*alupos*: + *lupe*, grief] from the food which flowed down [*epirreo* (*epi* + *rheo*, to flow): to stream, gush] from above [*anothen*: cf. H-45c as from on high].

Reference here is to the manna from heaven or *anothen*. The verb *epirreo* (with preposition *epi*, upon) suggests a continuous flow of manna.

-d He besought [*koinoo*: to make common, communicate] God concerning the passion [*pathos*: cf. H-45d] which had fallen upon [*kataskipto* (*kata* + *skepto*, to lean upon, pretend): to rush upon] them.

*Koinoo*: suggests Moses being in constant contact or having friendship with God. This commonality Moses bids God to intercede with regard to the pathos which literally leaned (*skepto*) upon (*epi*) the people.

-c (God) taught [*paideuo*: cf. H-18a] them not to have such because he would give them what they desired [*tugchano*: to hit a mark, obtain].

*Paideuo*: as noted earlier, teaching with respect to rearing a child which can apply here regarding the people.

**64.** Their excess [*ametria*: cf. H-63b): without measure]...became to them and those watching them an example [*hupodeigma*: cf. H-51a as model] worthy [*hikanos*] for moderation [*sophrosune*: self-control, chastity, sobriety].

The people's lack of measure (*metron* as in H-63b) became a model...literally a showing under (*hupo*)...with regard to *sophrosune*. *Sophrosune* is difficult to translate adequately, an attribute associated with the aristocracy and its obligations to lesser classes of people.

**65.** God condemned [*katadikazo* (*kata* + *dikazo*, to give judgment): to pass sentence upon] those who lacked confidence [*apelpizo* (*apo* + *elpizo*, to hope): to despair] in divine assistance [*summachia* (*sum* or *sun* + *mache*, battle, fight): an alliance offensive and defensive] should not see the land of promise [*epaggello* (*epi* + *aggello*, cf. H-45c): to tell, proclaim].

The preposition *kata* prefaced to the verb of judgment implies a condemnation in accord with the people who lacked hope (*elpis*, *elpizo*) in God's ability to fight with them as the noun *summachia* shows. *Epaggello* as announcing-upon (*epi*) also means a command.

**66.** While crossing the desert, again they lacked water just as the memory [*mneme*: cf. H-50d] and power [*dunamis*: cf. H-60a] of God.

Here *mneme* as recollection and divine *dunamis* are the equivalent of water, if not more important.

-b So that the people's disbelief [*apistia*: cf. H-31b for *apistosas* most wondrous] seemed to intimidate

[*sunokolozo* (*sun* + *kolazo*, cf. H-62b): to cower and sink down] even Moses.

The preposition *sun* (with) prefaced to *kolazo* suggests that the people's lack of faith (*a-pistis*, noun) infected even Moses.

67. They were disciplined [*paidagogo*: to train and teach; cf. *paideuo*, H-63c] by very severe scourges [*mastix*: whip].

The verb *ago* (to lead, carry) used with *paideusis* or rearing of a child implies being lead to these scourges.

68. Looking at it (image of the bronze serpent) blunted [*ambluno*] the poison as by some mysterious [*aporretos*: cf. H-56a] antidote [*antipatheia* (*anti* + *pathos*, cf. H-53d): antipathy].

The preposition *anti* (against) prefaced to *pathos* or passion suggests the antidote as being that which counters passion, here in the image of the bronze serpent. This antidote is mysterious or cannot be expressed in words.

69. The righteous judgment [*krisis*: cf. H-29a for *diakrisis*, distinction] of God was stronger than Moses' compassion [*sumpatheia*: cf. H-45d] for the people [*homophulos*: cf. H-56c].

Two prefaces with a similar meaning: *sum* or with to *pathos* and *homos* or the same to *phulos* or tribe.  
-b The people were brought to their senses [*sophronizo*: to learn self-control; cf. H-64a for *sophrosune*].

73. (No entries for #70-2).

The augury [*oionistikos*: related to an omen & *techne*: cf. H-55b as skill] of Balaam derived from flight of birds and was hard [*chalepos*: difficult] to deal with, for with the help [*sunergia*: cf. H-57a] of demons [*daimon*] he could utterly ruin men by his use of magical power.

*Oionistikos*: refers to the cry of birds as well as their flight in order to discern the future. *Daimon*, originally applied to divine power, assumed a diabolical connotation in Christian centuries.

74. Having learned [*manthano*: cf. H-21b] in a vision [*emphaneia* (*em* or *en* + *phaino*, cf. H-52a): manifestation] what must be accomplished.

Such learning or instruction in the technical sense of acquiring knowledge takes place through or *em/en* a manifestation.

-b Moved by divine inspiration [*epipnoia* (*epi* + *pnoe*, a blowing): a breathing upon] instead of demonic power [*energeia*: cf. H-29b].

A contrast between the blowing-upon (*epi*) of God and the working-in (*en*) of demons.

-c For he was hindered [*koluo*: cf. H-57b] from using [*energazomai* (*en* + *ergo*, cf. H-48b): to make, produce] his skill [*techne*: cf. H-73a] for [*pros*] evil [*kakos*: cf. H-48b] and by these things became aware [*aisthesis*: cf. H-20e] of the divine power [*dunamis*: cf. H-66a].

A similarity between the verb using (*en* prefaced to it is a more intense expression) and skill or *techne*, usually applied to that which is made by hands. *Aisthesis* or the way knowledge is acquired through the five senses is applied here to being receptive to the divine *dunamis*.

-d He let go of divinization [*mantikos*, adjective: prophetic, oracular] and became an interpreter [*hupopheteuo* (*hupo* + *phemi*, to say): to expound, suggest] of the divine will [*thelma*].

A contrast between *mantikos* or consulting oracles and being an interpreter or speaking-under (*hupo*) the influence of the divine will.

75. He left [*methistemi* (*meta* + *histemi*, cf. H-57c): to change] this human life leaving no sign [*semeion*: cf. 11d] on [*en*] the earth nor any grave as a monument for his departure [*metastasis* (cf. *methistemi*, #a): removal].

Two words with the prefaced *meta*, with or after. One pertains to the current life and the other to departure from it.

76. Time did not alter [*luo*: cf. 41c] his beauty [*kallos*: cf. H-50b]...nor blunt [*apembluno*: cf. H-68a, *ambluno*] the graciousness [*charis*: cf. H-57b] of his countenance [*prosopon*: face].

Here *kallos* or that which partakes of the Good as well as the Beautiful in the Greek sense is not loosened, the fundamental meaning of *luo*. Moses' face is synonymous with being endowed by divine *charis* or

grace.

-b Always the same, he kept [*diasozo* (*dia* + *sozo*, to save: to preserve through] in changeable [*treptos*; from *trepo*, H-63a] nature [*phusis*: cf. H-62b] a beauty [*kalos*: cf. #a for *kallos*] which was unchangeable [*ametaptos*: *a* + *metaptosis*, change].

*Diasozo* or saving-through (*dia*) is contrasted with human nature being subject to change. What is kept...saved-through...is Beautiful which is not subject to change, this adjective meaning more along the lines of a falling down, the sense of the noun's verbal root.

77. What we have learned [*manthano*: cf. H-74a] from the literal sense [*procheiros*: cf. 14b as at hand] of the history [*historia*: cf. H-40a] of the man (Moses) we have recounted [*diegeomai* (*dia* + *hegeomai*, cf. H-43d): to set out in detail] to you quickly [*epidrome* (*epi* + *dromos*, cf. H-43c): a rush, sudden inroad].

Learning in the technical sense is at hand, *pro-cheiros* relative to history. The noun *dromos* as race course and *epi* (upon) prefaced to it suggests a running-upon.

-b Necessarily we broadened [*platuno*: to make wide] out the account [*logos*: cf. H-48a] in order to bring out its plan [*hypothesis* (*hupo* + *tithemi*, cf. H-51b): supposition, foundation].

*Hypothesis* as that which is placed under (*hupo*) lays hidden and thus requires being brought to light. Here the logos or account of Moses' life it is subject to being broadened out in order to reveal a deeper meaning.

-c It is time [*kairos*: cf. H-42d] to adapt [*epharozo* (*epi* + *harozo*, to fit together): to fit on] the life we have recalled [*mimnesko*: to remind] to [*pros*] the goal [*skopos*: aim] proposed for [*prokeimai*: cf. H-12a as is placed] our study [*logos*: cf. #b] so as to gain some benefit [*suneisphora*: cf. H-16a] for the virtuous [*arete*, with *kata*: cf. H-47b] life from what we have stated.

*Kairos* as event which here pertains to a harmony-upon (*epi*) with respect to the life of Moses. It is a *logos*...a word...for our benefit, our *phora* or that which we bear with (*sun*) as well as into (*eis*) a life according to (*kata*) virtue.

-d Let us take up [*analambano*: cf. H-17b] the beginning [*arche*: cf. H-52a] of this account [*diegema*: a tale].

*Lambano*: to take or received prefaced with the preposition *ana* (upon, above). We are to have this attitude with respect to the *diegma* of Moses, that is, a narrative where all the details are laid out, the preposition *dia* prefaced to the verb signifying this.

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## Book Two

### Contemplation (*theoria*) on the Life of Moses (paragraphs 1-321)

*The first part of Gregory's Life contains 77 paragraphs whereas this second part contains 321 paragraphs. Any references to words, etc., within the first part (the Prologue and History of Moses) will be designated by the capital letter H to avoid confusing it with those references pertaining to the second part.*

1. How can we imitate [*mimnesko*: cf. H-77c as recalled] the fortuitous [*suntuxikos* (*sun* + *tuche*, the good which man obtains by favor of the gods)] birth of the man by our choice [*proairesis*: cf. H-25a as disposition]?

Gregory posits a fundamental theme of his *Life*, *mimesis* or imitation. Here *mimesis* is based upon the life of Moses or literally, "when Moses was born." The verb is used, more dynamic than a noun (i.e., 'birth'). Such a birth is *suntuxikos*: *sun* or with and *tuche*, marked by the favor of the gods implying success. The preposition *sun* imparts greater, ongoing fortune. Note that (divine) favor is effected with human *proairesis* or free choice, more along the lines of taking a deliberate course of action, *haireo* (to choose) being the verbal root of this noun. The question with which Gregory begins his second book, i.e., one centered upon the important Greek notion of imitation, is directed to *tuche* or that which is determined already (i.e., fate); it is not described but intimated. Compare the passive disposition intimated by *tuche* with the active one of *proairesis*, the ability to affect the future. *Proairesis* is used with the preposition *ek* (from), deliberate emphasis being put upon the ability to choose as well as to imitate, *mimnesko*.

2. Who does not realize [*eido*: to see, behold] that everything placed in change [*alloiosis*: alteration] never

remains [*meno*: cf. H-28a as continual, with *dia* prefaced to verb; here used with *epi*, literally as “upon itself”] the same but always passes [*gignomai*: cf. H-57a as come into existence] from one state to another?

The realization Gregory presents here is in the form of a question, an *eido* or technically a question put in terms of seeing. Its object of vision is change or alteration, *alloiosis* implying movement to something different. This lack of difference does not remain or *meno* the same and is applied to various states or those things which are *heteros* (other): heteron *ex* (from) *heterou*. Such is the realm of *alloiosis*, the opposite of *meno*, change and stability. The preposition *epi* prefaced to *heautos* pertains to “same.” The lack of being “upon” this same is heightened by change, *alloiosis*.

-b The change always effects [*energazomai*: cf. H-74c as using] something [*pros*] better or worse.

Here *alloiosis* is endowed with the capacity to do something, *energazomai* suggesting expenditure of energy. It has as its object that which is better or worse. The preposition *pros* or towards-which signifies the directness of this expenditure.

-c Let one understand [*noeo*] this according to [*kata*] the subject under discussion [*hupothesis*: cf. H-77b as plan].

Gregory urges his readers to understand [*noeo*]...to have perception primarily through the eyes which differs from mere sight. Its object is that which is under discussion, *hupothesis*, literally, that which-is-placed-under and thus intimates a supposition and principle for action. Note the use of *kata* (literally, according to) as applied to *hupothesis*, that this noun contains a series of items which will be discussed or unpacked.

-d The material [*hulikos*: cf. H-41d] and passionate [*empathes*] disposition [*diathesis*: cf. H-42c as concern] to which human nature [*phusis*: cf. H-76b] tends to slip [*katolisthano* (*kata* + *olisthano*)] is the female which the tyrant wishes with pleasure to see propagate [*zoogneo* (*zoe* or life + *geinomai*, to beget): to produce alive].

Our disposition or *diathesis* is both material and passionate; the former seems on the same level as the latter. *Diathesis* also means composition, those elements which comprise a human being. *Empathes* applies to emotion and signals our response to external stimuli. Gregory reflects the current attitude towards women by considering them as inferior, of capable of slipping and bringing men along with them. Note the preposition *kata* prefaced to *olisthano*, signifying slipping “according to” that particular sex. Although not explicit, propagation and women are perceived the same. Since our human nature (*phusis*) is subject to slipping, it is not unlike women and therefore suspect.

-e Birth of the male is austerity [*kateskleros* (*kata* + *skleros*, hard, unyielding)] and intensity [*tonos*: cords, stretching] of virtue [*arete*: cf. H-77c as virtuous].

To counter the slipperiness (*olisthano*) of women, Gregory speaks of male austerity, a *skleros* or harshness with like *olisthano* is prefaced by the preposition *kata*. Thus we have two orders corresponding to the two sexes. In addition to this positive side of austerity, we have *arete* as proper to men, not women. *Arete* means primarily the best attribute of anything, and Gregory does not ascribe it to women. It is also marked by intensity; *tonos* is derived from *teino*, to stretch or reach out to, a favorite theme of Gregory related to perpetual growth in the spiritual life here intimated but not spelled out.

3. What is subject to change [*alloioo*: to make different] always comes to birth [*gignomai*: cf. 2a].

Here the verb *alloioo* is used from which *alloiosis* in 2b is derived. Gregory posits an identity between this (he doesn't specify exactly what is subject to *alloioo*) and human birth, *gignomai*. Though he makes no value judgment as to this, one gets the intimation that neither is Gregory favorable to change nor to birth. The adverb *aei* or always means unbroken consistency as related to *alloioo* and *gignomai*.

-b In mutable [*treptos*: cf. H-76a as changeable] nature [*phusis*: cf. #d] nothing can be observed [*theoreo*: cf. H-25a as are visible] which remains [*echo*, to have] as it is.

*Treptos* is an alternate word for *alloioo*, meaning a turn in a certain direction and is applied to human nature earlier approximated with being female and therefore suspicious. The power of observation which implies contemplating [*theoreo...theoria*] finds nothing which remains (*echo*) there, this verb meaning to have in the sense of possessing some capacity. This is a paradox of sorts in that what is *treptos* must be observable.

-c Thus being born is not an impulse [*horme*: cf. H-59c] from something alien [*allotrios*] as in the case of corporeal beings which happens by chance [*sumbaino*], but such a birth [*tokos*: interest, as with money] occurs by free choice [*proairesis*: cf. 1a].

Gregory gives a positive view of human birth by disavowing it from an *horme* which is alien to it, this noun also meaning a violent attack or assault. Instead, he ascribes birth to free will or *proairesis*. *Proairesis* is in stark contrast to anything which happens *sumbaino*, literally, to go with or which happens with things going

with this birth which essentially don't belong to it.

-d We ourselves are in some way [*tropos*: cf. H-61a as manner] father of ourselves.

*Tropos*: derived from *trepo/treptos* noted in #b. This noun refers to a direction and manner which Gregory puts relative to us as "in some way." That means he doesn't know directly how such a *tropos* relates to being our own parents though it relates to the act of giving birth.

-e We give birth to ourselves such as we wish [*thelo*: to will] to be and by our free will [*proairesis*: cf. 1a] make according to the model [*eidos*: cf. H-26a as seem] that we choose, whether male or female, molding [*diaplasso* (*dia* + *plasso*, to shape): to form completely] ourselves by virtue [*arete*: cf. 2e] or by vice [*kakia*: cf. H-13a as evil].

Another instance of *proairesis* here with the preposition *ek* (from) which emphasizes the giving birth to ourselves but not in the physical sense. Instead, this free choice also signified by *thelo* or to wish, isn't done in isolation but in accord with a model or *eidos* which alternately means form. Furthermore, such a model or exemplar is taken by choice, *thelo* used a second time. Once we assume this model or *eidos* which is larger than ourselves, it works on us by molding us, *diaplasso*. The preposition *dia* or through prefaced to the verb (i.e., to shape) means a thorough working by *eidos* upon ourselves. This is done in accord with virtue or *arete*, literally the best of anything, as opposed to vice.

4. We have the possibility of entering [*parerchomai* (*para* + *erchomai*): to go beside, disregard] a more noble [*asteios*: of the town, courteous] birth into the light despite the tyrant's unwillingness and grief [*lupeo*: cf. H-41d as *alupos*].

In contrast to physical birth, Gregory posits a more noble one, *asteios*, which as noted pertains to behavior within the larger social context of a town including a *polis* or city state. Note the way we go about it is through the verb *parerchomai*, to go by or to go beside. This is an indirect entry as opposed to one which is straight-forward as indicated by the preposition *para*, beside. Note that such entry is a possibility, not a certainty, which keeps in line with the indirect nature of this entry. The preposition *eis* is used with regard to light, a full entry within it.

-b Rational faculties [*logismos*: reasoning, counting, reckoning] become what are said to be the parents of virtue [*arete*: cf. 3d].

*Logismos*: related to *logos* or word, saying, utterance and can apply to an argument which, in turn, can relate to one in public or the inner workings of one's mind. It also suggests an inner disposition which becomes manifest as, for example, a *logos*. Such *logismo*i beget...are parents of...*arete*, that quality which is best in persons.

5. Thus by revealing [*diakalupto* (*dia* + *kalupto*, to uncover): to reveal to view] a more exposed [*gumnoo*: to strip bare; with *epi* or upon] hidden meaning [*ainigma*: dark saying, riddle] of the history [*historia*: cf. ] suggested by the passage [*horme*: cf. H-59c as impulses], the text [*logos*: cf. H-77c as study] teaches [*didasko*: cf. H-46c] that the birth which grieves [*lupe*: cf. 4a] the enemy is the beginning [*arche*: cf. H-77d] of the life according to [*kata*] virtue [*arete*: cf. 4b].

Gregory has in mind not just the biblical account or *historia*...history...of Exodus, but a revelation of it, an uncovering which is quite thorough as signified by the preposition *dia*, through or literally an uncovering through. This more uncovering is intensified all the more by the verb *gumno*, literally, to be naked.

-b A person grieves [*lupeo*: cf. 4a] his opponent [*antipalos* (*anti* + *palaioo*, to wrestle): wrestling against] only if showing [*deiknumi*: cf. H-45d] in [*epi*] himself signs [*gnorisma*: token] which is a proof [*tekmerion*: a sure sign] of his victory against [*kata*] that person.

Here causing grief relative to an opponent suggests a struggle or *antipalos* or better, a wrestling match, where one person must come out as winner. An indication that a person has won the match is revealed by a *gnorisma*, that by which something is made known or recognized. Closely related to such a sign is the verb *deiknumi* (to show) or point out which here is effected not so much in oneself but "upon" [*epi*] oneself. It is as though the *gnorisma* at hand were a seal visible for others. This is enhanced by the word *tekmerion* or proof or evidence that one has engaged successfully in such an intimate, close-quarters struggle as a wrestling match. Although the preposition *epi* refers only to *gnorisma*, it may apply equally to a *tekmerion* against or *kata* one's foe. This preposition is the opposite to *epi* [upon] as noted relative to "himself" or the person endowed with both *gnorisma* and *tekmerion*.

