

The Life of Moses by Gregory of Nyssa

(two of two)

149. The holding on high of Moses' hands means [*semaino*: to make signals] contemplation [*theoria*: cf. 136a] of the Law [*Nomos*: cf. 148f] with more noble [*hupselos*: cf. 115a as loftier] thoughts [*noema*: cf. 123a as consideration].

Semaino: to indicate or point out not just the Law but a *theoria* or spiritual dimension of it. Part and parcel of this contemplation are *noema* or those things which are perceived.

-b their inclination [*epiklino* (*epi* + *klino*, cf. 77c with *pros* prefaced to verb): to close, bend] to [*eis*] the earth is the humble and lowly [*chamaizelos* (*chamai*, earth + *zelos*: zealous): seeking the ground, low-growing] exposition [*exegesis*: statement, narrative] and observance [*parateresis*: *para* + *teresis*, a watching, keeping] according to [*kata*] the letter of the Law [*Nomos*: cf. #a].

An interaction between two prepositions: the *epi* (upon) prefaced to *klino* (to incline upon) and *eis* (into) the earth. *Exegesis* is the positing of a statement while *parateresis* is a keeping beside (*para*) or looking indirectly in accord with (*kata*) the Law's letter

150. Neither is this outside the sequence [*akolouthia*: cf. 148c] of what is considered [*theoreo*: cf. 74b as observed].

-b For the true priesthood [*hierosune*: cf. 131b], through the word [*logos*: cf. 148a as text] of God united with it, raises [*anago* (*ana* + *ago*, cf. 145b with *dia* prefaced to verb): to lead up] on [*eis*] high again the powers [*energeia*: cf. H-74b] of the Law [*Nomos*: cf. 149b] which fell to earth because of the weightiness [*barutes*: dignity, gravity] of Jewish understanding [*dianoia*: cf. 125c as mind].

The priesthood and the *logos* as divine word lead *ana* (up, upon) into (*eis*) that which is high, that is, the Law's *energeia* or capacity to produce action which fell to earth because of Jewish *dianoia* or the capacity to see through (*dia*) things here presented as faulty.

-c the Law [*Nomos*: cf. #b], a figure [*schema*: cf. 103a as comportment] of outstretched hands, demonstrates [*hupodeiknumi*: cf. 120b as produces] its own purpose [*skopos*: cf. 65a as intent] to those who behold [*blepo*: cf. 117a as looked] it.

The Law as *schema*, which means the bearing or way a thing appears, shows from under (*hupo*) its own *skopos* or goal, intent with regard to those looking at it.

151. Truly for those able to see [*kathorao*: cf. 118c], the mystery [*musterion*: cf. 148d] of [*kata*] the cross is contemplated [*theoreo*: cf. 150a as considered] especially in the Law [*Nomos*: cf. 150c].

Two types of seeing: one in accord with (*kata*, prefaced to the verb) and another which enables one to have *theoria* (noun). The latter has as its object *musterion* of the cross as present within the *Nomos*, also as that which is held to be customary.

-b What was seen [*blepo*: cf. 150c] in Moses who is understood [*noeo*: cf. 146c] to be in place of the Law [*Nomos*: cf. #a] is appointed [*kathistemi*: cf. 57a a become] both the monument [*tropaion*: cf. H-32a] and cause [*aitios*: cf. 75c] of victory [*nike*: cf. H-32a with *epi* prefaced to noun] to those who look at [*horao*: cf. 46b as visible] it.

Blepo as to see and *noeo* as to understand. Both are tied in with the verb *kathistemi*, to set in accord with (*kata*) a certain order. Instead of the Law is a monument and cause of victory to those looking at it, *horao* being the verb meaning to perceive or to take heed of.

152. Once again through following [*akolouthos*: cf. 133a] an ascent [*anabasis*: *ana* + *baino*, cf. 142a with *dia* prefaced to verb], Scripture [*Logos*: cf. 150b as word] leads [*cheiragogeio* (*cheir* + *ago*, cf. 150b with *ana* prefaced to verb): to lead by the hand] our understanding [*dianoia*: cf. 150b] upward to [*pros*] the loftier places of virtue [*arete*: cf. 147a].

Here the following or *akolouthia* (noun, sequence of events) involved applies to an ascent lead (by the hand, *chier*) of the *Logos*. It pertains to our *dianoia* or our faculty of understanding through (*dia*); not only *dia* but with regard to *pros* or in the direction toward which as relative to virtue.

-b then is led to [*prosago*: cf. 133b] the unutterable [*aporretos*: cf. 72b as reserved places] knowledge of God

[*theognosia*: *theos* + *gnosis*, cf. 75a with *epi* prefaced to noun].

The *pros* (toward which) prefaced to *ago* implies a specific direction which is in the constant state of being realized, that *gnosis* of God which cannot be uttered.

-c Scripture [*Logos*: cf. #a] teaching [*didasko*: cf. 21a as learn] us through these what and how many things a person must effect [*proseko*: cf. 135a as behooves & *prokathoo*, cf. H-13b as right activity] in [*kata*] life [*bios*: cf. 145b] before he at sometime would dare [*tolmao*: cf. 55a with *kata* prefaced to verb] to approach [*prosbaino*: cf. H-42c as draw near to] in his mind [*dianoia*: cf. #a] the mountain of the knowledge of God [*theognosia*: cf. #b].