6. The task of free will [*proairesis*: cf. 3d] is to bring to birth this virtuous [*enaretos*] male child and to nourish [*titheneomai*: to nurse, suckle] it with proper [*katheko* (*kata* + *heko*, to be present, come): to come down, to be meet] food and to use foresight [*pronoeo* (*pros* + *noeo*, cf. H-7b as understood): to perceive beforehand] in order to save [*diasozo*: cf. H-76b as kept] it unharmed [*apathos*, adverb (*a* + *pathos*, cf. H-68a with *anti* as preface): by the water.

Here free will or *proairesis* has the task of begetting a male child as opposed to a female, the former being considered virtuous. *Enaretos* is an adjective with the preposition *en* prefaced to it signifying fulness of *arete* or being situated fully within it. Once this child is born, free will is used to nurse it in two ways: 1) proper food, the verb *katheko* signifying that which is proper; literally it means to have come or gone down. 2) to employ foresight or *pronoeo*. Our capacity for *noeo* or understanding here is not so much to see into the future but to show caution regarding things in the present with an intent to use them in the future. *Diasozo* or saving applies to the male child; the preposition *dia* or through connotes preservation not just rescue and to do this *apathos* or without harm. This is the adverbial form of the noun *apatheia*, freedom from passion, and often is applied to contemplative prayer.

7. The parents of the child, when the necessity [*anagke*: cf. H-41a] of life requires to set [*katago* (*kata* + *ago*, cf. H-42b as lead): to lead down] the child on the waves of this life, they put him safely [*kataspchalizomai* (*kata* + *sphallo*, to fall): to fortify, confirm] in the basket [*kibotos*: cf. H-17a].

*Anagke* represents Pharaoh's decree to kill male babies yet Moses' parents placed him in a basket to float down the Nile. *Katago* as referring to this placing literally means to lead down and may apply to a descent to the Nile River which the Egyptians realized as being the source of life for their nation. It turned out to be salvific for Moses as well. *Kataspchalizomai* as putting Moses safely away is the second verb with the preposition *kata* prefaced to it, the first being *katago*. Both connote a downward movement as well as an arrangement according to a given order. The verb *sphallo* to which *kata* is prefaced means to make to fall down.

-b The basket [*kibotos*: cf. 7a] as constructed from various planks would be education [*paideusis*: a system of education] in the various disciplines [*mathema*: cf. H-56b as teachings] which contains what it raises above the waves of life.

*Kibotos* is used in the LXX for Noah's ark, so it has an expanded meaning. Here Gregory sees *kibotos* which contains Moses as composed of education or *paideusis*, generally education applied to children. It is specified as being related to various disciplines or *mathema*, teachings usually of a mathematical nature.

9. (No entries for #8).

We learn [*manthano*: cf. H-77a] by experience [*peira*: cf. H-21b as tested] that the restless and billowing movement of affairs [*pragma*: deed] casts from itself those who are not submerged [*sundiabaptizo*: (*sun* + *dia* + *baptizo*)] under the torrent of human illusions [*apate*: trick, deceit].

*Manthano* as learning how to do something is related to *mathema* noted in #8. Thus here it makes good sense to associate with *peira*, experience, which also means an attempt or trial. It refers to *pragma* which often apply to business endeavors which are contrary to a life of prayer. The noun *polupragmon* means being a busybody or meddlesome. Plato uses it in his **Dialogues**, for example, **Republic** 433.a8: "Moreover, we've heard many people say and have often said ourselves that justice is doing one's work and not meddling with what isn't one's own." Such *pragma* reject persons who do not give in to being submerged by them. The two prepositions *sun* and *dia* prefaced to *baptizo* with sacramental implications re-enforce the thoroughness of this submersion: with and through. Illusion or *apate* are the "billowings" which are stratagems or pieces of bait to entice people to get ensnared in *pragma*.

-b Tears are a sure [*asphales*] guard [*phulax*] of those who have been saved [*sozo*: cf. 76b as kept] by [*dia*] virtue [*arete*: cf. 5a].

*Phulax* here relate to tears which may apply to joy or repentance. Regardless, it protects those persons who have been saved; the preposition *dia* or through is used relative to *arete*, virtue or the agent doing this *phulax*. *Asphales* is the adjective to describe *phulax*, that is, as literally be safe from falling, the same verbal root noted in 7a.

10. Rightly she (daughter of the king) is perceived [*noeo*: cf. H-7b as understood] as profane [*exothern*, adverb: cf. H-18a as pagans] philosophy.

Gregory perceives Pharaoh's daughter, that is, has understanding of her (*noeo*) as symbolic of a

philosophy which falls outside the realm of Christianity or Judaism. Such a realm is literally outside, *exothern* this philosophy, but has a positive value all its own, for the daughter/*exothern* philosophy rescued Moses.

11. Indeed profane [*exothern*: cf. 10a] education [*paideusis*: cf. 7b] is barren, always in labor but never gives birth.

Instead of philosophy, here Gregory uses the noun *paideusis* or education applied to young children, apt for the baby Moses. *Paideusis* seems to differ from *philosophia*; the latter is universal whereas the former is specific to a time of life, hence never can it produce children which more or the less the same as being *exothern*.

12. Teaching [*didasko*: cf. 5a]...that should we frequent [*kathomologeo* (*kata* + *homologeo*, cf. H-43f as admitted): to confess, allow] profane [*exothern*: cf. 11a] teaching [*logos*: cf. 5a as text] at the time [*kairos*: cf. H-77c] of our education [*paideusis*: cf. 11a], we should not separate ourselves from the nourishment [*hupotrepho* (*hupo* + *trepho*, to make to grow, increase: to cherish secretly) of the Church's milk.

The object of teaching: to frequent in the sense of confessing-according-to or *kata* a certain scheme of things which is what *kathomologeo* implies. Such an admission has a public quality about it, not done in isolation and here refers to teaching which is *exothern*, literally outside (the Church). Note that *katahomologeo* not just during the period of education, *paideusis* of childhood but at the *kairos* of this education, this noun indicating a special intervention.

-b This would be the laws [*nomimos*, adjective: conformable to custom, usage] and customs [*ethe*, adjective: cf. H-48a as mores] of the Church.

Two adjectives used as substantives. While the first can apply to laws, it inclines more to those guidelines obtained by usage of the Church members. Such usage carries over, so to speak into habits as signified by *ethe* from which is derived *ethos*.

-c The soul [*psuche*: cf. H-44a] is nourished [*trepho*] and strengthened [*adruno*: to ripen] by these and hence is given a means [*aphorme*: cf. H-19a as opportunity] of ascending [*anadrome* (*ana* + *dromos*, cf. H-77a as quickly): a running up] [*eis*] the height.

*Trepho* implies becoming firm, of maintaining what went into nourishment be continued. This is brought out by the verb *adruno*, to ripen, as bringing to fruition, both of which apply to the human *psuche*. Once so fortified, the *psuche* obtains a means or *aphorme*, a starting point of ascending the height, i.e., Mount Sinai. Note the preposition *ana* (on, upon) prefaced to *dromos* which means a running course as for a contest. Like so many prefaced prepositions, *ana* serves to intensify the action at hand.

13. It is true that the text presents us as between two adversaries [*polemios*, adjective: hostile, belonging to war], those looking [*blepo*: cf. H-47c as pay attention] to [*pros*] profane [*exothern*: cf. 12a] teachings [*dogma*: cf. H-20e] and those to that of the fathers.

The two enemies with one regard or *blepo* which implies a beholding intensified by the preposition *pros*, direction-toward-which: 1) *dogma* which is *exothern* or outside the Church and that of the fathers.

-b The person who shows [*apodeiknumi* (*apo* + *deiknumi*, cf. 5b): to point away from, to show by argument] his soul [*psuche*: cf. 12b] great and superior after the manner of [*kata*] Moses puts to death him who rebels against [*antegeiro*: *anti* + *egeiro*, to wake up, arouse] religion [*eusebeia*: cf. H-47b as reverence].

As often the case, one gets the impression that Gregory distinguishes between a soul (*psuche*) and its bearer or possessor. It's helpful to keep this distinction in mind, a way of speaking about which today may be termed pure awareness or awareness without an object. In the sentence at hand, we have "person" showing relative to his *psuche*, that is, a *deiknumi* which is *apo*; this preposition suggests a bringing forth of something to make an exhibition. Gregory offers a "manner" of such *apodeiknumi* with Moses in mind, that is, by the preposition *kata*, according to. The task at hand is to kill those who rebel against *eusebeia* or that which is sacred. This noun corresponds to the Latin *pietas*. The verbal root *egeiro* as to arouse, coupled with the preposition *anti* (against) is quite sinister and powerful.

14. We can discover [*heurisko*: cf. H-8a] this battle [*mache*: cf. H-65a as assistance, with *sum* prefixed to noun] within us.

15. The triumph [*epikratisis* (*epi* + *kratos*, strength, might)] of true religion [*eusebeia*: cf. 13b] is the death and

destruction of idolatry.

-b Thus injustice [*adikia* (*a* + *dike*, judgment)] is slain [*anaireo* (*ana* + *haireo*, to take by force): to take up] by righteousness [*dikaosune*] and arrogance [*tuphos*: blind, obscure] is destroyed [*kataphoneuo* (*kata* + *phoneuma*, destined for slaughter): to slaughter] by the moderation of humility [*metriotes*].

Two types of death: 1) *anaireo* or taking by force; *haireo* means to take with the hand, to choose and is intensified by the preposition *ana*, on, upon. 2) *kataphoneuo* differs from slaughter insofar as it means intended for it as with animals. The preposition *kata* intimates an order or sequence by which they are led there. The object of the first type of death is injustice while the second, arrogance aptly described by *tuphos* or blindness. Both are effected not so much by humility *per se* but by its moderation whose alternate meaning is modest ability.

16. No evil [*poneros*: grievous], heretical [*haireisis*: cf. H-12a as free choice] fabrication of doctrines [*dogmatopoiia* (*dogma* + *poieo*, to make): cf. 13a as teachings] would come into existence [*chora*: place & *echo*, to have] if false [*planao*: cf. H-11a as drifting] reasonings [*logismos*: cf. 4b as rational faculties] had not resisted [*antibaino* (*anti* + *baino*): to withstand] by struggle [*antipalos* (*anti* + *pale*, wrestling): wrestling against] the order [*taxis*: cf. H-18a as adopted] of those which are true [*alethes*: cf. H-7d].

This sentence is a bit difficult to unravel. Gregory speaks of the invention or making of *dogma* (the alternate meaning is opinion) which are subject to *haireisis*, literally a picking and choosing which, in turn, is *poneros* or evil in the sense of having no value. *Logismos* or an inner, mental utterance is not so much incorrect as wandering place to place (*planao*). Here truth (adjective) is not given alone but as having a certain order, *taxis*, which implies succession as well as discipline. It is appropriate to associate the generally negative picture of *logismos* with *antipalos*, literally a wrestling-against, for that is its nature.

-b After [*kata*] the likeness [*homoiototes*] of the historical example [*hupodeigma*: cf. H-64a], it is imperative to flee as quickly as possible to [*pros*] the greater and loftier teaching [*didaskalia*: cf. H-56a] of the mysteries [*musterion*].

*Hupodeigma*: a token or mark, *deigma* implying a sample or proof. The preposition *hupo* as above suggests a showing with respect to something which here serves as a likeness or imitation of something greater. *Kata* shows that this *hupodeigma* is to be considered according to this order of transcendence. Such transcendence is revealed by the preposition *pros* or towards-which, here a teaching of mysteries (*musterion*) which can mean either sacraments of divine realities hidden from view and hence tending not to revelation.

17. Should we live with [*sunoikeo*: *sun* + *oikeo*] an alien [*allophulos*: cf. H-40a as foreigners], that is, should necessity [*chreia*: need] compel [*katanagkazo* (*kata* + *ana* + *anagke*, cf. 7a): to overpower by force] us to associate with [*suggignomai* (*sun* + *gignomai*, cf. 3a as come to birth): to consult] profane [*exo*: cf. H-59b as beyond] wisdom [*sophia*: cf. H-19a].

*Allophulos*: literally, another *phule* or race or tribe. *Chreia* is something needed as opposed to necessity as *anagke* whose verbal root is found in *katanagkazo*. That verb consists of two prepositions, *kata* and *ana* or according to and upon which re-enforces the verb twice. The compulsion at hand is association or coming-to-birth-with wisdom which is profane or *exo*, outside or beyond the borders of Christianity. Compare *exo* with *exothern* in 13a.

18. Thus we will live as solitaries [*idiazoo*: to be alone].

*Idiazoo*: connotes a sense of being peculiar and thus standing out. It also pertains to that which is distinctive or characteristic.

-b We shall live among those of like disposition [*homophronesis* (*homos* or akin + *phronesis* or purpose, intention)] and like mind [*homognomosune* (*homos* + *gnomosune*, prudence, judgment)].

Two uses of the adjective *homoios* or *homos* as used as a preface: *phronesis* or the intention to do something and *gnomosune* or prudence; it is related to *gnomon* or one who knows or examines.

-c and are nourished [*boukoleo*: to tend, graze] by [*en*] us while all the movements [*kinema*] of our souls [*psuche*: cf. 13b] are herded like sheep by the will [*boule*: cf. 29d, with *sum* prefixed to noun as counsel] of guiding [*epistamai*: cf. 57c as obeying] reason [*logos*: cf. 12a as teaching].

*Boukoleo* pertains specifically to those animals which graze in fields. *Kinema* pertaining to the *psuche* connote something vivid, as being in motion yet not endowed with special intelligence as well known with animals which *boukoleo*. That makes the will's task an easy one, not unlike a shepherd. While this is going on,

this shepherding requires a guiding...*epistamai*...a capacity of knowing (upon, *epi*) relative to our reason, our *logos* or that which by which our inward thought is expressed.

19. Thus the truth [*aletheia*] will shine upon [*epilampo*: (*epi* + *lampo*): for *lampo*, cf. H-20g with *kata* prefaced to verb] us in this peaceful [*eirenikos*] and quiet [*apolemos* (*a* + *polemos* war, battle): unfit for war] mode of life [*diagoge* (*dia* + *ago*, cf. 7a as set with *kata* prefaced to verb)] as it illumines [*periaugazo* (*peri* + *augazo*, to view in the clearest light): cf. H-20 as show about] the eyes of the soul [*psuche*: cf. 18b] with its own rays [*marmaruge*: a flashing, sparkling].

Truth effects two types of light: *lampo* and *augazo*. The former is illumination upon (*epi*) whereas the latter is much more intensive made all the more so by *peri* (around) prefaced to it. Both have for their object the soul's eyes which has its own rays or sparklings (*marmaruge*) which imply quick twinkling.

-b God is the one who manifested [*emphaino*: cf. H-77a for *emphaneia* as vision] the truth through the unspeakable [*arretos*] illumination [*photagogia* (*phaos*, cf. H-21f as light + *ago*, cf. #a): a leading by light] of Moses.

With the two types of light just noted in #a, the verb *emphaino* similarly refers to light, here coming from God who imparts it as truth in (*em/en*) through yet another mode of light, *photagogia*, literally, a leading-of light with respect to Moses.

20. It follows [*akolouthos*, adverb: cf. H-48b for adjective, it would follow] that the guidance [*agoge*] of virtue [*arete*: cf. 9b] brings [*prosago*: cf. H-45b as brought to] us to knowledge [*gnosis*] of that light which has extended down [*kateimi* (*kata* + *iemi*, cf. H-57c as turned with *apo* prefaced to verb] to human nature [*phusis*: cf. 3b].

*Akolouthos*: this adverb derives from the verb *akoloutheo* and noun *akolouthia*, all pertaining to a sequence, an important way for Gregory of thinking and presenting subject matter. Two uses of the verb *ago*, both pertinent to *arete*; the former is more passive while the latter is active: as a noun (*agoge*) and as a verb, *pros* indicating direct action. They pertain to light or *phos* which extends downward, *kata* also intimating an order of this extension relative to human nature.

21. From this (the burning bush) we learn [*didasko*: cf. 12a as teaching] about [*kata*] the mystery [*musterion*: cf. 16b] of [*kata*] the Virgin.

Here learning follows a given order...*kata*...with regard not so much to the Virgin directly but the *musterion* of the Virgin.

22. From [*para*] that light we learn [*didsasko*: cf. 21a] what we must do in order to stand within the rays of the true sun.

Although *para* is derivative as noted here, also it connotes something as coming from the side, if you will, in an indirect fashion. Such is the source of our learning.

-b The dead and earthly skins put around [*peritithemi* (*peri* + *tithemi*, cf. 77b with *hupo* prefaced to verb)] our nature [*phusis*: cf. 29a] at [*kata*] the beginning [*arche*: cf. 5a] when we were naked [*gumnazo*: cf. H-46a as stripped] through disobedience [*parakoe* (*para* + *akoe*, hearing) unwillingness to hear] to the divine will [*thelma*: cf. H-74d] must be removed from our soul's [*psuche*: cf. 19a] feet.

Gregory of Nyssa is noted for this image of dead, earthly skins representing disobedience or *parakoe*, a hearing which is *para* or besides as noted regarding #a. Our nature of *phusis* is given them at the beginning, *arche*, not specified here, but the beginning of man's exile from the garden of Eden. Prior to this the man and woman were naked, *gumnazo* implying that they had clothes on and had taken them off as one does in a gymnasium. Note that Gregory says the *psuche* is surrounded by the dead and earthly skins, not the rest of the body, if you will.

-c Thus having done [*epikoloutheo* (*epi* + *akoloutheo*, cf. H-31a as follow] this, knowledge [*gnosis*: cf. 20a] of truth [*aletheia*: cf. 19a] results and manifest [*phaino*: cf. H-52a as visible] itself.

*Akoloutheo*: the following of a sequence here intensified by the preposition *epi* or upon as pertaining to the removal of skins on the soul's feet. *Gnosis* of the truth becomes manifest (*phaino*) or shines forth even though it had been present there all along.

23. According [*kata*] to my perspective [*logos*: cf. 138b a3s reason] the definition [*horismos*: boundary] of truth

[*aletheia*: cf. 22c] is not to have a false understanding [*katanoesis*: cf. H-46d as comprehension] of being [*on*].

Logos as perspective suggests an inner conception which then is uttered. Here it is with respect to truth's definition which Gregory sees as having a boundary yet un-implied is that anything outside this *horismos* is false. His concern is to have a correct *katanoesis*...a proper *noeo* or understanding which is in accord with or *kata*...being.

-b Falsehood [*pseudos*: lie] consists of a illusion [*phantasia*: imagination, the power by which an object is presented (*phaino*) to the mind] begotten [*gignomai*: cf. 3a as come to birth] in the understanding [*dianoia*: cf. H-49a as mind] with respect to [*peri*] non-being [*me on*].

Here falsehood is the same as *phantasia* or the result of an uninformed imagination. It arises in the *dianoia*...the *nous* or *noeo* prefaced by the preposition *dia* (through), signifying the penetrating nature of this faculty. In this verse, *dianoia* brings to bear its capacity with respect to non-being.

-c Truth [*aletheia*: cf. #a] is the apprehension [*katanoesis*: cf. #a] of real being [*ontos on*].

*Katanoesis* or a *nous* or *noeo* which follows an order signified by the preposition *kata*.

-d Thus having passed considerable time [*chronos*: cf. H-16a] in quietude [*hesuchia*: tranquility, silence] while philosophizing [*emphilosopho*: can apply to the practice of asceticism coupled with *philosophia*] about higher matters [*melete*: cf. H-19f, attention, with regard to *epimeleia*], hardly will a person perceive [*katanoeo*: cf. H-3e as perceptions] what is true being [*alethos*, adverb + *to on*] or what has existence [*to einai*] in its own nature [*phusis*: cf. 22b] and what non-being [*me on*: cf. #b] is, namely, what is existence in appearance [*dokeo*: to think, suppose, imagine] while lacking a subsisting [*anupostatos*: without sure foundation, unsubstantial, unreal] nature.

*Chronos*: chronological time as marking the rise and fall of events here related to *hesuchia* which seems to partake of the other dimension of time as *kairos*, event (cf. 12a). Such *hesuchia* is necessary for doing philosophy; the preposition *em* (*en*) prefaced to the verb indicates active engagement while doing philosophy. It, in turn, has in its sites *melete* or better, close attention. Despite our efforts at such *melete*, never will we be able to perceive...to *noeo* in a *kata* fashion...the nature of true being, existence nor non-being. As for non-being, it is existence in what appears or is imagined and is *anupostatos* or that which lacks *huphistemi* or lacks foundation.

24. To me it appears [*dokeo*: cf. 23d as appearance] that when the Great Moses was instructed [*paideuo*: cf. H-67a as teach] in the theophany [*theophaneia*: cf. H-56c] he knew [*gignosko*: cf. H-47c] that not one of those things grasped by [*katalambano*: cf. H-47c as comprehended] sense perception [*aisthesis*: cf. H-74c as became aware] and contemplated [*theoreo*: cf. 3b as can be observed ] by the understanding [*dianoia*: cf. 23b] really [*to onti*] exists [*huphistemi* (*hupo* + *istemi*, cf. H-42c with *dia* prefaced to noun): to set under, to undertake].

Here Gregory offers his own opinion (*dokeo*) regarding the *paideusis* relevant to Moses' theophany or manifestation (*phaino* being the verb). Moses realized 1) that anything grasped or received (*lambano*) according to (*kata*) sense perception and 2) contemplated by *dianoia*...the *nous* with the perceptive faculty of seeing through (*dia*) things...fails. This pertains to the two chief means by which we obtain knowledge. As for *huphistemi* or that which exists, literally it means that which stands under.

-b But transcendent [*hyperanistemi* (*hyper* + *ana* + *istemi*, cf. #b)] being [*ousia*] and the cause [*aitia*] of the universe [*to pan*] on which all depends [*exapto* (*ex* + *hapto*, to fasten): to fasten from, to place upon] alone exists.

The verb for transcendent is closely related to *huphistemi* in #a but with the preposition *ana* (according to, upon) and here pertains to *ousia* which here is equally the cause of the universe or literally, everything. Both it and *hyper* or above show the radical differentness of the transcendent sphere. Still, this "all" is fastened (*hapto*) to it, the preposition *ex* or from revealing its dependence.

25. If the understanding [*dianoia*: cf. 24a] looks at [*blepo*: cf. 13a] anything in what exists, reason [*logos*: cf. 23a as opinion] sees [*entheoreo* (*en* + *theoreo*, cf. 24a): to contemplate] that in none of them the self-sufficiency [*aprosdees*: without want of more] by which they could exist without participating [*metousia*: cf. H-7e] in true being [*tou ontos einai*].

First comes *dianoia* which looks or becomes aware and does so with the emphasis of penetration (*dia*, through). Secondly comes *logos*, distinction from *dianoia*, more the reckoning faculty which gives utterance to *dianoia*, and it sees...has *theoria* (noun)...which looks into (*en*) things. There self-sufficiency or *aprosdees* cannot exist without participation or a being-with, an *ousia-meta*, within true being.

-b But that which always is the same, not increasing, not diminishing, unmoved [*akinetos* (*a* + *kineo*, cf. H-62a with *para* prefaced to verb) with respect [*pros*] to all change [*metabole*] either to [*pros*] better or worse (for it is alien [*allogrōo*: to make hostile] to that which is worse and lacks what is better) has no need for [*anendeēs*] anything else, alone is desirable [*orektos*: stretched out], participated [*metecho*: cf. H-59b as took part in] by all while not lessened by their participation [*metecho*]. This truly is real being [*alethos*, adverb + *to ontos*: cf. 23d] whose apprehension [*katanoēsis*: cf. 23c] is knowledge [*gnosis*: cf. 22c] of the truth [*aletheia*: cf. 23c].

Regarding all change or a throwing (*ballo*) into (*meta*) a different position, it pertains to 1) the same, 2) not increasing, 3) not diminishing and 4) not moved. The last or that which is immune to *kinesis* is the most telling characteristic of the transcendent, summing up the other three. On the other hand, the opposite qualities are 1) no need for anything else, 2) desirable or 3) worth stretching forth to obtain and desirable for participation or for a having (*echo*) with (*meta*).

26. Now anyone who like [*kata*] him (Moses) unloosens [*exluo* (*ek* + *luo*, cf. H-76a as alter): to set free)] himself of the earthly covering [*peribole* (*peri* + *ballo*, cf. H-44d with *huper* prefaced to verb): circumference] and looks [*blepo*: cf. 25a] to [*pros*] the light from the bush, that is, the ray [*aktis*: cf. H-20e] shining upon [*epilampo*: cf. 19a as illumines] us through the thorns of the flesh which is, as the Gospel says, the true light and the truth [*aletheia*: cf. 25b].

*Kata* as according to is used with reference to Moses, Gregory's paradigm *par excellance*. Note the interplay between the *ek* of *ekluo* and the *peri* or *peribole*...a removal with regard to that which surrounds. After this has been effected, one can behold the ray (singular) from the bush shining upon (*epi*) us through (*dia*) thorns of the flesh. This singular ray contains both light and truth

27. To me they seem [*dokeo*: cf. 24a as appears] to signify [*paradeloo* (*para* + *deloo*, to make visible): to intimate] by means of a figure [*ainigma*: cf. 5a as hidden meaning] the mystery [*musterion*: cf. 21a] of the incarnation of the Lord which is a manifestation [*phaneia*] of the deity [*theotes*] to men.

Reference here is made to the transformation of the right hand and the rod changing into a snake. Both miracles make visible but in an indirect fashion (*para*) Christ's incarnation, rather the *musterion* of it which implies indoctrination into a rite. Such indirect significance is done by a figure or *ainigma*, a dark saying or riddle. Compare this obscurity with the brightness of *phaneia* and by implication, deity.

28. As the divine nature [*phusis*: cf. 23d] is contemplated [*theoreo*: cf. 24a] in immutability [*analloiosis*: *an* + *alloiosis*, cf. 2a as change], by condescending [*sugkatabaino* (*sug* or *sum* + *kata* + *baino*, cf. 16a with *anti* prefaced to verb): to come down with] to [*pros*] the weakness [*asthenes*] of human nature it was changed [*alloioo*: cf. 3a] of our form [*schema*: cf. H-25b as appearance] and image [*eidōs*: cf. 3d as model].

Gregory presents the divine nature as object of *theoria* as that which cannot change (*alloiosis*), a noun which also means alteration, of changing from one state to another. Despite this, it descends, *baino* with two prepositions *sug/sum* (with) and *kata* (according to) along with a third, *pros*. This direction towards-which is human weakness. Note two uses of *phusis* at work here, divine and human. Despite the former being immutable, it changes (*alloioo*) to both human form, *schema* meaning figure or shape and *eidōs* or a visible form.

30. (No entries for #29).

When he was manifested [*phaino*: cf. 23b as presented] from the bosom (God the Father), he was changed [*alloioo*: cf. 28a] to resemble [*kath' hēmas*] us.

Here manifestation is equivalent to change or as noted in #a, alteration. In the case at hand, it is to resemble us or be "according to (*kata*) us."

-b Then that which is impassible [*apathēs* (*a* + *pathos*): cf. 6a as unharmed, adverb] by nature did not change [*alloioo*: cf. #a] into passibility [*pathos*: cf. 63d as passion].

Impassible or without (*a*) passion or pathos did not undergo alteration into its opposite, *pathos*.

-c That which is changeable [*treptos*: cf. 3b as mutable] and subject to passion [*empathēs*: cf. 2d as passionate] was changed [*metastoicheo* (*meta* + *stoicheo*, to go in a line or row): to change the elementary nature of, transform] into impassibility [*apatheia*: *a* + *pathos*, cf. #b] by its fellowship [*koinonia*: cf. H-45e] in that which is immutable [*atreptos* (*a* + *treptos*, cf. #c)].

Here Gregory uses the adjective *treptos*, more akin to being changeable and equivalent to being subject

to passion compared with the alteration, of going from one state to another, associated with *alloioo* as in #a. When these traits, proper to human nature, are changed, it means their complete re-ordering in the sense of setting them up in a row or order with regard to not being subject to passion. This transformation or setting up in a row occurs not alone but in common, *koinonia*. As for *apatheia*, it connotes mastery of passion and later was applied to a method of prayer.

**34.** (No entries for #31-33).

Those who are remiss [*aniemi*: cf. 42b as were allowed] on the uphill and difficult road of virtue [*arete*: cf. 20a] are given rest [*anapauo* (*ana* + *pauo*, to cease): to stop, hinder].

*Pauo* with the preposition *ana* prefaced to it suggests being relieved of something as by bring it to a halt.

**35.** He who has understanding [*perinoia* (*peri* + *nous*, cf. H-46d with *kata* prefaced to noun): quick intelligence] into these things immediately [*anitkrus*: straight on] becomes a god [*theos*] to those who resist [*antitithemi*: *anti* + *tithemi*, cf. 22b with *peri* prefaced to verb] the truth [*aletheia*: cf. 29a].

*Perinoia*: literally, an understanding (by the *nous*) around and applies to quick comprehension, the ability to get around or *peri* the object of understanding. Here it is with respect to “these things” or the serpent as representing sin. The result: immediately or better, openly becoming a *theos* with respect to persons set against (*anti*) the truth.

-b Those who were seduced [*ptaio*: to stumble] to [*pros*] a material [*hulodes*: woody, turbid] delusion [*apate*: cf. 9a as illusions] lacking substance [*anupostatatos*: cf. 32d as lacking a subsisting].

Here a stumbling occurs in the direction toward-which (*pros*) a stratagem for deceit or *apate*. Despite this deceit being material or literally of a woody substance, it lacks such.

-c Alone he estimated [*nomizo*: cf. H-60b as familiar] worthy the material and fleshly things which concern [*anastrepho* (*ana* + *strepho*, to turn): to turn upside down, upset] the most irrational [*alogos*: cf. 62b] sense [*aisthesis*: cf. 24a as sense perception].

A mistaken estimation occurs or more so, the holding of a custom (*nomos*) with respect to matter. Literally it turns upside down (*ana*) the positive nature of *aisthesis* or perception into what being a-*logos* or lacking *logos*.

**36.** Therefore having been strengthened [*dunamai*: to be able] by the rays [*eklampsis*: brightness] of light.

Exlampsis or more exactly, light shining from (*ek*) God.

-b As one who has been trained [*ekmelatao* (*ek* + *meletao*, to care for): to train carefully] as an athlete by rigorous practice [*andreia*: manliness] under his trainer [*paidotribes* (*pais*, child + *tribo*, to rub down, wear out): gymnastic master], with boldness [*tharsos*: courage] and confidence [*pepoithos*, adverb] he would strip [*apoduo* (*apo* + *duo*, to strip off)] for the contest [*agon*: cf. H-1c as *enagonizomi*, to contend among others] with his enemies.

A sentence loaded with gymnastic related terms: 1) trained or cared for in a more intense (*ek*, from) fashion, 2) *andreia* or this *ek* applied to manliness, 3) trainer or one who wears down with practice (*tribo*) a young person, 4) stripping off, a verb similar to *gumnazo* (cf. 22b) or to train naked and 5) the contest or *agon*.

**37.** In profane [*exo*: cf. 17a] education [*paideusis*: cf. 12a as education] there a certain things which he must not disdain [*apoblepo* (*apo* + *blepo*, cf. 26a as looks): to look upon] in view of giving birth [*teknogonia*: *teknon*, child + *gignomai*, cf. 23b as begotten] to virtue [*arete*: cf. 34a].

A sentence acknowledging the value of non-Christian education or a *paideusis* “outside” the Christian domain for the purpose of giving birth to *arete*. I.e., Gregory says it is not to be looked away from, *apo*.

-b For an ethical [*ethikos*] and natural [*phusikos*] philosophy in effect may become a companion [*suzugos*: *sun* + *zugon*, yoke], friend [*philos*: cf. H-19a as love], a comrade [*koinonos*: common] in life to the higher life if the fruit of this union does not introduce [*epago* (*epi* + *ago*, cf. 7a with *kata* prefaced to verb] anything of foreign [*allophulos*: cf. 17a as alien] defilement [*miasma*: cf. H-42b as stain].

Again, acknowledgment of the value of *paideusis* as “outside” here presented in terms of *philosophia*. It enjoys a three-fold role: 1) becomes “yoked,” 2) a friend, *philos* implying something akin to a lover and 3) comrade or someone who shares (*koinos*, cf. 321b) his resources. Such sharing of *philosophia* is acceptable

provided it does not bring-upon (*epi*) a Christian a defilement which is alien or literally, of another tribe, *miasma* suggesting pollution. This bringing-upon used with the preposition *kata* intimates that a whole order of defilement has the potential fear of being introduced.

**38.** The wife [*sumbios* (*sum* + *bios*): companion] appeared [*hilaskomai*: to conciliate] the angel when she showed her offspring as pure [*katharos*: cf. H-43a] by removing the mark [*periaireo* (*peri* + *haireo*, cf. 15b with *ana* prefaced to verb) : to take off] by which the alien [*allophulos*: cf. 37b as foreign] was recognized [*gnorizo*: to make known].

The wife of Moses is more than a spouse; she is one who lived (*bios*) with (*sum*) him and made conciliation with the angel by removing the mark or literally, choosing around, a gesture signifying deliberation, a mark which made known the alien or the one from another trip.

**39.** I think that anyone who had been initiated [*mueo*: cf. H-42c] under the guidance [*huphegesis* (*hupo* + *hegeomai*, cf. H-77a with *dia* prefaced to verb)] of history [*historia*: cf. 5a], the order [*akolouthia*: cf. H-31a for verb] of progress [*epidosis* (*epi* + *didomai*, cf. H-50d with *para* prefaced to verb): a giving over and above, increase] in virtue [*arete*: cf. 37a] which the text [*logos*: cf. 25a as reason] shows by following [*akolouthos*, adverb: cf. 20a] the chain [*heirmos*: sequence] of historical symbols [*ainigma*: cf. 27a as figure].

*Mueo*: in the Hellenistic world, used in reference initiation into mystery rites but here regarding the guidance or instruction (*hegeomai*: to lead) of history or the biblical account of Moses. Such initiation pertains to the *akolouthia* or sequence or order (*déroulement* or unfolding in French) with regard to progress, here literally as a giving-upon with reference to virtue. The adverb form of *akolouthia* (i.e., *alolouthos*) stresses this key concept for Gregory with regard to a similar word, *heirmos* or chain: implied are links in this chain or *ainigma*, a dark saying or that which is not fully manifest.

**40.** Pagan [*exothern*: cf. 13a] philosophy says that the soul [*psuche*: cf. 22b] is immortal [*athanatos*].

-b It is a pious [*eusebes*: sacred] offspring [*tokos*: the product of money].

*Eusebes* or devout, akin to Roman *pietas* which includes devotion to the gods, family and state. An alternate meaning of *tokos* is interest on money.

-c Souls pass from ]*metabaino* (*meta* + *baino*, cf. 28a with *kata* prefaced to verb): to change from place to place] bodies into bodies and are changed from [*metaphuomai* (*meta* + *phuo*, to bring forth, grow)] a rational [*logikos*: cf. H-42d as with reason] to an irrational [*alogos*: cf. 35c] nature [*phusis*: cf. 28a].

*Metabaino*: a going-after or movement from place to place, here alluding to Plato's **Phaedrus** 248c+. Another use of *meta* (usually as after) with reference to being irrational or lacking *logos*. This change constitutes a second one, more profound insofar as nature is involved. The verb *phuo* or to bring forth connotes coming forth from one's nature.

-d It (pagan philosophy) says that in everything he (God) submits to [*parachoreo* (*para* + *choreo*, cf. H-10a as hasten): to yield, step aside] the necessity [*anagke*: cf. 7a] of fate [*heirmene*].

Reference to Plato regarding *heirmene*, of Stoic origin, as the natural disposition of things as a whole in virtue of which they are eternally connected. Nature is thus one and the same, and everything forms an immutable, identical chain. For the Christian God to submit to this, he must give way (*choreo*) in the sense of being beside or with (*para*) it.

**41.** We could describe [*diegeomai*: cf. H-77a as recounted] in detail [*kath' hekaston*] in what way good [*kalos*: cf. H-76b as beauty] teachings [*dogma*: cf. 16a as doctrines] are corrupted [*katamoluno* (*kata* + *moluno*, to stain): to defile utterly] by unseemly [*atopos* (*a* + *topos*, cf. H-41a as place): out of place] additions from pagan [*exo*: cf. 37a as profane] philosophy.

The description offered here is detailed or according to (*kata*) each element pertaining to the corruption or staining of beautiful (*kalos*) teachings. The *kata* prefaced to *moluno* shows that this staining is systematic, in order. There is a similarity between the "out of place-ness" (*atopos*) of additions and that to which it pertains, *exo* or "outside" philosophy. I.e., both pertain to the notion of exclusion.

**42.** But we must return to [*epaniteon*, verbal adjective: in the sense of returning to a point] the sequence [*akolouthia*: cf. 39a as order] of the text [*logos*: cf. 39a].

Another instance of the importance of *akolouthia* or sequence both with respect to Gregory's *logos* or more the symbolic meaning of Moses' life and the particular aspects of it.

43. (No entries for #42)

Now the person who has been raised [*katorthoo* (*kata* + *ortho*, to raise up): to accomplish successfully] and exalted [*epartithemi*: *epi* + *tithemi*, cf. 22b with *peri* prefaced to verb) to lift up] to [*pros*] the greatest virtue [*arete*: cf. 39a] of the soul [*psuche*: cf. 40a] by long training [*epimeleia*: cf. H-19f as cared for] and illumination [*photagogia*: cf. 19b] on the mountain.

*Arete* as related to the soul is seen with regard to a person being set upright according to (*kata*) an order proper to it as well as being lifted upon (*epi*). Not only that, both verbs have the directness associated with the preposition *pros*, towards-which. Acquisition of *arete* requires 1) long training or a care-upon (*epi*), a preposition like *pros* implying intensity and 2) being lead (*ago*) to the light.

-b If we transpose [*metalambano* (*meta* + *lambano*, cf. H-47b with *hupo* prefaced to verb): to partake] this historical [*historia*, with *kata*: cf. 39a] event to a more figurative [*tropikos*: spiritual view, of the solstice; from *trope*, a turning, midsummer] consideration [*theoria*: contemplation], it will be found [*heurisko*: cf. 14a as discover] advantageous [*achrestos*, with *ouden* or not unprofitable] for [*pros*] our purpose [*skopos*: cf. H-77c as goal].

Here Gregory is concerned with the shift or placing-after (*meta*) of history insofar as it conforms to (*kata*) a *theoria* which is *tropikos* or figurative; an alternate meaning of this adjective pertains to the solstice. Thus it will become advantageous in the direction towards-which (*pros*) our *skopos*, literally as one that watches.

44. Indeed for those who direct themselves aright [*katorthoo*: cf. 43a as has been raised] in virtue [*arete*: cf. 43a] help [*summachia*: cf. H-65a] is offered [*sunistemi*: cf. 39a as is situated] by [*para*] God to our nature [*phusis*: cf. 40c] which was in existence at our first birth.

A setting-aright in accord with (*kata*) *arete* produces in the sense of making stand-with literally a fighting-with. Here are two uses of the proposition *sun* or with. The one attached to the verb relates to God; i.e., fight-with (*sun*) comes indirectly (*para*, from the side) from him and then to our human nature.