Two uses of the preposition *pros* (toward which): prefaced to *heko* (to be present, come) and to *kathorthoo*. This verb has another preposition, *kata*, prefaced to *orthoo*, to direct aright). Both apply to life or *bios* with the preposition *kata* (according to) governing it, and this prior to a person drawing near to (*pros* prefaced to *baino*) in his faculty of seeing through, his *dia-nous*, with regard to the mountain of God's *gnosis*.

-d to hear [*hupodechomai*: cf. 56a as offered] the sound of trumpets, to enter [*eiserchomai*: *eis* + *erchomai*, cf. 144c] the darkness [*gnophos*: cf. H-59b] where God is, to write the tablets with divine characters [*charagma*: any mark engraved or printed].

The preposition *hupo* prefaced to *dechomai* (to receive) implies a taking under which results in entering *gnophos* (it implies storm clouds) and hence the manifestation of divine energy. *Charagma* or inscriptions made by marks are a record Moses kept of this experience.

-e should these be broken [*suntribo* (*sun* + *tribo*, cf. 109b with *dus* prefaced to adjective): to rub together] through some kind of fault [*plemmeleia*: cf. H-63b as transgression], to present [*hupotithemi*: cf. 100a as suggests] again the hand-cut tables to God and to carve again [*anacharasso*: *ana* + *charasso*, to make sharp] with the divine finger the letters [*gramma*: cf. 105a] which were ruined [*achreieoo* (*a* + *chreios*, useful): to become useless] on the first tables.

The preposition *sun* (with) prefaced to *tribo* implies a rubbing with or a partaking in a transgression, *plemmeleia*. If this happens, one must place (*tithemi*) beneath (*hupo*) the tables for God to inscribe them.

153. In keeping with [*akolouthos*: cf. 152a as following] the order [*taxis*: cf. 118a as rank] of [*kata*] the history [*historia*: cf. 146c as narrative], it would be better to adapt [*prosarmozo*: cf. 136a as harmonizing] what is understood [*noema*: cf. 149a as thoughts] with the spiritual sense [*anagoge*: cf. 136a].

Akolouthos and *taxis* are related closely, the former being more particular or dealing with the sequence of elements which comprise the latter. This is borne out by use of *kata*, according to. *Harmozo* has the preposition *pros* (toward which) prefaced to it and applies to *noema* or concepts related to *anagoge*, literally as a leading up (*ana*).

-b He who has looked [*blepo*: cf. 151b as seen] to [*pros*] Moses and the cloud [*nephele*: cf. 124b] through which both offer guidance [*hodegia*: cf. 121a as directs] for those who advance [*proeimi*: cf. 64a as advances] in [*kata*] virtue [*arete*: cf. 152a].

Looking has a specific direction, *pros*, for persons who advance in accord with (*kata*) a specific goal, *arete*.

-c Here Moses would be the legal [*nomikos*] commandments [*paraggelma*: cf. 127a] and the cloud [*nephele*: cf. #b] which leads [*prokathgeomai* (*pro* + *kata* + *hegeomai*, cf. 124b): to go before], the law [*nomos*: cf. 151b].

Nomikos or that which is held to be in common derives from *nomos*. The former pertains to Moses and the latter to the Law or Torah. *Hegeomai* is prefixed with two prepositions, *pro* (in front of) and *kata* (according to).

-d who had been purified [*kathairo*: cf. 71b] in his mind [*dianoia*: cf. 152c] by crossing [*diabasis*: *dia* + *baino*, cf. 152a with *ana* prefaced to noun] the water.

Purification is with respect to our faculty which perceives through (*dia*). Note this preposition in conjunction with the *dia* prefaced to *baino*.

-e who separated [*apokrino*: *apo* + *krino*, cf. H-19e] himself from the foreigner [*allophulos*: cf. 147a as enemy].

Apokrino: to mark by a distinctive form, to choose, here with respect to someone of an alien tribe.

-f who has tasted [*geuo*] the waters of bitterness, that is, a life separated [*chorizo*: cf. 132b as apart from] from pleasures [*hedone*: cf. 132d].

-g which gives a sweet perception [*aisthesis*: cf. 132d as senses] to those who accept [*paradechomai*: cf. 56b] the word.

Aisthesis or a perception founded upon the senses as pertaining to those who receive beside (*para*) the word. When *para* is used prefaced to a verb or noun, sometimes it means not a full absorption into that

word's meaning but accompanying to a greater or lesser degree.

-**h** extended hands of the lawgiver [*nomothetes*: cf. 117a] became the cause [*aitia*: cf. 87b] of victory [*nike*: cf. 151b] which foreshadows *prodeiknumi*: cf. 65c as presents to] the mystery [*musterion*: cf. 151] of the cross.

The cross of Jesus Christ shows beforehand (*pro* prefaced to *deiknumi*) that which cannot be revealed fully but only in part, the *musterion*.

-**I** then he advances [*prosago*: cf. 152b as led to] to contemplation [*theoria*: cf. 149a] of the transcendent [*hyperkeimai*: cf. 119b] nature [*phusis*: cf. 142a].

Pros prefaced to *ago*, to lead in the direction toward which relative to *theoria* of that nature which lies beyond (*hyper*).

154. Purity [*katharotes*] for him is the way [*hodos*: cf. 108a as course] to [*pros*] such knowledge [*gnosis*: cf. 25b].

Pros: in the direction toward *gnosis*. Use of *pros* does not necessarily pertain to fulfillment but points to being on the way, a *hodos*.

-**b** That is to say, he who would approach [*prosbaino*: cf. 152c] the contemplation [*theoria*: cf. 153i] of Being [*ton onton*] must be pure [*kathareuo*: cf. H-42c] in [*dia*] everything in order to be thus in soul [*psuche*: cf. 138b] and body [*soma*].