-b It appears [*phaino*: cf. 33a as was manifested] and is known [*gnorizo*: cf. 38a as was recognized] when we give [*oikeo*: to inhabit, manage, govern] ourselves through attention [*prosoche* (*pros* + *echo*, cf. 3a as have): care] to training [*epimeleia*: cf. 43a] in the higher [*hupsos*] life and strip [*apoduo*: cf. 36b] ourselves for more rigorous contests [*athletes*: prize-fighter, exercise].

The fighting-with (*sun*) noted in #a both manifests itself and becomes recognized when we apply ourselves, that is, give everything that belongs to us or is in our home (*oikeo*). Such *oikeo* of ourselves is applied or given toward (*pros* of *prosecho*) training, keeping in mind the *epi* prefaced to the noun as an intensification of it.

45. So as not to interpret [*dialuo* (*dia* + *luo*, cf. 26a with *ek* prefaced to verb): to loose one from another] the mystery [*ainigma*: cf. 39a as symbols] by our own mystery, I will offer [*ektithemi* (*ek* + *tithemi*, cf. 43a with *epi* prefaced to verb): to set out, place outside] more clearly [*gummos*: naked] my understanding [*dianoia*: cf. 25a] about [*peri*] this.

*Dialuo* in the sense of loosening up the *ainigma*, of making it less opaque. Only here Gregory wishes to avoid this *dialuo* "by our own ainigma." Instead, he offers his own *dianoia* or capacity for his nous or mind to see through (*dia*) it and thus render it naked, *gummos*.

-b God did not abandon [*periorao* (*peri* + *horao*, cf. H-46b as sight): to look over, allow] his concern [*apronoeton*: verbal adjective; *a* + *phroneo*, to be mindful, prudent] after our fall.

*Periorao*: to look over or around (*peri*) in the sense of overlooking, here with regard to his concern or lack of *phronesis* which here pertains to our destitution as a result of the fall.

-c But he placed [*lagchano*: to protect, obtain by lot] an angel with an incorporeal [*asomatos*] nature [*phusis*: cf. 44a] for [*eis*] assistance [*summachia*: cf. 44a as help] in the life of each person...and a corruptor [*phthorea*] who afflicts [*lumainomai*: to treat with indignity] each one's life by means of a wicked [*poneros*: painful, grievous] and evil demon [*daimon*: cf. 73a] who contrives against [*antimachomai* (*anti* + *machomai*, cf. H-19d with *huper* prefaced to verb): to fight against] our nature.

An angel assumes the role of guardian, *lagchano* often used as being under the protection of a deity whose duty is to fight with...*machomai* & *sun*...in our lives. The preposition *eis* with *summachia* shows the intimacy of this guardianship. Also contending for our lives is the devil as a corrupting influence; he does this

through insulting us, *lumainomai* having this connotation. More specifically, the corruptor uses a *daimon* to fight against (*machomai* again) us. Originally *daimon* had a positive role as protector but not so in the Christian context.

**46.** Man finds himself situated between [*en meso*, in the midst of] two adversaries who have contrary [*hupenantios*, adverb: opposite] intentions [*skopos*: cf. 43b as purpose] for him and must make one triumph [*epikrateo* (*epi* + *krateo*, to be strong): to prevail over] over the other.

*Hupenantios*: one may visualize man in center of a circle with two adversaries on each side, and each has a *skopos* or watch (cf. 44b) over him. The man can have power (*krateo*) over (*epi*) the other or eliminate one *skopos* with evil intent.

-**b** By arguments [*logismos*: cf. 16a as reasonings] with respect to the good [*agathos*: cf. H-29c], the angel demonstrates [*prodeiknumi* (*pro* + *deiknumi*, cf. 13b with *apo* prefaced to verb): to show by way of example] the goods of virtue [*arete*: cf. 44a] which are visible [*horao*: cf. H-46b as sight] in hope [*elpis*: cf. 29c as hopes] by those who live rightly [*katorthoos*: cf. 44a as direct aright].

To counter the devil, the angel shows (*deiknumi*) forth (*pro*) virtue's benefits and does so by *logismos*, reasoning or calculations. They are visible through hope within persons who set aright (*orthoos*) in accord with (*kata*) righteous living.

-**c** The other (angel) shows material [*hulodes*: cf. 35b] pleasures [*hedone*: cf. H-33b as sweet] which lack hope of future goods [*agathos*: cf. #b].

*Hedone* connotes lust, so rightly the adjective *hulodes* applies to it; literally it means woody or anything that is murky.

-**d** what is present, can be partaken of, visible and reduce to slavery [*andrapodizo*: *aner* or man + *podizo*, to tie the feet] the senses [*aisthesis*: cf. 35c] of those lacking comprehension [*anoetos*: lacking (*a*) perception].

*Andrapodizo*: a vivid term for slavery meaning binding one's feet. Here it applies to the sense perception of persons who fail to use their *nous* or mind.

**47.** Therefore should a person be estranged [*allotrioo*: cf. 25b as is alien] against those who entice [*deleazo*: to catch by a bait] him to [*epi*] evil [*kakos*: cf. H-74c].

*Allotrioo*: to be alien in the sense of being an enemy towards those who offer bait as an allurement with respect to (*epi*: upon) evil.

-**b** by using reason [*logismos*: cf. 46b as arguments], he should turn [*epitrepo* (*epi* + *trepo*, to turn): to incline, entrust] to [*pros*] the better [*to kreitton*] and put evil behind [*noton*: the back, here with *kata*] him.

*Logismos*: reasoning which employs *logos* which makes a person turn upon (*epi*) that which is better or be directed toward (*pros*) it.

-**c** placing [*histemi*: cf. H-75a with *meta* prefaced to verb] his own soul [*psuche*: cf. 43a] facing [*antiprosopos* (*anti* + *prosopon*, face): with the face towards] like a mirror with the expectation [*elpis*: cf. 46b as hope] of good things [*agathos*: cf. 46c] where the images [*eikon*] and forms [*emphasis*: reflection, meaning] of virtue [*arete*: cf. 46b] are presented [*prodeiknumi*: cf. 46b] by God [*theothen*: adverb; cf. 24a] to be imprinted [*entupoo* (*en* + *tupto*, to beat, strike): to impress, engrave] on the purity [*katharos*: cf. 38a as pure] of his soul.

Here *psuche* is a mirror like one's face (*prosopon*) reflecting hope (*elpis*) of good things. In this mirror are shown (*deiknumi* with *pro*, signifying directness) by God not so much as mere reflections but as imprints or things which strike in (*en*) the purity of one's *psuche*.

-**d** the angel who in a certain way [*tropos*: cf. 3c] is a brother to the rational [*logikos*: cf. 40c] and intellectual [*noeros*: spiritual, rational] part of the soul becomes manifest [*phaino*: cf. 44b as appears].

*Logikos* and *noeros* or that which is perceived and reflected upon partake of the angelic nature and manifest themselves as such.

**48.** If anyone does not believe [*oiomai*: to suppose, deem] that altogether he has a parallel with [*paratithemi* (*para* + *tithemi*, cf. 45a with *ek* prefaced to verb): to place beside] regard to the historical [*historia*: cf. 43b] record [*ekthesis* (*ek* + *tithemi*, cf. 45): a putting out, exposing] and the sequence [*heirmos*: cf. 39a as chain] of an intellectual [*theoria* (noun): cf. 43b as consideration] understanding [*nous*: cf. H-9a as understanding].

Believe here in the sense of holding an opinion with regard to seeing a parallel or a setting beside (*para*) of a setting from (*ek*) *historia*. Note two uses of the verb *tithemi* with two different prepositions. This record is set beside (*para*) an understanding or that which is held by our *nous* or mind and brings to bear

upon it *theoria* or contemplation, the chief faculty of *nous*.

-b if one discovers [*heurisko*: cf. 43b as found] in the written account something outside [*exo*: cf. 41a as pagan] our understanding [*dianoia*: cf. 45a], he should reject [*atheteo*: to set aside] it all.

In addition to the faculty of *nous*, Gregory introduces the one of *dianoia*, the *nous* which sees through (*dia*) things. In the case at hand, *dianoia* rejects or sets aside

-c But he must remember [*mimnesko*: cf. 1a as imitate] the goal [*skopos*: cf. 46a as intentions] of our words while we present [*diexerchomai* (*dia* + *ex* + *erchomai*, cf. 4a with *para* prefaced to verb): to go through] these things to [*pros*] which we are looking [*blepo*: cf. 26a].

*Mimnesko*, more than remembering but an activation of one's faculty of recollection which here applies to a goal or literally that which watches (*skopos*) with respect to what we speak or set forth. Here the verb *erchomai* (to come) has two prepositions prefaced to it, *dia* (through) and *ex* (from). Thus our setting forth is very thorough with respect to (*pros*, in the direction towards which) we hold our attention or regard (*blepo*).

-d the lives of great [*eudokimos* (*eu* + *dokeo*, cf. 27a as seem): celebrated] men is proposed [*prokeimai*: cf. H-77c] to their descendants as a model [*hupodeigma*: cf. 16b as example] of virtue [*arete*: cf. 47c].

Here notable persons are given as being regarded (*dokeo*, in the sense of a common seeming). Their example or model, *hupodeigma* being more like a pattern with respect to virtue, *arete* being the best quality of anything.

49. It is not possible for those who are eager [*zeloo*: to rival, be jealous] to have the same experience in their lives with regard to the same material [*hule*: cf. H-60a] of events [*pragma*: cf. 9a as affairs].

*Hule* or literally, that which is woody or very earthy applies to events or things which have been done, *pragma*.

-b one must substitute [*metalepton*: verbal adjective] an ethical [*hethikos*: moral] teaching [*didaskalia*: cf. 16b] for the literal [*hulikos*: cf. 2d as material] sequence [*akolouthia*: cf. 42a] with regard to those things admitting [*endeichomai*: (*en* + *dechomai*, cf. 47a as received): to take upon oneself] this.

The moral teaching is preferred over the "material" one or better, the sequence.

-c by these things those striving [*spoudazo*: cf. H-3c as eager for] after [*pros*] virtue [*arete*: cf. 48d] might find assistance [*sunergia*: cf. H-73a as help].

*Spoudazo* connotes zeal coupled with hard work, here in the direction of (*pros*) virtue.

50. If anything necessitates [*anagke*: cf. 40d] omitting [*ekbiazo* (*ek* + *biazo*, to be hard pressed): to force out] events [*anegeomai*: to recount] in the narrative [*historia*: cf. 48a] as outside [*exo*: cf. 48b] the sequence [*heirmos*: cf. 48a] of the understanding [*dianoia*: cf. 48b].

Gregory cautions as to omitting or pressing hard-from (*ek*) the history anything external (*exo*) literally to the chain pertinent to one's *dianoia* or capacity to understand-through (*dia*), apply one's *nous* in such a fashion.

-b not to interrupt [*diakopto* (*dia* + *kopto*, to strike): to cut into two] the guidance [*huphegesis*: cf. 39a] of virtue [*arete*: cf. 49c].

Not to strike-through (*dia*) virtue's guidance.

51. Someone will say that without a doubt the angel does not share kinship [*suggenos*, adverb] with [*pros*] the soul [*psuche*: cf. 47c] in its intellectual [*noetos*: perceptible to the mind] and incorporeal [*asomatos*: cf. 45c] features and that it existed before our creation [*kataskoeue*: cf. 50d as construction].

This sentence is presented as an opinion regarding angelic nature. By reason of the angel existing before human arrangement or prior to a *skeue* or literally before we were equipped with or according to a certain order (*kata*), that equipment, if you will, consists of what is perceptible to the mind (*noetos*) and does not have a body. Thus the angel is not congenital with us (*suggenes*, adjective).

55. (No entries for #52-4)

A person must not presume [*katatolmao* (*kata* + *tolmao*, cf. H-46a with *kata* prefaced to verb): to behave boldly towards] to speak among [*en*] the people who has not prepared [*paraskeuazo* (*para* + *skeuazo*, cf. H-51a with *kata* prefaced to verb): to procure] himself by this kind of training [*agoge*: cf. 20a as guidance].

Gregory cautions against a type of daring (*tolmao*) which speaks in (*en*) the people. Such a person has failed to prepare (*skeuazo*) or get himself ready (with *para*) by such training or a leading, *ago* being the verbal

root to *agaoge* which relates to guidance, and the guidance at hand pertains to instruction the people.

**56.** But he (Moses) spoke these excellent [*chrestos*: cf. H-2a as auspicious, with a prefaced to adjective] words and offered [*hupodechomai* (*hupo* + *dechomai*, cf. 49b): to take upon oneself] freedom [*eleutheria*] to his listeners and strengthened [*epirronnumi* (*epi* + *rhonnumi*, to strengthen): to encourage] their desire [*epithumia*: cf. H-7e] for it.

*Chresterion*: an oracle from which *chrestos* is derived, appropriate for someone like Moses. Moses showed in the sense of showing from under (*hupo*) or tracing out freedom and strengthening the people's desire or desire-upon (*epi*), this preposition indicative of the noun's intensity.

-b Many who have accepted [*paradechomai* (*para* + *dechomai*, cf. #a): to succeed to] the Word [*logos*: cf. 42a] as freedom [*eleutheros*, adjective] from tyranny and have become obedient [*prostithemi* (*pros* + *tithemi*, cf. 48a with *ek* prefaced to verb): to put to] to the preaching [*kerugma*] until now are threatened by the adversary [*antikeimai* (*anti* + *keimai*, cf. H-47b with *huper* prefaced to verb): to be set over against, lie opposite] with assaults [*prosbole*: *pros* + *ballo*, cf. 26a with *peri* prefaced to verb] of temptation [*peirasmos*].

Word or *Logos*, usually applied to Jesus Christ whom many persons obeyed or set (*tithemi*) themselves in the direction towards (*pros*) him, rather preaching about him. A danger lies in wait, the one laying opposite (*anti*) us to cast (*ballo*) temptations in our direction.

**57.** Many have become [*kathistemi*: cf. H-56b as assistance] more proven [*dokimazo*: to test] and firmer in the faith.

This testing comes from being set (*tithemi*) in accord with (*kata*) an order relative to faith.

**58.** But the Word [*Logos*: cf. 56b] will not cease [*aniemi*: cf. 34a as remiss] from leading [*ephelko* (*epi* + *helko*, to drag, pull): to draw, drag on] to [*pros*] the Good [*kalos*, cf. 41a].

*Logos* is another term for Jesus Christ who continues to lead or draw-upon (*epi*) persons in the direction towards-which (*pros*) that which is beautiful, an alternate meaning for *kalos*.

**59.** For the demon [*daimon*: cf. 45c] who harms [*blaptikos*: hurtful] and corrupts [*phthoropoios*] men is ardent [*spoudazo*: cf. 49c as striving] that they do not look [*blepo*: cf. 48c] to [*pros*] heaven.

Working contrary to *Logos* is the *daimon* who strives or is zealous to seduce those not looking in the direction towards-which (*pros* again) of heaven. The *daimon* goes after one's capacity to see or regard (*blepo*) heaven.

**60.** to me it seems that whoever looks [*blepo*: cf. 59a] at [*pros*] the appetitive part [*epithumetikos*: endowed with desire; cf. *epithumia*, 56a] of the soul [*psuche*: cf. 51a] easily can understand [*noeo*: cf. 10a as perceived] the meaning [*diathesis*: cf. 2d as disposition] of this figure [*ainigma*: cf. 45a as mystery].

Another use of *blepo* which the *daimon* seeks to pervert as noted in paragraph 59. This sentence refers to the Israelites making bricks, of adding clay into molds which, in turn, are being emptied constantly. That part of the psuche governed by *epithumia* (adjective used) has a negative meaning here. A person can use one's *nous* to understand or *noeo* not just the meaning but its disposition or condition, if you will with respect to the *ainigma* whose nature is to be concealed.

**61.** For if he who fulfills [*pleroo*] his desire [*epithumia*: cf. 56a] in one of the things for which he yearns [*rhepo*: to incline downwards] should turn this desire to something else, again he finds [*heurisko*: cf. 48b as discovers] himself empty [*kenos*: vain] with regard to it.

Two verbs related to desire, *epithumia* which as noted earlier has a positive or negative side and *rhepo* which has a negative side, an inclination downwards. By following either one or both, a person becomes empty or better, vain (*kenos*).

-b And never do we do cease doing this until we depart [*hupexerchomai*: *hupo* + *ex* + *erchomai*, cf. 48c] this material [*hulodes*: cf. 46c] life.

The verb at hand contains two preposition, *hupo* or from under and *ex* or from. Prefaced to the verb "to come," it connotes a coming from out and under, here with regard to that which is material. As noted in 47c, *holodes* fundamentally means that which is woody. Thus the image is akin to getting out of the woods, a place of darkness.

**63.** (No entries for #62)

When a person eminent [*proecho* (*pro* + *echo*): to hold before oneself] in virtue [*arete*: cf. 49c] wishes to draw [*apospao* (*apo* + *spao*): to drag away from] those who have been enslaved [*doulooi*] by deception [*apate*: cf. 35b as delusion] to a life both free [*eleutheros*: cf. 56b] and philosophical [*emphilosophos*].

*Prosecho*: to hold oneself in the direction towards-which (*pros*) regarding arete. Here such a gifted person not only draws away (*apo*) but to a life of freedom and marked by engagement in (*em* or *en*) philosophy.

-**b** the one who schemes [*sophisteuo*: to argue, play the sophist] against [*kata*] our souls [*psuche*: cf. 60a] knows how to bring in [*antipareisago* (*anti* + *para* + *eis* + *ago*, cf. 37b with *epi* prefaced to the verb] the devices [*sophisma*: skillful act, contrivance] of deception [*apate*: cf. #a] by various means [*methodos*: pursuit] contrary to the divine law [*nomos*: cf. H-50a].

*Sophisteuo* suggests argumentation by employing subtle tricks. It does so by introducing skillful devices or things contrived (*sophisma*, the opposite of *sophia*, wisdom). The verb at hand contains three prepositions: *anti* (against), *para* (beside) and *eis* (into) prefaced to the simple verb *ago* (to lead, carry). This three-fold attack of *sophisma*, along with the free-standing preposition *epi* (upon) vividly describes the confusion wrought through deception. It is contrary to the divine *nomos* or that which is customary and held to be as law.

**64.** Therefore he who possesses [*ktaomai*: cf. H-10a as acquire] that invincible [*amachos*: without battle, unconquered] rod of virtue [*arete*: cf. 63a] which consumes the rods of magic [*sesophismenos*: possessed with cunning] advances [*proeimi* (*pro* + *eimi*, to be): to go forward] on the road and by consequence [*akolouthia*: cf. 49b as sequence] to [*pros*] greater wonders.

*Ktaomai* intimates hard work to acquire virtue's rod. Once acquired, it consumes rods of magic or those able to perform cunning or crafty deeds. The noun *sophia* or wisdom is related to the verb at hand (*sophizo*, to have knowledge or acquaintance). Possession of this rod of virtue has a result or sequence (*akolouthia*), greater wonders. An interaction of two prepositions: *pro* (before) as in *proeimi* or advancing and *pros* (toward, regarding *akolouthia*) with reference to greater wonders.

**65.** Let us learn [*katamanthano* (*kata* + *manthano*, cf. 9a): to observe or examine well] the general spiritual [*anagoge*: a lifting up, anagogical sense, with *kata*] intent [*skopos*: cf. 48c as goal] of wonders [*thauma*: cf. H-56c] which makes it possible to adapt [*epharanzo*: cf. H-77b] the sense [*noema*: cf. H-47b as thought] to each one of them.