The *pros* prefaced to *baino* refers not so much to Being itself but its *theoria*. The preposition *dia* (through) suggests a thorough purification of *psuche* and *soma*.

-**c** in order to appear [*phaino*: cf. 137c as appearance] pure [*katharos*: cf. 138b] to he who sees [*horao*: cf. 151b as look at] what is hidden [*kruptos*: cf. 72b as secret] and that a visible figure [*euschemon*: elegant in figure, bearing] might correspond to the inward condition [*diathesis*: cf. 99a as tendency] of soul [*psuche*: cf. #b].

Horao refers more to perceiving than *blepo* (to see), so it can apply to the perception of anything hidden. Note the relationship between *horao* and a verb pertaining to vision, *phaino* (to appear). Also *horao* applies to a figure (*schema* being the noun) which is beautiful, *eu-*. This elegant figure corresponds to the setting through (*dia-tithemi*) or disposition of soul.

155. The garments represent [*paradeloo*: cf. 27a as signify] for us the external figure [*euschemon*: cf. 154c] of life.

The *para* prefaced to *deloo* (to be clear) intimates a intending beside with respect to that which is external or visible and adorned with loveliness (*eu-*).

-**b** No one would claim that a visible [*aisthetos*: perceptible] spot on the garments is a hindrance [*empodion*, adjective (*em* or *en* + *pous*, foot): at the feet] the advancement [*anodos*: *ana* + *hodos*, cf. 154a] to [*epi*] the mountain of those who are ascending [*anistemi*: *ana* + *istemi*, cf. 24b with *hyper* prefaced to verb] to [*pros*] God.

Here the garment which stands at (*em/en*, in) the feet is not a hindrance with respect to advancement and ascending. Note the two words with *ana* (up, upward) prefaced to these two words, the latter having *pros* or in the direction toward which or toward God.

-**c** I think that the outwards pursuits [*epitedeuma*: cf. 127b as affairs] of [*kata*] life [*bios*: cf. 152c] are properly named garments.

Epitedeuma can refer to business affairs which are in accord with (*kata*) life.

156. When this had been done [*katorthoo*: cf. 146c as ordains] and the herd of irrational [*alogos*: cf. 70b] animals had been drive from the mountain as far as possible, Moses approached [*prosbaino*: cf. 154b] the ascent [*anabasis*: cf. 152a] to lofty [*hupselos*: cf. 149a as noble] perceptions [*noema*: cf. 153a as what is understood].

Katorthoo: to set aright, keep straight, here pertaining to #155 or the garments. *Alogos* is the antithesis of *logos* or endowed with reason. Note the use of two prepositions prefaced to words: *pros* as approaching and *ana* as going up, both with respect to *noema* or that which is perceived.

-**b** That not one of the irrational [*alogos*: cf. #a] animals was allowed [*sugchoreo*: cf. 145a as engaged] to appear [*phaino*: cf. 154c] on the mountain in my opinion [*hupolepsis*: cf. H-47c as concepts] signifies [*semaino*: cf. 149a as means] that in the contemplation [*theoria*: cf. 154b] of the perceptions [*noema*: cf. #a] we transcend [*hyperbaino* (*hyper* + *baino*, cf. 153d with *dia* prefaced to verb): to step over, mount] the knowledge [*gnosis*: cf. 154a] which has its root in [*ex*] the senses [*aisthesis*: cf. 153g as perception].

Sugchoreo: the preposition *sun* prefaced to *choreo* or to make room with. *Hupolepsis* as opinion implies taking up the matter at hand. The lack of *alogoi* on the mountain is a sign (*semaino*) that by *theoria* of what we perceive we go beyond (*huper*) sense knowledge or *gnosis*. The preposition *ek* (from) relative to sense knowledge signifies knowledge from that.

-c It is proper to the nature of irrational [*alogos*: cf. #b] animals that they are governed [*oikonomeo*: to manage as a household] only by [*kata*] the senses [*aisthesis*: cf. #b] which is disassociated from [*dicha*, adverb: in two, asunder] understanding [*dianoia*: cf. 153d as mind].

Oikonomeo: with reference to the management of *alogoi* which is effected according to (*kata*) the senses having no part in the faculty to perceive through or the *nous* with *dia*.

-d And all the rest through which sense [*aisthesis*: cf. #c] is operative [*energōs*: at work] has a place [*chora*: space, station] in irrational animals [*alogos*: cf. #c].

Chora applies to a physical space in *alogoi* for sense to be effective or to express *energia* (noun).

157. Neither sight nor hearing [*kata*: used with both verbs, *phainō* & *akoueo*] produce [*energeo*: cf. 129b as done] contemplation [*theoria*: cf. 156b] of God nor is it grasped [*katalambano*: cf. 24a] by any of the usual [*sunethes*: cf. H-28a as ordinary] perceptions [*noema*: cf. 156b].

Both sight and hearing are not in accord with (*kata*) a given order relative to making effective (*energeo*: *en* or in as prefix) the *theoria* or contemplation of God. He cannot be grasped according to (*kata* again prefaced to *lambano*) that order or through a custom (*ethos*) in association with (*sun* prefaced to it) those things which are perceived.