Learning or *manthano* with the preposition *kata* suggests acquiring knowledge in a sequence or order whose object is the end or *skopos* of wonders, a noun modified by another noun, *anagoge* or literally a lifting up, a lifting up from the material to spiritual realm. It too is governed here by the preposition *kata*. *Epharanzo*: a putting in or upon (*epi*) harmony, if you will, with regard to that which is perceived (*noema*, from *noeo*, to understanding).

-**b** For the teaching [*didaskalia*: cf. 49b] of truth [*aletheia*: cf. 35a] conforms [*summetaballo* (*sum* + *meta* + *ballo*, cf. 56b with *pros* prefaced to verb): to change along with] to the disposition [*diathesis*: cf. 60a as meaning] of those who receive [*dechomai*: cf. 58b with *para* prefaced to verb] the word [*logos*: cf. 58a].

*Sum* or with and *meta* or another preposition meaning will prefaced to *ballo*, literally, to cast. This "double with" (*meta* inferring that which is after as well as with) is in relationship to *diathesis* or a setting-through (*dia*) or disposition belonging to persons receptive to the text or *logos*. *Logos* (lower case "l") infers Christ as *Logos*.

-**c** The Word [*Logos*: cf. #b] presents to [*prodeiknumi*: cf. 47c] all equally the good [*kalos*: cf. 58a] and bad [*kakos*: cf. 47a as evil].

Christ as *Logos* does the pointing out or showing by way of example with respect to that which is beautiful (*kalos*) and bad.

-**d** the person well disposed [*eupeithos*, adverb: *eu* + *peitho*: cf. H-2b as *eupeitheia*] to what is given [*pros*] has his understanding [*dianoia*: cf. 50a] in the light.

*Eupeithos*: well (*eu*) persuaded (*peitho*) with respect to (*pros*) one's faculty of understanding through or *dia*.

-**e** the person disposed [*diakeimai* (*dia* + *keimai*, cf. 56b with *anti* prefaced to verb): to be in a certain state] to

the contrary and does not allow his soul [*psuche*: cf. 63b] to behold [*diablepo* (*dia* + *blepo*, cf. 60): to look through, with *pros*] the ray of truth [*aletheia*: cf. #b].

A laying through (*dia*) or a closer association with the contrary. *Diablepo*: a verb with the second use of *dia* or another through coupled with in the direction towards which (*pros*) the ray of truth or that which emanates from the truth.

-f the exegesis [*exetasis*: close examination] of [*epi*] the parts is implied [*sunapodechomai* (*sun* + *apo* + *dechomai*, cf. #b): to receive at the same time] in the whole.

*Exetasis*: close scrutiny upon (*epi*) the parts with respect to the whole. Such scrutiny-upon is accepted (*dechomai*) with or *sun* and from or *apo* this whole; i.e., a presence with yet a separation from it. Such is the sense here of being implied.

66. the stream of faith which they draw through divine teaching [*didaskalia*: cf. 65b] is fresh [*potimos*: potable] and clear [*diaphanes* (*dia* + *phaino*, cf. 47d as manifest): transparent].

67. Often the trickster [*parasophismos* (*para* + *sophisma*, skillful act, contrivance)] of deception [*apate*: cf. 63b] attempts to turn the drink of the Hebrews into blood by polluting [*molusmos*: defilement] it with falsehood [*pseudos*: cf. 23b].

*Sophisma* is a take-off, as it were, of *sophia* or wisdom, that is, it is a skillful act in the sense of a contrivance. The preposition *para* prefaced to it shows the “tricky” side in the sense of being beside this contrivance or along with it.

70. (No entries for 68-9).

When you consider [*eido*: cf. 2a as realize] the impure [*rhuparos*: filthy] and luxurious [*akolastos* (*a* + *kolazo*, cf. H-62b as punished): undisciplined] life which truly is sprung from clay and mire.

*Eido* as consider implies looking and therefore taking an image as one would take a mental photograph.

-b that which remains in [*kata*] a form [*eidōs*: cf. 28a as image] of life through [*pros*] imitation [*mimesis*: cf. H-13b] of the irrational [*alogos*: cf. 40c] not wholly human nor a frog.

That which lacks reason (*a-logos*) does not have fully a proper form or *eidōs* or more precisely, lacks properties associated with (*kata*) it. This results from or in the direction towards-which (*pros*) imitation of *alogos*.

-c being human by [*kata*] nature [*phusis*: cf. 45c] and becoming a beast [*ktenos*: flock, sheep] by [*dia*] passion [*pathos*: cf. 33b as passibility], such a person reveals an amphibious form of life which by nature is ambiguous [*epamphoterizo*: to admit a double sense].

*Pathos* or passion makes a person into an amphibian: *ktenos* is suggestive of animals belonging to herds as well as for riding. Gregory equates being an amphibian of this kind as susceptible of two interpretations and hence ambiguous.

71. through the eye passion [*pathos*: cf. 70c] is poured [*epeischo* (*epi* + *eis* + *cheo*, to pour)] upon the soul [*psuche*: cf. 65e] from the dishonorable things [*atimos* (*a* + *timios*: cf. H-19e as value)] that are seen [*theomai*: cf. H-29a as sight].

By means of sight *pathos* is poured (*cheo*) both upon (*epi*) and into (*eis*) the soul. It does so from visible (*theomai*) things which lack value (*timios*), this verb implying a sense of beholding or taking in a view all at once.

-b in the house of the prudent man [*sophronizo*: cf. H-72b as brought to their senses] exist every guard [*phulax*: cf. 9b] and foresight [*prometheia*: consideration] to keep the eye pure [*kathairo*: to clean] from sensual [*empathes*: cf. 33c as subject to passion] sights [*theama*: a show].

*Sophrosune* (noun) or being moderate is a guard as well as having the attribute of foresight, *pro* + *manthano* or learning, learning in front of or *pro*. The *em* prefaced to *empathes* suggests presence-in passion, here excited by things which are seen or *theama* which also means a spectacle.

72. The table of the prudent man [*sophronizo*: cf. 71b] is pure [*katharos*: cf. 47c as purity].

-b If you search the storerooms, that is, the secret [*kruptos*] and reserved places [*aporretos*: cf. H-68a as mysterious] of his life (i.e., that of a frog-like man), you will discern [*katanoeo*: cf. 23d as perceive] there in his debauchery [*akolastos*: cf. 70 as luxurious] a heap of frogs.

*Aporretos* or reserved (places) here refer to what a person does not which to have others see. If a person turns attention there, he will understand (*noeo*) unpleasant things which in accord with (*kata*) a heap of frogs.

73. the tyranny was hardened [*skleruno*] by God.

74. God hands over to dishonorable [*atimos*: cf. 71a] passions [*pathos*: cf. 71a] the one who hands himself over to [*pros*] them, nevertheless Pharaoh is not hardened [*skleruno*: cf. 73a] by the divine will [*boulesis*: intention] nor is the frog-like life fashioned [*plasso*: cf. 3d, with *dia* prefaced to verb] by virtue [*arete*: cf. 64a].

Here God is the agent delivering a person to *pathoi* which lack honor, *time*. Implied is that *pathoi* are inherently honorable. *Skleruno* is a harsh word signifying stiffness and rigidity.

-b If the divine nature [*phusis*: cf. 70c] willed [*bouleton*: verbal adjective] this, indeed every choice [*proairesis*: cf. 6a as free will] would be equal [*kata to ison*] absolutely in each instance so that in life no difference [*diaphora*: distinction] could be observed [*theoreo*: cf. 28a as contemplated] between virtue [*arete*: cf. #a] and vice [*kakia*: cf. 3d].

The divine *phusis* can be perceived as willing *arete* and *kakia*, evil yet responsibility lies in human free choice, *proairesis* which also means purpose.

-c One cannot attribute [*logizomai*: to reckon, calculate] these differences [*diaphora*: cf. #b] reasonably [*eulogos*] in their lives to divine necessity [*anagke*: cf. 50a as necessitates] which transcends [*huperkeimai*: cf. H-47c] them.

*Logizomai*: a verb applied to our faculty of reason which does not apply to the operation of divine transcendence or here, that which lies beyond (*huper*).

75. the one who does not have [*dokimazo*: cf. 57a as proven] God in knowledge [*epignosis* (*epi* + *gnosis*, cf. 25b): knowledge in full].

Here possession of God is in terms of knowledge, a knowing-upon (*epi*).

-b God hands [*paradidomai*: cf. H-50d as represent] over to passion [*pathos*: cf. 74a] the person whom he does not help [*amuno*: to ward off] because he is not recognized [*epigignosko*: cf. H-15b as know] by [*para*] him.

Note the use of two prepositions prefaced to two different verbs for two different actions: *para* to *didomai* as handing over (to passion) and *epi* to *gignosko* as knowing-upon (in this context, not being so by God).

-c But not knowing [*epigignosko*: cf. #b] God is the cause [*aitios*, adjective: being the cause] of his being pulled [*katasuro* (*kata* + *suro*, to drag): to lay waste] into passion and a dishonorable [*atimos*: cf. 74a] life.

Not having knowledge “upon” or *epi* God drags down a person (*kata*, in accord with prefaced to *suro*) into passion.

76. but not participating [*metecho*: cf. 25b] in the light causes the person who does not see [*blepo*: cf. cf. 60a as looks] to fall into the ditch.

*Metecho*: a having with (*meta*) as to light.

-b those who do not recognize [*epigignosko*: cf. 75c] God are given over to shameful [*atimos*: cf. 75c as dishonorable] affections [*pathos*: cf. 75b].

Another use of *gignosko* with *epi* prefaced to it as knowing-upon noted in 75c.

-c free will [*proairesis*: cf. 74b as choice], by its inclination [*prosklisis* (*pros* + *klino*, to bend): proclivity] to [*pros*] evil [*kakia*: cf. 74b as vice], does not accept the word [*logos*: cf. 65c] which softens [*ekmalasso* (*ek* + *malasso*)] resistance [*antitupia* (*anti* + *tupto*, cf. 47c with *en* prefaced to verb)].

Two uses of the preposition *pros*, direction toward-which: as inclination where it is prefaced to the verb *klino* and free-standing or used by the same verb pertaining to evil. A use of two different prepositions *ek* (from) prefaced to the verb meaning to soften...to soften from something...and *anti* (against) prefaced to a noun meaning to strike...to strike against.

78. (No entries for #77).

-Those who recognize [*katanoeo*: cf. 75b as discern] the outstretched hands of the lawgiver (indeed you understand [*suniemmi*: cf. H-47c as approach] what the figure [*ainigma*: cf. 60a] says to you).

*Katanoeo*: to recognize according to (*kata*) a given order or sequence. Here *suniemmi* pertains to a

bringing or setting with (*sun*) *ainigma*, here the lawgiver's outstretched hands.

-**b** filthy [*rhuparos*: cf. 70a as impure] and frog-like thoughts [*logismos*: cf. 47b as reason].

-**c** the destruction [*nekroo*: to make dead] and purification [*epozzo*: to become stinking] of passion [*pathos*: cf. 76b as affections].

Two graphic verbs relative to death which pertain to passion, the latter rarely used.

**79.** Truly after the death of these emotions [*kinema*: cf. 18b as movements], the previous way of life belonging to those who have been delivered [*apallasso*: cf. H-19f as set apart] from such an illness becomes a foul and odorous memory [*mneme*: cf. H-66a] which disgusts [*aedeo*] the soul [*psuche*: cf. 71a] in shame [*aischune*].

*Kinema* or movements, different yet similar to *pathos*, a more stable term. The former belong to the latter and are manifestations of it. Here we have a negative use of the faculty of memory, *mneme*, usually considered the most important of all. For it to become thus is a true shame (*aischune* or disgrace) imparting disgust to one's *psuche*.

**80.** but we have within ourselves [*oikothēn*, adverb: from one's own home] or within our own nature [*phusis*: cf. 74b] and our own choice [*proairesis*: cf. 76c as free will] the causes [*aitia*: cf. 23b] of light or darkness because we have been situated in [*pros*] whatever place which we have wished [*thelo*: cf. 3d].

*Oikothēn*: as from one's home connotes intimacy, here applicable as well to our *phusis* and *proairesis*. Note the use of *pros* (towards which) as it pertains to where or what we have wished.

**81.** Thus to all equally is offered [*prokeimai*: cf. 48d as is proposed] the enlightened [*photeinos*] life according [*kata*] to their ability [*exousia*: power, authority].

*Pros* (pro) prefaced to *keimi*, direction toward-which. Here it pertains to those endowed by *phos* or light *kata* their ability or innate capacity to direct themselves.

-**b** some remain [*diaporeuo* (*dia* + *poreuo*, to carry): to carry over] in darkness [*skotos*: gloom], compelled by their evil [*poneros*: cf. 45c as wicked] deeds [*epitedeuma*: business] to pursue [*sunelauno* (*sun* + *elauno*, to set in motion): to drive together, with *pros*] the darkness [*zophos*: cf. H-41c as gloom] of evil [*kakia*: cf. 76c] whereas others are made radiant [*ellamprunomai*: to gain distinction] by the light of virtue [*arete*: cf. 74b].

The *dia* prefaced to *poreuo* suggests a thorough penetration into darkness as gloom. Another word for darkness here is *zophos*, usually applied to the nether world or area beneath the earth. Note the verb *elauno* with *sun* (with) prefaced to it pertaining to *zophos*, a setting in motion-with it.

**82.** perhaps one can interpret [*ago*: cf. 63b with *anti*, *para* & *eis* prefaced to verb with *noema*: cf. 65a as sense] the restoration of all things [*apokatastasis* (*apo* + *kata* + *stasis*, cf. H-7e as place): restitution, reinstatement] which is expected [*prosdokao*: to think, suppose] to occur in the kingdom of heaven of those persons who were condemned [*katadikazo*: cf. H-65a] in Gehenna.

*Ago* with three prepositions prefaced to it: *anti* (against), *para* (besides) and *eis* (into) rendering an impossible to translate verb along the lines of a leading or carrying against-besides-into. It signifies a multi-dimensional approach with regard to an equally complicated though very important noun in Christian theology, the noun *stasis* with the two prepositions *apo* (from) and *kata* (according to). This restoration of all things (refer to Origen, 2<sup>nd</sup> century) and taken up by Gregory here is expected...to have a certain pattern according-to-which (*kata*)...those in Gehenna will be restored to God's kingdom.

**84.** (No entries for #83).

The interpretation [*hermeneia*: explanation] of Moses' outstretched hands which we discussed earlier is that he is able to heal [*therapeia*: cure] the pain of others and deliver [*apallage*: cf. 79a for *apallasso*] them from punishment [*kolasis*: cf. H-62b].

*Therapeia*: generally as service with accent upon nurture and care, usually to the sick. Here it applies to deliverance, *apallage*, which also means relief and suggests escape from danger.

**85.** anyone who follows after [*hepo*: to be in company with] the sequence [*heirmos*: cf. 50a] of what was examined beforehand [*proexetazo* (*pro* + *ex* + *tasso*, cf. H-61a with *dia* prefaced to verb) will have no difficulty [*kamno*: to work, be distressed] for attaching [*prosarmozo* (*pros* + *harmozo*, cf. H-77c with *epi* prefaced to verb): to adapt] to [*kata*] each plague the corresponding [*katallellos*: co-related] perception [*noema*: cf. 82a].

*Hepo*: also implies being busy with something as well as to approach. The two prepositions *pro* (before) and *ex* (from) prefaced to *tasso* or to order suggest very close attention to this order, of that which is before it and from it, here applied to what was examined beforehand. The preposition *pros* (toward-which) prefaced to *harmonzo* or to harmonize implies a direct correspondence here between the plagues and corresponding perceptions of them, *noema*, or that which is perceived. Note two uses of the preposition *kata* (according to): the plague and forming the adjective *katallelos*.

86. following [*epikoloutheo*: cf. 22c as having done] the letter of the narrative [*historia*: cf. 50a].

The preposition *epi* (upon) prefaced to the verb imparts a close following upon the text.

-b Let us not think [*noeo*: cf. 60 as understand] that these afflictions [*luperos*: distressing] upon those who deserved [*axios*: worthy, due] them came from [*para*] God.

A connection between thinking in the form of seeking understanding as it relates to God, *para* being the preposition which suggests this thinking takes place beside (*para*) God.

-c when by the free will [*proairesis*: cf. 80a as choice] of each person he becomes creator of these plagues, having become equipped [*paraskeue*: cf. H-38b as (day of) Preparation & *hetoimazo*: to prepare] for these grievous afflictions [*algeinos*: giving pain].

*Proairesis*: here responsible for the plagues, not unwillingly. Such free choice equips a person for the pain they bring. The noun *paraskeue* implies a being about or around (*para*) the equipment at hand, *skeue* also meaning attire or apparel.

87. because of a disordered [*phthoropoios*: cf. 59a as corrupts] mode of life [*diaita*: dwelling, abode].

*Diaitia*: also means to an abode, so it applies to how one lives and where one lives.

-b thus should one claim that a painful [*algeinos*: cf. 86c as grievous afflictions] punishment [*antapodosis*: repayment] comes from [*para*] God upon persons who ill-treat [*mochtheros*: suffering hardship] their free will [*proairesis*: cf. 86c], well it would be understood [*noeo*: cf. 86b as think] that the beginnings [*arche*: cf. 22b] and causes [*aitia*: cf. 80a] of such passion [*pathe*: a passive state] are from us.

*Antapodosis*: alternately as repayment, here coming from...beside (*para*) God as a result of ill-treating their capacity to make free choices, *proairesis*. Both *arche* and *aitia* are similar in meaning, the former suggesting first place and *aitia* being more direct or instrumental. Here they pertain to *pathe* (related to *pathos*), more the state from which the active *pathos* derives.

88. for it is clear that nothing evil [*kakos*: cf. 65c as bad] comes into being [*sunistemi*: cf. 44a as is offered] apart from the difference [*diaphora*: cf. 74c] of free choices [*proairesis*: cf. 87b] distinguished [*katallelos*: cf. 85a as corresponding] from each other.

The preposition *dia* (through) prefaced to *diaphora* serves to highlight the difference of free choices.

89. we have learned [*paideuo*: cf. 24a as instructed] through what had been examined [*exetazo*: to scrutinize] that Moses and the person who exalts [*epairo*: cf. H-40b] himself through virtue [*arete*: cf. 81b] after his example.

Learning comes from examination, an inquiry from (*ex*), here with respect to *arete*.

-b when his soul [*psuche*: cf. 79a] is fortified [*dunamai*: cf. 36a as strengthened] by long application [*prosoche*: cf. 44b as attention] to a celestial life on the mountain and by an illumination [*photagogia*: cf. 43a] which comes from [*dia*] on high [*anothen*: cf. H-63c].

To acquire *dunamis* or power means obtaining a kind of authority resulting from application, a having towards which (*pros*) with respect to the celestial life.

90. the necessity of destroying [*exaphanizo*: to destroy utterly] the first-born of evil [*kakos*: cf. 88a].

91. To me it seems [*dokeo*: cf. 27a] useful [*kalos*, adverb (with *me* or not): cf. H-1c as praiseworthy] not to pass by [*paratrecho* (*para* + *trecho*, cf. H-45d with *kata* prefaced to verb): to exceed] this episode without reflection [*atheoretos* (*a* + *theoreo*, cf. 74b)].

Often Gregory uses the verb *dokeo* to indicate his own opinion, a kind of uncertainty or offering an opinion as to the matter at hand. The preposition *para* (beside) prefaced to the verb to run indicates being close by. Gregory wishes to put the episode at hand in the light of contemplation, of *theoria*.

-b Should one look only at [*blepo*: cf. 76a as see] the account [*historia*: cf. 86a as narrative], how can a notion [*ennoia*: cf. H-14b as held] befitting God [*theoprepes*: (*theos* + *prepo*, to be like)] be kept [*diasozo*: cf. 6a as save] in what was said?