-b The person approaching [*prosbaino*: cf. 156a] the knowledge [*katanoesis*: cf. 110b as understood] of lofty things [*hupselos*: cf. 156a as lofty] first must cleanse [*prokathairo*: cf. H-49a as purify] his manner of life [*tropos*: cf. 146a as way] from all sensual [*aisthetikos*] and irrational [*alogos*: cf. 156d] emotion [*kinesis*: cf. H-34a as movement].

The preposition *pros* or toward which implies drawing near, not necessarily attainment. Here *pros* is with regard to a knowledge according to (*kata*) the faculty of *nous* by which one exercises *noeo* or perception. The preposition *pro* (before) prefaced to *kathairo* implies a more thorough cleansing not of one's life but its manner, *tropos*. What is to be removed is movement or *kinesis* which is both from the senses and not according to reason or *logos*.

-c having washed out [*ekpluno*] from his mind [*dianoia*: cf. 156c as understanding] every opinion [*doxa*: notion, glory] obtained from some preconception [*prokatalēpsis* (*pro* + *kata* + *lambano*, cf. 146c with *para* prefaced to noun): anticipation] and withdraw [*choreo*: cf. H-10a as hasten] from his usual [*sunethes*: cf. #a] dealings [*homilia*: cf. H-59a as conversation] with [*pros*] his own companion [*sunōikos*: (*sun* + *oikos*, house) denizen], that is, with his senses [*aisthesis*: cf. 156d] which are, as it were, joined [*suzugos*: cf. 37b as may become a companion] to our nature [*phusis*: cf. 153i] as its companion.

The alternate meaning of *doxa* as glory can apply to self-aggrandizement which must be washed out (*ek*) from one's faculty of perceiving through (*dia*), that is, one's *nous*. Note the use of two prepositions prefaced to *lambano* (to receive), *pros* (toward which) as pertaining to opinions. As for *sunethes*, cf. #a as pertaining to custom which comes into being by frequenting certain practices, etc. Two uses of the preposition *sun* (with) as prefaced to adjectives: with the house for companion and yoked with as related to companion.

-d and having become purified [*katharos*, cf. 154c], thus he dares [*katatolmao*: cf. 55a as presume] to (ascend) the mountain.

The preposition *kata* (according to) prefaced to *tolmao* suggests a behaving boldly in accord with a given pattern or way of behavior.

158. Truly the mountain of God is steep [*anantes*] and difficult to climb.

-b if a person were Moses, he would ascend higher [*anodos*: cf. 155b as advancement; here with *epi polu*, literally, upon much] and hear the sound of trumpets which, as the history's [*historia*: cf. 153a] account [*logos*: cf. 152c as Scripture] says, becomes louder as one advances [*probaino* (*pro* + *baino*, cf. 156b with *huper* prefaced to verb): to step forward].

Note the similarity between the prepositions *ana* (up, upward) prefaced to *hodos* (road, way) and *pro* (before) prefaced to *baino* (to go), both dealing with forward or upward movement.

-c For truly the divine nature [*phusis*: cf. 156c] is a trumpet blast which strikes [*kataplesso* (*kata* + *plesso*, to

strike): to astound] the hearing.

Such striking (*plesso*) is in accord with a given (divine) order, *kata*.

159. The Law [*Nomos*: cf. 153c] and the prophets sounded the trumpet about the divine mystery [*musterion*: cf. 153h] concerning [*kata*] the human dispensation [*oikonomia*: management of a household] (i.e., the incarnation).

Sound proclaims that which ultimately is beyond comprehension (*musterion*) and is done in accord with (*kata*) the way we dispense or manage our household (*oikos*, house).

-b The last sounds [*teleutaios*] which came through the preaching [*kerugma*: cf. 56c] of the Gospels struck the ear.

Teleutaios is related to *telos* (also last) which concerns the Gospel proclamation, and this stands in contrast to the mediacy of the Law and prophets of #a.

-c by his instruments [*organon*: cf. H-44c as organs] the Holy Spirit makes a noise which is more loudly ringing and a sound more vibrant [*eutonos*: well-strung, vigorous] in each person who comes afterwards.

The *organon* at hand are the prophets and apostles, this word intimating that they are alive and not mere things. The verbal root for *eutonos* is *teino*, to extend, here a beneficial (*eu-*) extension.

160. The multitude was unable [*choreo*, with *ou* or not: cf. 157c as withdraw] to hear the voice from above [*another*: cf. 138b] but relied upon [*epitrepo*: cf. 47b as turn] Moses to know [*gignosko*: cf. 148d] by himself the secrets [*aporretos*: cf. 152b as unutterable].

Choreo: to make room which the people could not do with regard to above or heaven. Instead, the people turned upon (*epi*) Moses for knowledge of that which could not be uttered.

-b and to teach [*didasko*: cf. 152c] the people whatever doctrine [*dogma*: cf. 141a as teachings] he might learn [*manthano*: cf. 119c as understand] through instruction [*didaskalia*: cf. 133b as teaching] from above [*another*: cf. #a].

Compare *dogma* and *didaskalia* which are similar. The former Moses learns through the latter, and that comes from *another*.

-c and this applies to the arrangement [*dioikeo* (*dia* + *oikeo*, cf. 44b): to manage a household] within [*kata*] the Church. Not all seek to apprehend [*katalepsis*: cf. H-47c as comprehension] the mysteries [*musterion*, with *pros*: cf. 159a].

Here the Church may be compared to a house (*oikos*, *oikeo*) subject to a thorough (*dia*) arrangement and is done in accord with (*kata*) the same Church. Not everyone wishes to seize upon (*lambano*) in accord with (*kata*) a given order with respect to those things which are incomprehensible, *musterion*.