Here looking, in the superficial sense, is connected with the *historia*. This precludes a notion or *ennoia* or conception to arise in one's mind befitting God.

-c How can history [*historia*: cf. #b] contradict [*antinomizomai* (*anti* + *nomizo*, cf. 35c as estimated): to enact laws against one another] reason [*logos*: cf. 77c]?

*Antinomizo*: to enact against or go against custom and law (*nomos*), here with respect to *logos*.

92. Thus more easily [*eukolos* (*eukolos*: easily satisfied, contended)] turning to [*pros*] an anagogical [*anagoge*: cf. 65a as spiritual] understanding [*noema*: cf. 85a as perception].

*Anagoge*: literally, a leading up, a putting to sea, restitution. Here it applies to a leading up to a hidden, spiritual *noema*...perception...of events.

-b if events occurred typologically [*tupikos*: symbolically].

In addition to *anagoge*, we have events taking place *tupikos* (adverb) or according to a type, symbolically.

-c The teaching [*dogma*: cf. 41a] follows thus: when a person gets involved with [*sumpleko* (*sum* + *pleko*, to twist, weave): to plait together, entangle] evil through virtue [*arete*: cf. 89a], he must obliterate [*aphanizo*: to make unseen] fully the first beginnings [*arche*: cf. 87b] of evil [*kakos*: cf. 90a].

*Sumpleko*: an apt word pertaining to one's relationship with evil. The alternate to brake up this harmful relationship as characterized by the preposition *sum* (with) is to make any first principles (*arche*) of evil unseen or not allow them to appear, *a-phanizo*.

93. When a person puts to death [*anaireo*: cf. 15b as slain] the beginning [*arche*: cf. 92c], at the same time he destroys [*sunaphanizomai* (*sun* + *aphanizo*, cf. 92c): to perish with] what follows it.

Two verbs signifying death: *anaireo*, literally, to take up, accept as one's own and *sunaphanizomai*, literally, to make unseen with. Both apply to *arche*, the first principle or beginning of anything.

-b when he bids [*keleuo*: cf. H-29c with *para* prefaced to verb] us to obliterate [*analuo* (*ana* + *luo*, cf. 45a with *dia* prefaced to verb): to unloose, release] lust [*epithumia*: cf. 61a as desire] and anger [*orge*: cf. H-62b] and to have no more fear [*deido*] of the stain [*miasma*: cf. 37b as defilement] of adultery [*moicheia*].

The preposition *para* (beside) suggests that the Lord is close by when we unloosen (*ana-luo*) that intense form of desire known as *epithumia*, literally, a desire upon (*epi*). Such loosening also abolishes not just adultery but its stain or pollution (*miasma*) which is makes this sin indelible within us.

95. (No entries for #94).

Scripture [*logos*: cf. 91c as reason] presents us through figures [*ainigma*: cf. 78a] an explanation [*phusiologeo* (*phusis*, cf. 58a & *lego*, to gather, say): to inquire into the nature of] about the soul [*psuche*: cf. 89b] which pagan [*exothern*: cf. 40a] teaching [*paideusis*: cf. 37a as culture] also manifests [*phaino*: cf. 47d], dividing [*diareo*] the soul into the rational [*logistikos*], appetitive [*epithumetikos*: cf. 60a] and the irascible [*thumoeides*: courageous, hot-tempered].

Although the Christian *logos* and "outside" (*exothern*) teaching differ, both speak though *ainigma* or saying which are not clear but obscure and suggestive of the soul. *Phusis* (nature) as used prefaced to a verb suggests both speak about the soul's nature. This *phusis* has three parts: *logistikos* or based upon *logos* (reason), that which is built upon *epithumia* or a desire upon (*epi*) and the irascible. This last word is formed by *thumos* or passion (as in *epithumia*) and *eidos* or form.

-b From these the irascible [*thumos*: cf. H-18b as passion] and desire [*epithumia*: cf. 93b as lust] are placed below as supporting [*hupereido*: *huper* & *ereido*: to lean against] the intellectual part [*dianoetikos*: cf. *dianoia*, 65d] of the soul.

*Thumos* and *epithumia* are more or less similar, the latter having *epi* prefaced to it to indicate intensity. Use of the verb *ereido* as to lean against is interesting in that *thumos* and *epithumia* support that part of the soul characterized by *dianoia*, an understanding through (*dia*). Use of the verb *ereido* with the prefix *huper* (over, beyond) intensifies the basic sense of leaning against the soul's *dianoetikos* aspect or imposing itself.

-c the rational part [*logismos*: cf. 78b] is yoked [*epizeugnumi* (*epi* + *zeugnumi*): to bind fast] to both in order to bind [*sunecho* (*sun* & *echo*, cf. 63a with *pro* prefaced to verb): to hold or keep together] them and to be

supported [*anecho*: cf. H-45a as bear] by them.

Another word with *logos* as its root signifying the mind. Here it is yoked upon (*epi*) the irascible and desirous parts of the soul (cf. #b) as well as being held up (*ana* + *echo*) by them.

-d being trained [*stomoo*: to muzzle, harden] for courage [*andreia*: cf. 36b as rigorous practice] by the spirit [*thumos*: cf. #b] and raised to [*pros*] participation [*metousia*: cf. 25a] in the good [*agathos*: cf. 47c as good things] by the appetite [*epithumia*: cf. #b].

*Stomoo*: an unflattering word here applied to *andreia*, also as manliness and *thumos* noted in #b. Such muzzling leads to *metousia* or a being-with relative to the good, that is, by *epithumia* or a *thumos* upon (*epi*).

97. While the soul [*psuche*: cf. 95a] is kept safe [*katasphalizomai*: cf. 7a as put safely] in this way [*schema*: cf. 29a as form].

*Psuche* is kept safe from falling, *sphallo* being the verbal root. It is kept according to (*kata* prefaced to the verb) a certain *schema*, more than a way, a shape or form pertinent to it.

-b keeping its resolve [*bebaios*, adjective: firm] by thoughts [*noema*: cf. 92a as understanding] of [*kata*] virtue [*arete*: cf. 92c] as by bolts.

*Bebaios* as firm here is analogous to bolts, and the *noema* or those things which are perceived in accord with (*kata*) virtue.

-b in all through each other work [*sunergia*: cf. 49c as assistance] to [*pros*] what is beautiful [*kalos*: cf. 65c].

*Sunergia*: a working with relative to (*pros*) that which is *kalos*.

-c what is rational [*logismos*: cf. 95c] bestows safety [*asphaleia* (*a* + *sphaleros*, likely to make one stumble): security against stumbling] to those supporting [*hupobaino* (*hupo* + *baino*, cf. 28a with *sug* & *kata* prefaced to verb): to stand under] it and from them receive [*antilambano* (*anti* + *lambano*, cf. 43b with *meta* prefaced to verb): to receive in turn] an equal benefit [*charis*: cf. H-76a as graciousness].

That which is endowed by reason (*logos*) does not allow for stumbling (*sphaleros*; cf. *sphallo* #a) with regard to those going under (*hupo*) it. A benefit (*charis*) is received by those supporting it or received in the place of or against (*anti*) signifying reciprocal action.

98. If the order [*schema*: cf. 97a as way] is reversed [*anastrepho*: cf. 35c as concern] and that which is above becomes what is below, so that the rational [*logismos*: cf. 97c] falls from above, the appetitive [*epithumetikos*: cf. 95a] and irascible [*thumoeides*: cf. 95a] tendency [*diathesis*: cf. 65b as disposition] makes it tread upon, then the destroyer [*holothreutes*] sneaks [*paraduomai*: cf. H-46b as entered] inside.

Here *schema* is identified with that which belongs to one's *logos* or reason. If this *schema* is turned upside down, both that which belongs to *epithumia* or desire upon (*epi*) and that which has the form (*eidos*) of *thumos* are on top. This comes about by the destroyer sneaking in beside (*para*) and is the one responsible for the reverse of *schema*.

-b faith in [*eis*] Christ does not ally itself with [*summachomai* (*sun* or *sum* + *machomai*, cf. 45c with *anti* prefaced to verb): those so disposed [*diakeimai*: cf. 65e].

100. (No entries for #99).

If the anagogical meaning [*anagoge*: cf. 92a] suggests [*hupotithemi*: cf. H-15b as suggestions] an understanding [*noeo*: cf. 87b] of the Israelite as being virtuous [*enaretos*: cf. 6a].

Here *anagoge* or that which is leading up stands under (*hupo*) the understanding.

101. That which is about to be realized [*sunteleo* [*sun* + *teleo*, to complete, fulfill] in [*eis*] the Egyptian people was destroyed [*aphanizo*: cf. 92c] before it matured [*sunteleo*] into evil [*kakos*: cf. 92c].

Two uses of the verb *sunteleo* as it pertains to the coming to term of something which here pertains to the destruction of the Egyptians and evil.

102. That which follows [*prokeimai*: cf. 81a as is offered, with *pros*] is in accord [*sunergeo* (*sun* + *ergo*: cf. H-48b) to work together] with our anagogical [*anagoge*: cf. 100a] understanding [*noema*: cf. 97b as thoughts].

Note the use of *pro* (before) prefaced to *keimai* and *pros* (toward-which) used with the same verb. Both serve to work-together (*sun*) with respect to an anagogical *noema* or a mentality sensitive to a mystical understanding of things and events. Such a sensitivity lies beyond sense perception and is not readily available to everyone.

**103.** The bearing [*schema*: cf. 98a as order] of those eating the food was expected [*prosphero* (*pros* + *phero*, cf. H-15b or *prosporos*: to bring to or upon] to be intense [*suntonos* (*sun* + *tonos*, cf. 2e as intensity): strained tight] and earnest [*katasvoudazomai* (*kata* + *spoudazo*, cf. 59a as ardent): to be serious].

*Schema*: here as external demeanor pertaining to celebration of the Passover where the intensity is indicated by the adjective *suntonos* (extended with, *sun*) and the verb *katasvoudazomai* with the preposition *kata* signifying a pattern for which one is zealous.

**105.** (No entries for #104).

It is clear that the letter [*gramma*: that which is drawn] looks [*blepo*: cf. 91b] to [*pros*] some kind of loftier understanding [*dianoia*: cf. 65d].

*Gramma*: note use of the preposition *pros* (toward which) relative to *dianoia* or that mental capacity to perceive through (*dia*) things.

**106.** We must understand [*epignosko*: cf. 77b as recognize] clearly that this present [*pariemi* (*para* + *iemi*, cf. 20a with *kata* prefaced to verb): to pass by] life is transitory [*parodikos*, adverb: *para* + *hodos*, road, way].

The *epi* prefaced to *gignosko* signifies a knowing upon relative to two words with the preposition *para* (beside) used as a preface: to be beside (which uses *kata*, according to) and *hodos* or literally, beside the road. -b even at birth the necessity [*anagke*: cf. 74c] of things drives [*sunelauno*: cf. 81b as to pursue] us toward our departure [*exodos*].

*Anagke* or fate is connected with our death or *exodus*.

**107.** Shoes are the life of self-control [*egrates*: in possession of power] and austerity [*katesklekos*, adverb].

**108.** The tunic...would be a impediment [*empodios*, adjective: at one's feet] to any person who would diligently [*spoude*, with *dia*: cf. H-10a as zeal] complete [*dianuo*: to bring to and end] the divine [*Theos*, with *kata*] course [*hodos*: cf. 106a for *paradodikos*].

*Empodios*: at one's feet in the sense of being an impediment or something to trip over. *Dianuo*: the preposition *dia* (through) suggests a thorough completion, here with respect to the divine course. The preposition *kata* (according to) is used regarding *hodos*.

-b By consequence [*akolouthos*, with *kata*: cf. 39a as adverb], the tunic should be perceived [*noeo*: cf. 100a as understanding] as the enjoyment [*apolaustikos*, adjective] of pursuits [*spoudazo*: cf. 59a as ardent] in this life.

*Akolouthos*, used with *kata*: in accord with a given plan or sequence of events which here pertains to a perception or understanding of the tunic.

-c The belt...as prudence [*sophrosune*: cf. H-64a as moderation].

-d The staff is the word [*logos*: cf. 96a as Scripture] of hope [*elpis*: cf. 47c as expectation] by which we support [*hupereido*: cf. 96b] the fatigue [*kamno*: cf. 85a as difficulty] of the soul [*psuche*: cf. 97a] and repel [*amuno*: cf. 75b as help] that which is a threat [*hulakteo*: to bark, howl for rage].

*Hupereido*: to put under as a means of support which here is connected with the verb *amuno* as giving help against any threat or that which howls (*hulakteo*) against the *psuche*.

**109.** The nourishment [*edode*] prepared [*protithemi* (*pro* + *tithemi*, cf. 56b): to set before] in the fire which is given to us I call warm [*thermos*] and ardent [*ekpuroo*: (*ek* + *puroo*, to burn): to burn to ashes] faith [*pistis*] which we receive [*prosdechomai*: cf. H-12b as offered] without attending [*amelletos* (*a* + *mello*, to think or intend of doing): without delay, hesitation] to it.

Here faith is perceived as warm nourishment which has been prepared or set before us (*pros*) and which we receive or take to (*pros*) ourselves without thinking of it or having no *mello* or intention. Two words related to heat are used to describe this nourishment implying that it has been cooked in some fashion or other.

-b we leave behind [*kataleipo* (*kata* + *leipo*) teachings [*logos*: cf. 108d as word] hidden [*egkrupto*] in the thoughts [*noema*: cf. 102a as understanding] which are hard [*sterros*: stiff] and tough [*dustriptos* (*dus*, like *mis*- or *un*- + *tribo*, cf. 36b): hard to grind or rub down] without examining it closely [*aperiargastos* (*a* + *peri* + *ergazomai*, cf. H-51a): not-wrought carefully] or seeking to understand [*apolupragmonetos* (*a* + *polus*, much + *pragmateuomai*, to be busy): not meddle with] more about it.

*Logoi* (plural) as hidden in thoughts or our faculty of understanding which are difficult to understand are left as they are. Two verbal roots with similar meaning are used, *ergazomai* (to work) and *pragmateuomai* (to be busy). The former applies to work in general whereas the latter can have negative overtones, of being a busy-body.

110. So that these figures [*ainigma*: cf. 96a] might be made more clear [*saphenizo*: to point out, explain].

By their very nature, *ainigma* are hidden and obscure, so here they are made clear or distinct. *Saphes*, the adjective derived from the verb at hand, can refer to a person who clarifies the meaning of oracles. -b we say that whichever of the divine ordinances [*paraggelma*: cf. H-45c as command] are understood [*katanoesis*: cf. 25b as apprehension] readily should not be received with lethargy [*nothros*, sluggishly] nor by compulsion [*kateanagkasmenos* (*kata* + *anagkazo*, to be necessary): of necessity].

Note the interplay of two prepositions prefaced to nouns, *para* (beside) and *kata* (according to). The former applies to divine ordinances and the latter to their understanding or grasp according to the mind (*nous*). The second use of *kata* prefaced to *anagkazo* intensifies the compulsion at hand which is to be avoided.

-c in order that the nourishment [*trophe*: way of living] may become provision [*ephodion* (*epi* + *hodos*, cf. 108a): supply for traveling] for our good [*euexia* (*eu* + *hexis*, possession, habit): good habit of body, health].

The *epi* prefaced to *ephodion* reveals something like the provisions being loaded onto a beast of burden. *Hexis* as good indicates a disposition which here is beneficial.

-d such considerations [*noema*: cf. 109b as thoughts] are hidden [*krupto*].

-e what is the essence [*ousia*: cf. 24b as being] of God?

-f what necessity [*anagke*: cf. 106b] presides over events?

-g and other such questions which curious minds [*periergos* (*peri* + *ergon*, cf. H-57a as work): careful, busy] look to penetrate [*anereunao* (*ana* + *ereunao*, to seek, search): to examine closely].

The *peri* prefaced to the adjective intensifies the sense of curiosity and conveys a working around. The preposition *ana* as up or upon indicates that the search at hand is in that direction by those who are curious or those who are *peri*, if you will.

111. Those instructed [*paideuo*: cf. 89a as learned] in Scripture [*Graphe*: writing] is not ignorant [*agnoeo*: not to perceive] that instead of Spirit [*Pneuma*] it uses [*mnemoneuo*: to call to mind] the term fire.

Here *paideusis* (it refers to the raising and education of children) applies to Scripture as *Graphe* or writing as opposed to Scripture as Logos (cf. 96a).

-b this understanding [*dianoia*: cf. 105a] comes to [*prosago*: cf. 20a as brings] us by the proclamation [*paraggelma*: cf. 110b as ordinances] of Wisdom [*Sophia*: cf. 17a].

Note the interaction of two prepositions prefaced to a verb and a noun, *dia* (through) and *pros* (toward which). The former applies to a mode of perception or thought and the latter bringing this form of perception to or *pros* us by Wisdom's proclamation which literally means an announcing beside (*para*).

112. Each person who follows in [*kata*] the footsteps of Moses in this way [*tropos*: cf. 47d] sets free [*eleutheros*: cf. 63a] from the Egyptian tyrant all who are led [*kathegeomai*: cf. H-42b] by his word [*logos*: cf. 109b as teaching].

The pattern signified by *kata* refers to being led out of Egypt, a *tropos* which frees one from tyranny.

113. No person who has understood [*noeo*: cf. 108b as perceived] this carelessly [*procheiros* (*pro* + *cheiros*, in the power of): at hand] would receive [*apodechomai* (*apo* + *dechomai*, cf. 65f with *sun* & *apo* prefaced to verb): to accept] the advice [*gnome*: means of knowing, token] of the lawgiver [*nomothetes*] if he ordered those in need [*chrao*: to furnish what is needful] to steal and thus become a leader [*huphegetes* (*hupo* + *hegeomai*, cf. 39a for *huphegesis*): teacher] in their injustice [*adikia*: cf. 15b].

Compare the faculty of *noeo* or the ability to observe with accepting (receiving from, *apo*) the lawgiver's advice, *gnome* or his faculty of knowing or passing of judgment.

114. The person who borrows [*lambano*: cf. 97c with *anti* prefaced to verb & *chresis*: a using] and fails to repay the lender is deceitful [*apostereo* (*apo* + *stereo*, to deprive): to rob, defraud].

*Stereo* as meaning to deprive is intensified by the preposition *apo* (from) prefaced to it which

emphasizes deceitfulness.

**115.** Therefore the loftier [*hupselos*] meaning [*logos*: cf. 112a as word] is more becoming [*harmodios*: fitting] than the understanding [*dianoia*: cf. 111a] which is evident [*procheiros*: cf. 113a as off-hand].

Here *logos* is presented as higher than *dianoia* or the faculty of understanding which sees through (*dia*). This evidence literally means a laying at (*pro*) our hand.

-**b** commanding [*keleuo*: cf. 94b as bids] those participating [*meteimi* (*meta* + *iemi*, cf. 106a with *para* prefaced to verb): to follow, conform] in a free [*eleutheros*: cf. 112a] life through virtue [*arete*: cf. 97a] also to equip [*paraskeuazo*: cf. 55a as prepared] themselves with the riches of pagan [*exothern*: cf. 96a] learning [*paideusis*: cf. 96a as teaching] by which foreigners [*allophulos*: cf. 38a as alien] to the faith [*pistis*: cf. 109a] adorn themselves [*kallopizo*: to make the face beautiful].

*Metiemi* or being with (*meta*) a free life obtained by *arete*. The *para* prefaced to *skeuazo* signifies a preparing or placing beside oneself that learning which is literally outside the faith. By it foreigners or those who also *exothern* embellish or make the face of foreigners beautiful, that is, by adding that which is *kalos* (beauty).

-**c** whatever else is sought [*spoudazo*: cf. 108b as pursuits] outside [*exo*] the Church [*Ekklesia*].