-d choosing from among themselves a person capable [*dunamai*: cf. 89b as is fortified] of hearing things divine, gratefully they listen to him, considering trustworthy [*pistos*: cf. H-31b with *a* prefaced to adjective] regarding whatever they might hear from [*para*] someone initiated into the divine mysteries [*mueo*: cf. 39a].

A person with *dunamis* has the capacity or influence of hearing which comes from or beside (*para*) someone who has undergone initiation.

161. protecting [*proballo* (*pro* + *ballo*, cf. 125a with *meta* prefaced to verb): to put forth] themselves only with their irrational [*alogos*: cf. 157b] senses [*aisthesis*: cf. 157c], they dare [*katatolmao*: 157d] to ascend [*anodos*: 157b as ascend higher] the divine mountain.

Proballo: casting before (*pro*) or preferring senses which lack reason, *logos* which is characteristic of all the senses in and by themselves. The daring at hand is a presumption in accord with (*kata*) being *alogos* as pertinent to the ascent.

-b They are stoned by their own thoughts [*logismos*: cf. 129a as reason], for heretical [*hairetikos*] opinions [*hupolepsis*: cf. 156b] are stones which crush the inventor [*heurete*] of evil [*poneros*: cf. 148b] doctrines [*dogma*: cf. 160b].

Logismos or the product of reason, *logos*. Sometimes it is taken in a negative sense as here with regard to taking up (*hupolambano* being the verbal root) or preferring heretical opinions.

162. What is now recounted [*historeo*: cf. H-13b] appears [*dokeo*: cf. 132b] contradictory to the first theophany [*theophaneia*: cf. 24a] when the divine was seen [*horao*: cf. 154c] in light, but now he is seen in darkness [*gnophos*: cf. 152d].

A contrast between two types of seeing (*horao*) which is more a type of perceiving: light and *gnophos*, the latter implying a storm.

-b We should not think [*nomizo*: cf. 35c as estimated] this to be contrary with the necessary chain of events [*heirmos*: cf. 85a as sequence] which we have contemplated [*theoreo*: cf. 151a] in [*kata*] a spiritual fashion [*anagoge*: cf. 153a].

Nomizo: considering according to a standard or *nomos* (also as law). Compare *heirmos* as sequence with *akolouthia*, also a sequence. The former appears to lay stress more on the connective elements whereas the latter, upon those which make up a sequence as a whole. The act of contemplation is done in accord with (*kata*) *anagoge*, a lifting up with regard to passing from (*ana* or upward) the material to the spiritual realm.

-c By this example Scripture [*Logos*: cf. 158b as account] teaches [*didasko*: cf. 160b] us that knowledge [*gnosis*: cf. 156b] of religion [*eusebeia*: cf. 15a] comes at [*para*] first to those who receive it as light.

Eusebeia: piety or reverence. It comes beside (*para*) in the sense of accompanying persons.

-d Therefore what is understood [*noeo*: cf. 151b] as contrary to religion [*eusebeia*: cf. #b] is darkness [*skotos*: cf. 81b].

Skotos: gloom which is contrary to *eusebeia*.

-e the escape [*apostrophe* (*apo* + *strephe*, cf. 35c as turn): a turning away from] from darkness [*skotos*: cf. #d] occurs in participation [*metousia*: cf. 96d] in the light.

A contrast between two prepositions: *apo* prefaced to *strephe*, a turning away from and *meta* prefaced to *ousia* or being, a being with.

-f As the mind [*nous*: cf. 48a as interpretation] advances [*proiemi*: cf. 148a] through an ever increasing and more perfect [*teleiotes*: cf. 140b as mature] diligence [*prosoche*: cf. 89b as application] and comes to a comprehension [*katanoesis*: cf. 157b as knowledge] of reality [*ton ontos*: cf. 154b as Being].

Two actions with respect to one's *nous*: a having with respect to that which is before or *pros* prefaced to *echo* (to have) and a *noeo* or understanding in accord with (*kata*) reality or being. One's *nous* does this by a manifestation of always being before (*pro* prefaced to *iemi*) by means of diligence.

-g as it draws closer to [*proseggizo*] contemplation [*theoria*: cf. 157a], it sees [*horao*: cf. #a] more clearly what of the divine nature [*phusis*: cf. 158c] remains not contemplated [*atheoretos*: cf. 137a as without contemplating].

The *pros* prefaced to what would be *eggus* (near) intimates that one approaches *theoria* but never attains it fully even though this may involve a clear perception or *horao* of what remains to be contemplated with respect to the divine nature.

163. Having left behind [*kataleipo*: cf. 146c] everything visible [*phaino*: cf. 156b as appear], not only regarding what sense [*aisthesis*: cf. 161a] grasps [*katalambano*: cf. 157a] but what the mind [*dianoia*: cf. 157c] thinks [*dokeo*: cf. 162a as appears] it sees [*blepo*: cf. 153b as looked].

Two uses of the preposition *kata*, according to: prefaced to *leipo* and prefaced to *lambano*. Despite different meanings, both signify action in accord with a specific order. As for our faculty of perceiving through (*dia* one's *nous*), here it thinks in the sense of entertaining an appearance with regard to what it sees, *blepo*.

-b it continues [*hiemi*: cf. H-6c with *meta* prefaced to verb] to advance deeper [*endoteron*, adverb; *pros* prefaced to it] until by the pursuit [*polupragmosune*: study, officiousness. Cf. 109b for the verbal root of this noun] of the mind [*dianoia*: cf. #a] it gains entry [*diaduno* (*dia* + *duo*, cf. 36b with *apo* prefaced to verb): to slip through] to the invisible [*atheatos*] and incomprehensible [*akataleptos*: cf. H-46d] and there it sees [*eido*: cf. 141c as understand] God.

Reference is to *dianoia* in #a which is mentioned in this sentence regarding deeper advancement *pros* (toward which). *Polupragmosune* usually has negative overtones, as pertaining to a busy-body but here is positive regarding *dianoia*. Such activity allows entrance or a plunging (*duo*) through (*dia*) to that which is invisible and incomprehensible (i.e., that which is not received according to or *kata*) a given order. Note the verb *eido* as to see and the adjective *atheatos* which is derived from this verb.

-c Here is the true knowledge [*eidesis*] of what has been sought [*zeteo*: cf. H-10a] and here is the seeing [*eido*: cf. #b] that consists in not seeing.

Eidesis: from the verb *eido* as in #c and concerns forms of knowledge derived from what had been sought. The verb *eido* (to know) is used for seeing and is defined in terms of its opposite which could be rendered as not knowing.

-d because that which is sought transcends [*huperkeimai*: cf. 153i] all knowledge [*eidesis*: cf. #e], separated

[*dialambano*: cf. H-8a as admit] on all sides by incomprehensibility [*akatalepsia*: *a* + *kata* + *lambano*, cf. #d with *dia* prefaced to verb] as by a kind of darkness [*gnophos*: cf. 162a].

Zeteo of #c is presented as transcendent, that which lays beyond (*huper*) *eidesis*, that knowledge as pertaining to forms. Such *eidesis* is separated, literally as received through or received separately or cut off with respect to that which cannot be comprehended. Here the same verb (*dialambano*) is used as a noun with reference to *gnophos*, implying a storm.

-e but having defined [*horizo*: cf. H-5g as is limited] by that negation [*apophasis*: denial] that knowledge [*gnosis*: cf. 162c] of the divine essence [*ousia*: cf. 110e] is unattainable [*anephiktos*: cf. H-47d as cannot be grasped] not only by men but by every intelligent creature [*noetos*, adjective].

Negation serves as providing a definition or the setting of a limit (*horizo*) with regard to *gnosis* of divine *ousia* (being, existence, substance) which cannot be grasped. Intelligent creature (*noetos* or endowed with *nous*) can refer to angels.

164. Therefore when Moses grew in [*kata*] knowledge [*gnosis*: cf. 163e], he declared that he had seen [*eido*: cf. 163c] God in darkness [*gnophos*: cf. 163d], that is to say, he had come to realize [*gignosko*: cf. 160a as know] that what is divine [*to theion*: cf. 130b as the Divinity] is above all knowledge [*gnosis*: cf. #a] and comprehension [*katalepsis*: cf. 160c as apprehend].

Moses' growth in *gnosis* was in accord with a given pattern, *kata*. Another use of *eido* as to see which alternately pertains to knowledge. Moses saw...knew...that the divine transcends *gnosis* and that which can be grasped in accord with (*kata* again) any given pattern.

-b David who also was initiated [*mueo*: cf. 160d] into the mysteries [*aporretos*: cf. 160a as secrets] in the same inner sanctuary [*adutos*: cf. H-51b].

Initiation with regard to that which is unutterable and which takes place within the *adutos* or that place which cannot be accessed.

165. Having arrived there, he was taught [*didasko*: cf. 162c] by word [*logos*: cf. 162c as Scripture] what he had learned earlier [*propeaideuo*: *pro* + *epi* + *paideuo*, cf. 139c] from the darkness [*gnophos*: cf. 164a].

Arrival pertains to the *adutos* which is a paradox because *adutos* implies not going anywhere in the physical sense. Within the *adutos* Moses was taught (passive instead of active teaching) by *logos*. Such teaching was a kind of re-learning, a *paideia* within *gnophos*. Note the two prepositions *pro* (before) and *epi* (upon) prefaced to *paideuo*, a teaching before-upon.

-b the teaching [*dogma*: cf. 161b as doctrines] about this might be made surer [*pagios*: solid] for us having given witness [*martureo*: cf. 118d as testifies] by the divine voice [*phone*: cf. 118d as sound].

Dogma becomes more fixed (*pagios*) by the divine voice or better, sound (*phone*) to which Moses gave witness.

-c At the beginning the divine word [*logos*: cf. #a] forbids [*apagoreo* (*apo* + *agoreuo*, to address): to dissuade, bid farewell] that the divine [*theios*: cf. H-20g] be compared to [*homoioo*: cf. H-47c] anything known [*gignosko*: cf. 164a as realize] by men.

Agoreuo suggests speaking in public which the *logos* forbade, more accurately, of speaking such that the divine be likened to human *gnosis*.

-d every concept [*noema*: cf. 157a as perceptions] which derives from [*kata*] a comprehensible [*perileptikos* (*peri* + *lambano*, cf. 163d with *a* & *kata* prefaced to verb): embraced] image [*phantasia*: cf. 23b as illusion] by an understanding [*perinoia*: cf. 35a] and by guessing [*stochasmos*: regard for, intention] at the divine nature [*phusis*: cf. 162g] form [*plasso*: cf. 74a as fashioned] an idol [*eidolon*: cf. H-52b] of God and fails to proclaim [*kataggello* (*kata* + *aggello*, cf. H-65a with *epi* prefaced to verb): to denounce, betray] him.