*Exo* is a preposition similar to *exothern* of #b.

-**d** these things will be of use [*chresis*: cf. 114a] when in time [*kairos*: cf. 12a] the divine sanctuary [*naos*: cf. H-51b as tabernacle] of the mystery [*musterion*: cf. 27a] will be adorned [*kallopizo*: cf. #b] through the wealth of reason [*logikos*: cf. 47d as rational].

*Kairos* or a special event refers here to the adornment or beautification of the face (cf. #b) of the *naos* or permanent home for the *musterion*. That pertaining to reason (*logos*) forms part of the beautification process.

**116.** Those persons who stored up treasure [*thesaurizo*] for themselves gave [*prosago*: cf. 11b as come to] it to Moses as he was constructing [*poneo*: to suffer] the tent [*skene*: cf. H-50a] of mystery [*musterion*: cf. 115d].

*Poneo* connotes suffering relative to construction of the tent of mystery or that which is *musterion* or a secret doctrine.

-**b** Many persons bring [*prosago*: cf. #a] to the Church [*Ekklesia*: cf. 115c] of God their profane [*exo*: cf. 50a as outside] education *paideusis*: cf. 115b as learning] as a gift.

In #a *prosago* pertains to treasure while here to that *paideusis* which is outside, *exo*.

-**c** for the adornment [*katakosmeo* (*kata* + *kosmeo*, to order, adorn): to set in order, to arrange] of the Church, the true tabernacle [*skene*: cf. #a].

An adornment in accord with (*kata*) a given order relative to the Church which is perceived as a *skene* or tent, not a *naos* (cf. 115d) or permanent building.

**117.** When those who have already looked [*blepo*: cf. 105a] to [*pros*] virtue [*arete*: cf. 115b] and follow [*hepo*: cf. 85a] the lawgiver [*nomothetes*: cf. 113a] in life have left behind [*kataleipo*: cf. 109b] the frontier of the Egyptian empire [*dunasteia*: lordship, sovereignty].

An interaction between two prepositions: *pros* (towards which) relative to virtue and *kata* (according to a given pattern) prefaced to *leipo* relative to Egyptian rule.

-**b** the attacks [*prosbole*: cf. 56b as assaults] of temptations [*peirasmos*: cf. 56b] follow [*epikoloutho*: cf. 86a] them.

*Prosbole* as a casting-toward is a vivid word. The *epi* of *akoloutho* suggests a close following, a following upon.

-**c** When frightened [*kataptoeo*: *kata* + *ptoeo*, to be scared] by them, the minds [*dianoia*: cf. 115a as understanding] of those newly established [*neopago*: *neos*, new or young + *pegnumi*, to make fast] in [*kata*] the faith [*pistis*: cf. 115b] lose [*anelpistos* (*an* + *elpis*, cf. 108d): unhelped for] all hope [*elpis*] for what is good [*agathos*: cf. 96d].

Fear which is done according to (*kata*) a given pattern affects the capacity to think through or *dianoia* of those new in the Christian faith and can make them loose hope (*an-elpis*) for that which is *agathos*.

-**d** he will advise [*sumboule*: cf. H-33a as counsel] them not to have [*antistemi* (*anti* + *histemi*, cf. 47c): to stand against] fear and will strengthen [*summachia*: cf. 45c as assistance] their dejected [*kateptechos* (*kata* + *ptesso*, cf. H-29d, to frighten): terrified] minds [*dianoia*: cf. #c] with hope [*elpis*: cf. #c] of divine assistance

[*paratharsuno*: (*para* + *tharseo*, cf. H-45e as are courageous) to embolden, cheer].

Note the successive use of prepositions: two of *sum* or with (*boule* or counsel and *summachia* or fighting with), *anti* or against (prefaced to *histemi*), *kata* or according to (prefaced to *ptesso*) and *para* or beside (prefaced to *tharseo*).

**118.** This will not happen unless the heart [*kardia*] of the leader [*proestekotos* ?] speaks with [*laleo*: cf. H-29e, with *a* prefaced to the word] God.

-**b** Many of those invested [*protasso* (*pro* + *tasso*, cf. 85a with *pro* & *ex* prefaced to verb): to place in front] with leadership [*prostasia* (*pros* + *histemi*, cf. 117d): authority] are concerned with [*spoudazo*: cf. 115c as sought] external appearances [*diatithemi* (*dia* + *tithemi*, cf. 109a with *pro* prefaced to verb): to dispose, arrange].

A verb (*tasso*, to arrange) prefaced with the preposition *pro* (before) and a noun prefaced with the preposition *pros* (toward which). External appearances or those things which are set or arranged through (*dia*) is the object of leadership.

-**c** as for those which are hidden [*krupto*: cf. 110d] and visible [*kathorao* (*kata* + *horao*, cf. 46b): to look down] only by God, they have little concern [*logos*: cf. 115a as meaning].

God sees both things hidden and visible or those viewed in accord with (*kata*) a given order. Those in positions of leadership lack *logos* or reason with regard to them.

-**d** But while encouraging [*diakeleuomai*: cf. H-11c as warns] the Israelites to take courage [*tharseo*: cf. H-45e], he cried out although outwardly [*phaino*, with *kata* & *medeis* or not even one: cf. 96a as manifests] he made no sound [*phone*: cf. H-44d] to [*pros*] God as God himself testifies [*martureo*].

The *dia* prefaced to the root *keleuo* (to command) suggests a thorough knowledge of the situation, here relative to the Israelites. The verb *phaino* pertains to that which is visible yet despite this, Moses makes no sound in the direction toward (*pros*) God.

-**e** the voice which is melodious [*euechos*] and ascends to [*anabaino*: *ana* + *baino*, cf. 97c with *hupo* prefaced to verb] the hearing of God is not from the exertion [*diatasis* (*dia* + *tithemi*, cf. #b): tension] of speech but the meditation [*enthumesis*: consideration, esteem] which has gone up [*anapempo* (*ana* + *pempo*, to convey, carry): to send up] from a pure conscience [*suneidesis*: *sun* + *eido*, cf. 70a].

Here a melodious voice goes up/into (*ana*) God's faculty of hearing. It does not partake of any setting-through (*dia*) relative to speech but by meditation, *enthumesis* deriving from *thumos* (soul, breath, spirit) prefaced with the preposition *en* or in. This meditation goes up (another verb with *ana* prefaced to it as with *anabaino*) from a pure faculty of knowing with, an *eido-sun*.

**119.** whom Scripture [*Logos*: cf. 118c as concern] has considered [*noeo*: cf. 113a as understood] as in the rank [*taxis*: cf. 16a as order] of the angels.

*Noeo* as related to our faculty of understanding is applied to *Logos* which appears again in #c.

-**b** But then the manifestation [*emphaino* (*en* + *phaino*, cf. 118d): to let a thing be seen] of the transcendent [*hyperkeimai*: cf. 74c] nature [*phusis*: cf. 80a] happened which reveals [*emphaino*] itself in the manner one is capable of receiving [*dechomai*: cf. 113a with *apo* prefaced to verb].

Two uses of the verb *phaino*, to manifest: one with the preposition *em* (or *en*) prefaced to it suggests an appearing as related to that which lays beyond (*hyper*) and another as to reveal, also related to the transcendent.

-**c** What we hear as having happened from [*para*] history [*historia*: cf. 91c] we understand [*manthano*: cf. 9a as learn] from [*para*] contemplation [*theoria*: cf. 48a as spiritual] of the Word [*Logos*: cf. #a] will happen always.

Two uses of the preposition *para*, besides: related to history and *theoria*, the latter being a reflection upon *Logos*, here as Jesus Christ.

**120.** having exited its (Egypt) borders, a person is terrified [*deido*: cf. 94b as fear] by the assaults [*prosbole*: cf. 117b as attacks] of temptation [*peira*: cf. 9a as experience].

*Prosbole*: a casting (*ballo*) toward which (*pros*) of temptation which is more direct in the desert than in Egypt.

-**b** the guide [*hodegos*: cf. H-35a] produces [*hupodeiknumi*: cf. H-134a as show] unexpected [*paradoxos*: cf. 38a as amazing fact] salvation [*soteria*] from above.

*Hodegos* most like being the cloud as in 121, leader on the way. Salvation here is *paradoxos* or contrary to expectation.

**121.** those who came before us interpreted [*metalambano*: cf. 43b as transpose] the cloud [*nephele*: cf. H-41a] as well [*kalos*, adverb: cf. 91a as useful] as grace [*charis*: cf. 97c as benefit] of the Holy Spirit [*Pneuma*: cf. 111a] who directs [*hodegia*: a guiding] toward [*pros*] the good [*agathos*: cf. 117c] those persons who are worthy [*axios*: cf. 86b as deserved].

*Metalambano* implies getting a share of something, here the cloud and grace. Compare *hodegia* related to the Spirit with *hodegos* of 120 as related to the cloud. The former's direction is *pros* or toward which the good.

-b No one hearing this should be ignorant [*agnoeo*: cf. 111a] of the mystery [*musterion*: cf. 116a] according to [*kata*] the water.

It is the essence of *musterion* to be unknowable yet here we are urged to know it, that is, *musterion* as applied to the water, *kata* signifying an order between *musterion* and water.

**122.** One should recall [*mnemoneuo*: cf. 11a as uses] that hot-tempered [*thumoeides*: cf. 99a as irascible] thoughts [*logismos*: cf. 99a as rational] and inclinations [*horme*: cf. 5a as passage] to [*pros*] pleasure [*hedone*: cf. 46c], sorrow [*lupe*: cf. 5a as grieves] and greed [*pleonexia*: advantage over] do not differ [*diaphero* (*dia* + *phero*, cf. 103a with *pros* prefaced to verb): to carry over] from this army.

*Mnemoneuo* applies to bringing to mind, different, a variation of the noun as verbal root meaning memory, *mneme*. Here it applies to negative impulses which begin as *logismos* (in the mind) and then move to *horme*, a more or less violent movement *pros* pleasure, etc.

**123.** consideration [*noema*: cf. 110d] of the three-fold division [*diairesis*: *dia* + *haireo*, in 38a with *peri* prefaced to verb] of the soul [*psuche*: cf. 108d] which is the rational [*logistikos*: cf. 96a], appetitive [*epithumetikos*: cf. 98a] and the spirited [*thumoeides*: cf. 122a as hot-tempered].

*Noema* or that which is perceived as applied to a three-fold choosing-through (*dia*) relative to the soul: that which applies to reason or the *logismos* (i.e., *logistikos*), that which desires or has *thumos* or passion upon (*epi*) and another uses of *thumos* as spirited or has an *eidos* (form) of *thumos*.

**124.** Therefore all these and others like [*homophulos*: cf. H-72a as people] them rush [*suneispipto*: *sun* + *eis* + *pipto*, cf. H-10a with *ek* prefaced to verb] into the water with the Israelites together with the leader [*kathegeomai*: cf. 112a as are led] of this wicked [*poneros*: cf. 81e as evil] assault [*epodos* (*epi* + *hodos*, cf. 110c for *epi* prefaced to noun, *ephodion*): approach].

*Homophulos*: of the same tribe, here as related to the Egyptian army falling with-into (*sun-eis*) the sea. Included is the leader or the one who leads according to (*kata*) a given plan of attack which is a done by making a road (*hodos*) upon (*epi*) the Israelites.

-b staff [*bakteria*, with *kata*] of faith [*pistis*: cf. 117c] leads [*hegeomai*: cf. H-43d], the cloud [*nephele*: cf. 121a] gives light and the water gives life to those who take refuge [*katapheugo* (*kata* + *pheugo*, to run away): to flee for refuge] in it yet is ruinous [*anairitikos* (*ana* + *haireo*, cf. 123a with *dia* prefaced to verb): destructive] for their pursuers.

Here *hegeomai* (minus preface of *kata* as in #a) pertains to the staff. The water is *anairitikos* or raises in an upward fashion (*ana*) those pursuing the Israelites.

**125.** Should anyone wish to make clearer [*saphenizo*: cf. 110a] the mystery [*ainigma*: cf. 110a], this lays it out [*metaballo* (*meta* + *ballo*, cf. 65b with *sum* & *meta* prefaced to verb): to throw into a different position] in the open [*gumnos*, with *pros*: cf. 45a].

*Saphenizo*: to make distinct that which by its very nature remains concealed, *ainigma*

-b all who go through [*dierchomai*: *dia* + *erchomai*, cf. 48c with *dia* & *ex* prefaced to verb] the mystical [*mustikos*: cf. H-56b] water in baptism must put to death in the water the entire host [*parembole*: insertion, interpolation] of evil [*kakia*: cf. 81b].

Water relevant to baptism is *mustikos* or pertaining to the mysteries or an initiation done in secret. The person so initiated must destroy evil's host or *parembole* which also suggests an encampment.

-c since the passions [*pathe*: cf. 87b] pursue [*ephepo*: *epi* + *hepo*, cf. 117a] our nature [*phusis*: cf. 119b], we must put to death in the water the evil [*poneros*: cf. 124a as wicked] movements [*kinema*: cf. persistence as emotions] of the mind [*dianoia*: cf. 117d] and that which come from [*apoteleo* (*apo* + *teleo*, cf. 101a with *sun*

prefaced to verb): to bring to quite an end] them.

The *epi* (upon) *hepo* suggest the powerful attraction of *pathe* on our human nature. *Kinema* or movements are what need to be eliminated, evil signs of activity by our faculty of understanding (*nous*) through (*dia*).

**126.** Just as unleavened bread was eaten in the mystery [*musterion*: cf. 121b] of the Passover [*Pascha*].

-**b** The law [*nomos*: cf. 63b] gives us to understand [*noeo*: cf. 119a as understand] by this that no remainder [*leipsanon*: from *leipo*, cf. 109b with *kata* prefaced to verb] of evil [*kakia*: cf. 125b] should combine [*katamignumi* (*kata* + *mignumi*, to mix): to mix up] with the life [*bios*: cf. H-13a] to come [*ephexes*, adverb: in order, in succession].

*Nomos* or that which has become a custom is used as a means to comprehend or use our faculty of *nous* to understand the Passover. *Ephexes* as that which happens in succession or in a sequence, a row applies to life or life after the current one.

-**c** but from one's own beginning [*arche*: cf. 92c] after these we ought to make a new beginning [*archo*: cf. H-5c] in life [*zoe*: life. Compare with *bios* in #b which is life upon this earth] by breaking [*diakopto*: cf. 50b as interrupt] the continuity [*suneches* (*sun* + *echo*, cf. 96c for verb): holding together] of the consequence [*akolouthia*: cf. 64a] of evil [*kakia*: cf. #b] by a change [*metabole*: cf. 25b] for [*pros*] that which is better [*to kreitton*: cf. 47b].

Two uses of *arche*, the other being the verb with respect to *zoe* which applies to existence compared with biological life, *bios*. This beginning applies to breaking the *akolouthia* or sequence of evil and effected by a casting after (a *ballo* with *meta*) *pros* or toward that which is better.

-**d** in the saving [*soterios*: delivering] baptism we rise [*anaduomai*: cf. H-56b as came from] alone, bring [*episuro* (*epi* + *suro*, cf. 75c with *kata* prefaced to verb): to drag or trail after] nothing alien [*allopoulos*: cf. 115b as foreigners] in our subsequent life [*bios*, with *kata*: cf. #c].

Compare the *ana* (upward) of *anaduomai* with the *epi* (upon) of *episuro*, here to get rid of that which is not of one's own tribe, *allopoulos*.

-**e** the enemy having been destroyed and the friend having been given life [*zoogoneo* (*zoe*, cf. #c + *gignomai*, cf. 24b): to propagate].

**127.** In ignorance [*agnoia*: want of perception] of the law's [*nomos*: cf. 126b] commandments [*paraggelma*: cf. 11b], many who accept [*prosdechomai*: cf. 109a as receive] the mystical [*mustikos*: cf. 125b] baptism mix the leaven of the old life with that of the new one.

Ignorance with respect to the commandments (*paraggelma* also means proclamation) of the law *nomos* (also as custom) results in confusion. It is done by those person who receive (*dechomai*) to themselves (*pros*) mystical baptism.

-**b** they bring along with [*epago*: cf. 37b as introduce] them the Egyptian army which continues to live in their affairs [*epitedeuma*: cf. 81b as deeds].

Two uses of *epi* (upon): prefaced to *ago* and a bringing in or upon and as a pursuit upon.

**128.** he thinks [*oiomai*: cf. 48a as believe] that after having been washed he continues to enjoy [*apolauo*: to have the benefit of] evils [*kakos*: cf. 101a] which became attached [*parameno* (*para* + *meno*, cf. 2a): to stay near] to him while free from [*eleutheroo*] sin's [*hamartia*] bondage [*douleia*], as if he cannot see that he is subject to the yoke [*hupokupto*: *hupo* + *kupto*, to stoop down] of wicked masters [*despotes*].

*Oiomai*: suggests an opinion which here is wrong. *Parameno* as remaining beside (*para*) evils, of being in their company. Compare this *para* being beside with *hupo* (under), a stooping under wicked masters.

**129.** Unbridled [*akolastos*: cf. 72b as debauchery] passion [*pathos*: cf. 78c] is a violent [*agrios*: wild], raging [*lussodes*: frantic] master [*despotes*: cf. 128a] with respect to servile [*andrapododes*: cf. 46d for *andrapodizo*: *aner* or man + *podizo*, to tie the feet] reason [*logismos*: cf. 122a as thoughts], afflicting [*aikizo*: to treat injuriously] it with pleasures [*hedone*: cf. 122a] as though they were scourges.

A contrast between *pathos* as master and *logismos* which here is presented as servile. Always both are at odds with one another as indicated by the vivid adjectives. *Hedone* as allied with *pathos* serves to heighten the inherent conflict between the two.

-**b** All the other things done [*energeo*: to operate] by evil are reckoned [*apithmesis*: a counting] as tyrants and

masters [*despotes*: cf. #a].

-c according to [*kata*] my way of thinking [*logos*: cf. 119c as Word] he has not yet happened upon [*thiggano*: to take hold of] the mystical [*mustikos*: cf. 127a] water whose task [*ergon*: cf. 110g] is to obliterate [*apollumi*: to lose utterly] evil [*poneros*: cf. 125c] tyrants.

*Logos* here is personal and suggests an order by the use of *kata* (according to). *Thiggano* applies to a the sense of touch, of embracing, which pertains here to *mustikos* water, this adjective being applied to a rite of initiation.

**130.** Now we see this concerning those persons who truly cross [*peraioo*: to carry to the opposite side] the water.

-b as the Apostles says, they consecrate [*anatithemi* (*ana* + *tithemi*, cf. 118e with *dia* prefaced to verb): to refer, entrust] themselves to God and are obedient [*peitho*: to persuade] and submissive [*hupeiko* (*hupo* + *eiko*, to shrink from, yield): to withdraw, give way] to those who serve [*therapeuo*: cf. H-41c as attended] the Divinity [*Theion*: cf. H-62a] in the priesthood [*hierosune*].

Two verbs with prepositions prefaced to them: consecrate with *ana* (up, upon) which implies placing oneself above and submissive with *hupo* (under) prefaced to *eiko*, literally, to shrink-under. Another third verb (*peitho*) suggests a process of dialogue...persuasion...to effect obedience.

**132.** (No entries for #131).

-History [*historia*: cf. 119c] concurs [*sumbaino* (*sum* + *baino*, cf. : 118e with *ana* prefaced to verb): to go with] what happens.

History runs with (*sun*) the course of events about to take place.

-b life [*bios*: cf. 126d] apart from [*chorizo*: to separate] these pleasures [*hedone*: cf. 129a] at first appears [*dokeo*: cf. 91a as seems] difficult [*dusleptos* (*dus*, cf. 109b + *lambano*, cf. 114a): hard to catch] and unpleasant [*aedes*: unusual].