Noema as perception is in accord with a certain order (*kata*), that is, a phantasy (*phantasia*) which is able to be received around, *peri* prefaced to *lambano* by an understanding or by one's *nous* around (*peri*) the object of consideration. Also it involves a guessing or an aiming at (*stochasmos*) God's nature which produces something fashioned (*plasso*), an idol, which does not announce him according to his order, *kata* prefaced to *aggello*.

166. Virtue [*arete*: cf. 153b] according [*kata*] to religion [*eusebeia*: cf. 162d] is divided into two parts.

The *kata* of *arete* as pertaining to religion or piety has two parts which are given in #b.

-b into the divine and into proper [*katorthoio* (*kata* + *orthoio*, cf. H-13b with *pro* & *kata* prefaced to verb): a

setting straight, success] behavior [*ethos*: cf. H-48a as mores].

An *ethos* or way of comporting oneself which is both divine and proper or directed aright in accord with (*kata*) a given pattern.

-b purity [*katharotes*: cf. 154a] of life [*bios*: cf. 155c] is part [*meros*] of religion [*eusebeia*: cf. #a].

-c learning [*manthano*: cf. 160b] at first the things which must be known [*gignosko*: cf. 165c] about [*peri*] God (that is to say, to realize [*gignosko*: cf. #b] that nothing known [*gignosko*] by human comprehension [*katalepsis*: cf. 164a] can be known [*eido*: cf. 164a as seen] about [*peri*] him).

A close relationship exists between learning and knowing with respect to (*peri*, around) God. As for the latter, two more times it is mentioned here with regard to our ability to grasp (*kata-lambano*, the verbal root) knowledge of God, the verb being *eido* which can apply to seeing as in 164a.

-d Thus he is taught [*didasko*: cf. 165a] the other aspect [*eidos*: cf. 137c as form] of virtue [*arete*: cf. #a], learning [*manthano*: cf. #c] in what endeavors [*epitedeuma*: cf. 155c as pursuits] the virtuous [*enaretos*: cf. 100a] life [*bios*: cf. #b] is perfected [*katorthoo*: cf. 156a as had been done].

The other *eidos* or form in mind is that which pertains to human conduct and hence, *arete*. *Arete* consists in endeavors (*epitedeuma*, business affairs) or those things which are given more attention or attention upon, *epi*. This life of *arete* is perfected or set aright in accord with (*kata* prefaced to *orthoo*) a pattern proper to it.

167. After this he arrives at the tent not made by human hands [*acheiropoietos*: *a* + *cheir*, cf. 152a + *poieo*, cf. 143a with *meta* prefaced to verb].

-b Who will follow him [*akoloutheo*: cf. H-31a] who passed [*hodeuo*: to travel] through these things and who raises his mind [*nous*: cf. 162f] to such heights [*hupsoo*].

Two verbs of motion: *akoloutheo* as to follow in a sequence and *hodeuo* to go on a road, both of which serve to raise a person's *nous* on high.

-c as passing from [*metalambano*: cf. 121a as interpreted] one summit [*koruphe*: the top of the head] to another and comes higher [*hupsoo*: cf. #b] than he was by [*dia*] his ascent [*anabasis*: cf. 156a] on high?

The *meta* prefaced to *lambano* suggests an ongoing or continuous passing to higher summits. It serves to transcend earlier ascents which had been gained, a transcending gotten through (*dia*).

-d is separated from all those too weak [*atoneo* (*a* + *teino*, cf. 142a with *sun* & *ek* prefaced to verb): to be relaxed, exhausted] for the ascent [*anodos*: cf. 161a].

Weak in the sense of not extending (*teino*) oneself sufficiently forward (*ana* prefaced to *anodos*).

-e As he rises [*sunepiairo* (*sun* + *epi* + *airo*, cf. H-40b with *epi* prefaced to verb): to raise to the level of] higher in his ascent [*anodos*: cf. #d] he hears [*dechomai*: cf. 138b as receives] the voice of the trumpets.

Airo (to raise) with two prefaces: *sun* or with and *epi* or upon as pertaining to the ascent or *anodos*.

-f Afterwards he enters [*paraduomai*: cf. 99a as sneaks] the inner sanctuary [*adutos*: cf. 164b] of divine knowledge [*theognosia*: cf. 152c].

Duo: to sink into or with *para* prefaced to the verb, to sink beside. This may be taken as an indirect or subtle entry to the *adutos* or place which cannot be accessed as it pertains to divine *gnosis*.

-g He does not stay [*meno*: cf. 2a as remains] there but advances [*metabaino*: cf. 40c as pass from] to [*epi*] the tabernacle [*skene*: cf. 116c] not made with hands [*acheiropoietos*: cf. #a].

A contrast between the stability of *meno* and the advancement after (*meta*) of *metabaino*. This is enhanced further by the preposition *epi* (upon) relative to the *skene* or tent, a temporary structure of divine origin.

-h For indeed such is the limit [*peras*: cf. H-8a as boundary] a person attains [*katantao* (*kata* + *antiao*, to go in quest of, accept): to come down to] who is elevated [*hupsoo*: cf. #c] through such ascents [*anodos*: cf. #e].

A limit is attained or accepted in accord with (*kata*) a given order which pertains to the person raised through *anodos* or a *hodos* (way) which is upward, *ana*.

168. It appears [*dokeo*: cf. 163a as thinks] to me that in another sense [*nous*: cf. 167b as mind] the heavenly trumpet becomes an instructor [*didaskalos*] for the one ascending [*epeimi*: *epi* + *eimi*, cf. 141a with *dia* & *ek* prefaced to verb] on his way [*parodos* (*para* + *hodos*, cf. 154a): passage] to what is not made with hands [*acheiropoietos*: cf. 167g].