*Dokeo* as giving an appearance which contrasts with what might happen. This implies what is difficult and unpleasant will withdraw gradually.

-c if a person accepts [*paralambano* (*para* + *lambano*, cf. #b): to receive] the mystery [*musterion*: cf. 126a] of the resurrection [*anastasis*] which had its beginning [*arche*: cf. 126c] with the wood.

Here the *musterion* or that which lies hidden is offered for acceptance, of being received alongside (*para*) oneself as an accompaniment.

-d life [*bios*: cf. #b] according to [*kata*] virtue [*arete*: cf. 117a] which was sweetened [*epheduno*: to give a relish to] by the hope [*elpis*: cf. 117d] of things to come becomes sweeter [*glukus*] and more pleasant [*potimos*: cf. 66a as fresh] than all the sweetness [*glukasma*] that tickles [*gargalizo*] the senses [*aisthesis*: cf. 46d] through [*dia*] pleasure [*hedone*: cf. #b].

Sweetness follows in accord with (*kata*) virtue, of following its order and stands in contrast to that which tickles, this verb also meaning to cause irritation.

**133.** Therefore what do we discover [*heurisko*: cf. 62a as finds] in these things which follow [*akolouthos*, with *dia*: cf. 108b as consequence] the historical account [*historia*: cf. 132a]?

*Heurisko* implies coming upon something that was already present yet had escaped us. The discovery is in accord with the sequence (*akolouthia* being the noun) of the history, not apart from it.

-b The mystery [*musterion*: cf. 132c] of the wood by which the water of virtue [*arete*: cf. 132d] became pleasant [*potimos*: cf. 132d] to those who are thirsty leads [*prosago*: cf. 116b as bring] us to the twelve springs and the seventy date palms, in other words, the teaching [*didaskalia*: cf. 66a] of the Gospel [*Euaggelios*].

*Musterion* is associated with the wood and therefore *arete*. It, in turn, leads us directly (*pros* prefaced to the verb, toward which) to the Gospel teachings symbolized by the springs and palms.

**134.** The springs are the twelve apostles whom the Lord chose [*eklecho* (*ek* + *lego*: cf. 96a) to pick out] for [*pros*] this work [*chreia*: cf. 17a as necessity] and through whom he made his word [*logos*: cf. 129c as thinking] to spring up [*pegazo*].

*Logos* as word implies Jesus Christ who did the choosing or picking out (*ek*, from) of the apostles.

**135.** But I believe [*oiomai*: cf. 128a] it behooves [*proseko* (*pros* + *heko*, cf. 6a with *kata* prefaced to verb): to

have arrived] us to hasten along [*epitedeuo*: to pursue] through the text [*logos*: cf. 134a as word].

*Oiomai* resembles *dokeo* (cf. 132b) as giving an opinion. Note the interaction between two prepositions (*pros*, toward which and *epi*, upon) prefaced to two verbs, a movement towards and a pursuing upon relative to *logos*.

-b making easier consideration [*theoria*: cf. 119c as contemplation] of the remaining camps for those persons who are more studious *philoponeros* (*philos*, cf. 37b + *poneros*, 129c): loving work] by making a few observations [*parembole*: cf. 125b as host].

*Theoria* or contemplation is for those who are fond of or love work; i.e., it does not come easily.

136. But there is no difficulty [*ponos*: work, labor] in harmonizing [*prosarmozo*: cf. 85a as attaching] the sequence [*akolouthia*: cf. 126c as consequence] of history [*historia*: cf. 133a] with a contemplation [*theoria*: cf. 135b as consideration] which is spiritual [*anagoge*, with *kata*: cf. 102a as analogical].

The preposition *pros* (toward which) prefaced to *harmonzo* as in 85a signifies specific direction with regard to the *akolouthia* of history. This harmony is in conjunction with *theoria*. Usually but not always *theoria* is spiritual; here Gregory employs the word *anagoge*, literally a leading up, which applies to a spiritual interpretation.

-b the person who left behind the Egyptian dead in the water, was sweetened [*kataglukaino*: *kata* + *glukus*, cf. 132d] by the wood, delighted [*entrophao* (*en* + *truphao*, to live softly): to revel in a thing] in the apostolic springs, was refreshed [*anapauo*: cf. 34a as given rest] by the palm trees' shade is capable of receiving [*dektikos*: *dechomai*, 119b] God.

Note the use of three preposition prefaced to words: *kata* (according to) prefaced to *glukus*, *en* (in) to *truphao* and *ana* (up, upon) prefaced to *pauo* (to bring to an end). Thus we have the sequence according-in-up.

-c if a person uses the rod of [*rhabdos*] faith [*pistis*: cf. 124b], he becomes drink to those who thirst and flows into [*eisreo*: *eis* + *rheo*, cf. H-63c with *epi* prefaced to verb] those who receive [*eisdechomai*: *eis* + *dechomai*, cf. #b] him.

Two uses of the preposition *eis* (into): a flowing into and a receiving into.

137. There follows another thing which we must not pass by [*paratrecho*: cf. 9a1] without contemplating [*atheoretos*: cf. 91a as without reflection] it.

*Trecho*, to which *para* or beside is prefaced, connotes running.

-b And thus when no alien [*allophulos*: cf. 126d] food was left which they had stored [*episitizomai* (*epi* + *siteomai*, to take food): to furnish oneself with food] in Egypt, from above [*anohen*: cf. 89b as on high] food flowed down [*epirreo*: cf. H-63c] which simultaneously was varied [*poikilos*: many-colored, spotted] and the same [*monooides* (*monos*, one + *eidos*, cf. 70b): one in kind].

Contrast *allophulos* or of another tribe with *anohen* or above. Both in their own ways are unfamiliar to the Israelites.

-c Its appearance [*phaino*: cf. 118d as outwardly] was uniform [*monooides*: cf. #b] but its quality was varied [*poikilos*: cf. #b], having adapted [*eggignomai*: cf. H-21b as entrusted] suitably [*prosporos*: cf. H-15b as corresponds to, adjective] to [*kata*] the form [*eidos*: cf. 70b] of the desire [*epithumia*: cf. 96d as appetite] of each person.

*Egginomai*: connotes that which is inborn or innate which is carried (*phero*) to (*pros*) and set in accord with (*kata*) not just to a person's desire but *kata* his form of it. There is a correspondence between appearance of manna (i.e., its *phaino*) and this form or *eidos*.

138. Through what purifications [*katharsis*] a person cleanses [*katharizo*] himself of Egypt and the alien [*allophulos*: cf. 137b] life so that he empties the sack of his soul [*psuche*: cf. 123a] of all evil [*kakia*, with *kata*: cf. 126c] nourishment which the Egyptians have prepared [*sitopoieo* (*sition*, corn + *poieo*, to do, make): to prepare corn for food].

A contrast between *katharis* and *allophulos* or alien. The Egyptian corn (*sition*) contrasts with the manna given by God in the desert.

-b Thus he receives [*dechomai*: cf. 136c with *eis* prefaced to verb] in himself along with his pure [*katharos*: cf. 72a] soul [*psuche*: cf. #a] the nourishment [*trophe*: cf. 110c] which comes down [*kateimi*: cf. 20a as extended down] from above [*anohen*: cf. 137b].

In addition to receiving nourishment descended from (or in accord with, *kata*) above, this sentence seems to say that a person also receives his pure *psuche*.

**139.** Indeed you comprehend [*noeo*: cf. 126b as understand] the true food *broxis*: meat] in the mystery [*ainigma*: cf. 125a] of history [*historia*, with *kata*: cf. 136a].

Note the term *broxis* as meat for the heavenly manna.

-b The bread which descended [*katabaino*: cf. H-31c] from heaven is not anything [*chrema*: a thing that one uses or needs] incorporeal [*asomatos*: cf. 51a].

Bread as having descended (*kata*, in accord with) is associated with the Incarnation, and Jesus Christ had a true human body, not an appearance, as intimated by *asomatos*.

-c This miracle [*thaumatopoiia* (*thau*, cf. 65a + *poieo*, cf. 136a, with *sition* prefaced to verb): conjuring, juggling] teaches beforehand [*propaideuo*: *pro* + *paideuo*, cf. 11a] the mystery [*musterion*: cf. 133b] of [*kata*] the Virgin [*Parthenos*: maiden].

Note that *musterion* is in accord with (*kata*) the Virgin Mary which is anticipated or taught beforehand (*pro*).

**140.** Therefore this bread which comes not from the earth is the Word [*Logos*: cf. 135a as text] who changes [*sunexallasso*: cf. H-25a] his power [*dunamis*: cf. H-74c] in many ways [*polueides*: *pollos* + *eidōs*, cf. 137c] to accommodate [*epitedeiotes*: suitability] those who eat.

The *Logos* changes or *sun-ex-allasso* (change with the prefixes with and from) his power. Then it accommodates or is useful upon (*epi*) for those eating it.

-b making his message [*logos*: cf. #a] strong meat [*broxis*: cf. 139a as food] for the more mature [*teleiotes*: cf. H-10a as perfection] and greens for the weaker and milk for little children.

Another use of *logos* (lower case "l") from the *Logos* or Word. Here meat is for those more perfect (*telos* as in H-15b, goal) or who have in mind the final goal.

**141.** Any marvels [*thau*: cf. 65a] the narrative [*historia*: cf. 139a as history] presents [*diexeimai* (*dia* + *ex* + *eimi*, cf. 64a with *pro* prefaced to verb): to go out through] related to that food [*trophe*: cf. 138b as nourishment] are teachings [*dogma*: cf. 92c] for the virtuous life [*arete*, with *kata*: cf. H-77c].

The verb to be (*eimi*) prefaced with two prepositions, *dia* (through) and *ex* (from) signifying that the marvels are viewed first through (*dia*) and then out (*ex*) or made manifest.

-b In my opinion [*logos*, with *kata*: cf. 140b as message], I give [*prokeimai*: cf. 102a as follows] this common advice [*sumboule*: cf. 117b as advise], that those who make a living [*porizo*: to furnish, provide] from material things [*hulikōs*: cf. 49b as literal] should not go beyond [*pariemi*: cf. 106a as present] the boundaries [*horos*: cf. H-8a as limits] of need [*chreia*: cf. 134a as work] with respect to the means of sustaining [*aphorme*: cf. 12b] life.

Although *logos* is used as opinion (*dogma* being the more common term), the preposition *kata* (according to) shows it is in accord with a certain intent. This *logos* is set before (*pro*) as advice or that which is cast together (*sun*) or pondered over carefully. The preposition *para* prefaced to *eimi* (to be) offers a warning not to pass by boundaries of need.

-c but they should understand [*eido*: cf. 70a as consider] well that one natural measure [*metros*: cf. H-64a with *a* prefaced to noun] for all in eating as much as can be enjoyed [*apolausis*: advantage] for [*pros*] a day.

**142.** The proper measure [*metros*: cf. 141c] for this stomach is not to go beyond [*diabaino* (*dia* + *baino*, cf. 132a with *sum* prefaced to verb): to cross over] its nature [*phusis*: cf. 125c] nor to be extended [*sunekteino*: *sun* + *ek* + *teino*, cf. H-7e with *sun* & *para* prefaced to verb] by the insatiable desire [*aplestia*: greediness] for what is prepared [*paraskeue*: cf. 86c as equipped].

A contrast between measure and not going beyond or through (*dia*) its *phusis*, i.e., the stomach's as well as not to extend with-from (*sun-ek*) it by greed, *aplestia*.

**143.** As for those who put in reserve [*tamieuo*: cf. H-38b as had been stored] what is left over [*to peritton*: excessive], we see that what increases avidity [*aplestia*: cf. 142a] corrupts [*metapoieo* (*meta* + *poieo*, cf. 139c): to alter the make of] with worms.

*Tamieuo* suggests being a treasurer, or one who dispenses. Another use of *aplestia* which corrupts or literally makes with (*meta*), that is, becoming the same as worms.

-b The text [*logos*: cf. 141b as opinion] cries out [*boao*: to shout, howl] in a certain way [*tropos*: cf. 112a] to those who are greedy [*pleonektikos*] and hoarding anything beyond [*exo*: cf. 116b as profane] the desire [*epithumia*: cf. 137c] for what is needful [*chreia*: cf. 141b as need] becomes worms.

Here the *logos* shouts out (*boao*) with regard to excessive desire or a desire upon (*epi*), an intensive form of desire.

144. That which is stored up [*apothetos* (*apotithemi*, to put away): hidden, secret] continues [*diarkeo*: *dia* + *arkeo*, cf. H-63c as satisfied] to offer nourishment and experiences [*prosiemi* (*pros* + *iemi*, cf. 115b with *meta* prefaced to verb): to let come to, admit] no corruption [*diaphthora* (*dia* + *phthora*, cf. H-38b with *a* & *dia* prefaced to adjective): destruction] only on the Sabbath has [*periecho*: cf. H-56a as surrounded] the following advice [*sumboule*: cf. 141b].

The *dia* (through) prefaced to *arkeo* suggests a thorough satisfying in order to prevent, as it were, another *dia* from taking effect, the *dia* prefaced to *phthora*, corruption, a corrupting through. The Sabbath alone surrounds one (*peri*) with advice, or a throwing together (*sum* + *ballo*).

-b then it becomes useful [*chresimos*: serviceable] for us when, having terminated [*parerchomai*: cf. 4a as entering] this life of preparation [*paraskeue*: cf. 141a as prepared], we are in repose [*apraxia*: cf. H-38a as rest] after death.

Two words with *para* (besides) prefaced to them and with almost opposite meanings: *erchomai* (to enter) and *skeue* (arrangement). *Apraxia*: without *praxis* or without work or better, without conducting business.

-c This day (Sabbath) would be the current life in [*bios*: cf. 132d] which we prepare [*eutrepizo*: to make ready] for ourselves the things belonging to the life to come [*erchomai*: cf. 125b with *dia* prefaced to verb].

Here *bios* is used instead of *zoe* or biological life instead of existence. The Sabbath is a day of rest synonymous with preparing ourselves, *trepo* or to turn with *eu* prefaced to it.

145. In that life nothing of the occupations [*ergon*: cf. 129c as task] in which we are engaged [*sugchoreo* *sug* or *sun* + *choreo*, cf. 40d with *para* prefaced to verb): to yield to, agree] are undertaken [*epiteleo* (*epi* + *teleo*, cf. 125c with *apo* prefaced to verb): to complete].

*Ergon*: the act of work itself compared with *praxis* or business in 144.b. *Choreo* or to make room with *sug* (or *sum*, with) prefaced to it, to make room with. *Teleo* or to complete or fulfill with *epi* (upon) prefaced to it indicating a full completion.

-b but living [*diago* (*dia* + *ago*, cf. 82a as interpret): to carry over] in full repose [*apraxia*: cf. 144b] from such activities [*ergon*: cf. #a] we obtain [*komizo*: cf. H-60b as received] the fruits of the seeds which we sow now in [*kata*] life [*bios*: cf. 144c].

*Diago* or to lead or carry with *dia* (through) prefaced to it whose thoroughness is fulfilled in no *praxis* or the conducting of business. *Komizo* intimates more a receiving than getting, here with respect to or according to (*kata*) a given plan in this life.

-c if the seeds of life are good [*agathos*: cf. 121a] and some are deadly [*phthartikos*: destructive of] and destructive [*olethrios*: deadly], if the cultivation of this life produces [*ekphuo* (*ek* + *phuo*, cf. 40c with *meta* prefaced to verb): to generate from another] such in us.

*Phuo*: to bring forth which is all the stronger by the preposition *ek*, from.

146. But only the preparation [*paraskeue*: cf. 142a as is prepared] for [*pros*] the better [*to kreitton*: cf. 126c] is accurately [*kurios*, adverb] called Preparation [*Paraskeue*] and indeed is confirmed [*kureo*: to hit upon, befall] by the Law [*Nomos*: cf. 127a].

Two uses of *paraskeue*, the former being used with the preposition *pros*, toward which (i.e., the better). *Nomos* also is used with regard to custom and here is obtained or hit upon (*kureo*).

-b what is stored up [*apothetos*: cf. 144a] is incorruptible [*aphtharsia*: noun].

-c Therefore the narrative [*historia*: cf. 141a] ordains [*katorthoo*: cf. 46b as live rightly] for men the Preparation [*Paraskeue*: cf. #a] for [*pros*] the better [*to kreitton*: cf. #a] and leaves [*kataleipo*: cf. 117a as left behind] it to those who are intelligent [*sunetos* (*sun* + *iemi*, cf. 144a with *pros* prefaced to verb): wise] to understand [*noeo*: cf. 139a as comprehend] the opposite by its omission [*paraleipsis* (*para* + *lambano*, cf. 132c): neglect].

Note use of three prepositions close to each other: *kata* as in *katorthoo*, *para* as in *paraskeue* and *pros*. Persons who are intelligent are those who can bring (*iemi*) or set together (*sun*) things. This ability involves

understanding things which are opposite to each other by their omission or setting beside (*para*).

**147.** thus in the same way [*tropos*: cf. 143b] soldiers of virtue [*arete*: cf. 141a] receive mystical [*mustikos*: cf. 129c] money and engage in battle against [*kata*] the enemy [*allophulos*: cf. 138a as alien].

*Mustikos*: a payment which remains invisible and hidden because its pertains to *arete*.

**148.** Do you see the sequence [*akolouthia*: cf. 136a] through which the text [*logos*: cf. 143b] advances [*proiemi* (*pro* + *iemi*, cf. 146c with *sun* prefaced to verb): to send before]?

*Akolouthia* here in reference to the text or the order of *logos*. This order is suggested by the preposition *pro* (before) prefaced to *iemi*, a going-before.

**-b** As long as a person is weak [*asthenes*: cf. 29a] from abuse [*kakizo*: to accuse] by an evil [*poneros*: cf. 129c] tyranny he does not ward off [*amuno*: cf. 108d as repel] the enemy [*echthros*] by himself since he is incapable.

*Kakizo* (from which *kakos* is derived) implies having become weak from continuous accusations by the tyrant.

**-c** Once he is liberated [*eleutheroo*: cf. 128a as free from] from the slavery [*douleia*: cf. 128a as bondage] of those oppressing [*krateo*: cf. 46a with *epi* prefaced to verb] him, is sweetened [*kataglukaino*: cf. 136b] by the wood, is refreshed [*anapauo*: cf. 136b] from his toil at the resting place [*katagoge* (*kata* + *agoge*, cf. 55a as training): a halting place, inn] among the palms.

Two words with *kata* prefaced to them: *glukaino* and *agoge* signifying that they have a certain order about them. The preposition *ana* (up, upon) indicates a resting upon, a more thorough type of rest.

**-d** comes to know [*gignosko*: cf. H-47c] the mystery [*musterion*: cf. 139c] of the rock and share [*metecho*: cf. 76a as participating] heavenly food, no longer does he ward off [*amuno*: cf. #a] the enemy [*polemios*: belonging to war] by another's hand.

Knowing and sharing or having with (*meta*) are similar, the former pertaining to *musterion* or that which cannot be uttered but initiated into.

**-e** no longer using Moses, the servant [*therapon*: attendant, companion in arms] of God, as a commander [*strategos*] but God himself whose servant Moses became.

*Therapon*: a companion in arms, one devoted to service.

**-f** For from the beginning [*arche*: cf. 132c] the Law [*Nomos*: cf. 146a] was given in type [*tupos*: a blow, image] and in shadow [*skia*] of things to come remains not ready for battle [*apomachos*: *apo* + *mache*, battle] in true conflicts [*agon*: cf. 36b as contest].

*Nomos* or that which is agreed to be in common assumed a *tupos* and shadow, the former apparently participating in that which is more real, as it were.