By using the verb *dokeo*, Gregory is making it clear he is offering an opinion with regard to *nous* used as sense or meaning. Note the interaction between the preposition *epi* (upon) prefaced to *eimi* and *para*

(beside) prefaced to *hodos*; the latter suggests not quite being fully on the *hodos* but tending toward or beside it before actually getting on it, this regarding that not made by human hands.

-b The order [*diaskeue*: *dia* + *skeue*, cf. 144b with *para* prefaced to noun] of the wonders [*thauma*: cf. 141a as marvels] in [*kata*] the heavens proclaims the wisdom [*sophia*: cf. 111b] which cries out in creation.

Wonders has an order, an arrangement (*skeue*) characterized by thoroughness signified by the preposition *dia* prefaced to it. Also this *skeue* has a particular order or *kata* (according to which) relative to wisdom.

-c and tells of [*diegeomai*: cf. 41a as describe] the great glory [*doxa*: cf. 157c as opinion] of God through that which is seen [*phaino*: cf. 163a as visible].

Hegeomai: to lead, here prefaced with the preposition *dia* (through), a leading through with regard to God's glory as manifest, *phaino*.

169. The person who has been purified [*kathairo*: cf. 153d] and is sharp [*oxus*: piercing] of hearing with respect to his heart [*kardia*: cf. 118a] receives [*dechomai*: cf. 167e as hears] this sound [*eche*].

-b I mean [*lego*: cf. 134a with *ek* prefaced to verb] knowledge [*gnosis*, with *pros*: cf. 164a] of the divine power [*dunamis*: cf. 140a] coming from contemplation [*theoria*: cf. 162g] of reality [*ton onton*: cf. 162f].

This sentence refers to #a. *Gnosis* has the preposition *pros*, toward which or toward *gnosis* which pertains to divine power, *dunamis* also applying to strength and dominion. It derives from *theoria* of reality, literally, of beings.

-c he is led [*hodegeo*] by it to the place [*ekei*, with *pros*: there] where his mind [*dianoia*: cf. 163b] lets him enter [*diaduno*: cf. 163b as entry] where God is.

The word *ekei* is used figuratively though *pros* (toward which) indicates the continuous nature of such leading where one's faculty of understanding (*nous*) through (*dia*) allows one to enter or slip through (*duo*) in order to achieve entrance.

-d Scripture [*Graphe*: cf. 111a] names this darkness [*gnophos*: cf. 165a] which is interpreted [*diermeneuo*: *dia* + *hermeneuo*, cf. H-50b] as has been said, as the unknown [*agnostos*] and unseen [*atheoretos*: cf. 162g as not contemplated].

Scripture is presented as something written (*Graphe*) compared with *Logos*. Darkness is subject to an interpreting through (*dia*) which calls its not subject to *gnosis* (knowledge) nor to *theoria* (contemplation).

-e having arrived there, he sees that tabernacle [*skene*: cf. 167g] not made with hands [*acheiropoietos*: cf. 168a] which he shows [*deiknumi*: cf. 5b] to those below through a material [*hulikos*: cf. 141b] imitation [*mimesis*: cf. 70b].

Skene is seen upon arriving there (cf. the *ekei* of #c). Since it is not made by human hands, a material imitation is required for visibility. Thus *deiknumi* requires being subject to the process of imitation.

170. Therefore what is that tabernacle [*skene*: cf. 169e] not made with hands [*acheiropoietos*: cf. 169e] which was shown [*paradeiknumi*: cf. H-50d as received] to Moses on the mountain and to which he was commanded [*keleuo*: cf. 115b] to look [*blepo*: cf. 163a as sees] as to an archetype [*archetupos*: *arche*, cf. 148f + *tupos*, cf. 148f].

Skene or tent was exhibited beside (*para*) Moses. His looking (*blepo* pertaining to physical sight) was the tent/*skene* as archetype or model. *Arche* as beginning and *tupos* as type...a type of beginning.

-b that he may receive [*dechomai*: cf. 169a] through a handmade [*cheirometos*: *cheir*, cf. 167a with *a* prefaced to noun + *masso*, to work with the hands] structure [*kataskeue*: cf. 51a as creation] that marvel [*thauma*: cf. 168b] not made with hands [*acheiropoietos*: cf. #a]?

Kataskeue: a *skeue* or instrument made according to (*kata*) a specific order to do a task. It is made by hands, *masso* implying that which is kneaded. Through this Moses obtains a marvel not made by hands, so astonishing it is beyond human comprehension and technique to replicate.

171. All these things were gold, not simply giving [*parecho*: cf. H-28 as was] a manifestation [*epiphaneia*: *epi* + *phaino*, cf. 168c] of gold but entirely gold.

Epiphaneia: a shining upon (*epi*) which is inferior to gold itself, and this gold was given beside (*para*).

172. The curtains divided [*diakrino* (*dia* + *krino*, cf. 153e with *apo* prefaced to verb): to distinguish] the tabernacle [*skene*: cf. 170a] into two: one visible [*horatos*: from *horao* as in 162g, to see] and accessible

[*basimos*: from *baino* as in 156b, with *huper* prefaced to verb] to some of the priests and the other which is secret [*adutos*: cf. 167f as inner sanctuary] and inaccessible [*anepibatos*: cf. H-50c as unapproachable].

Krino: to judge and with *dia*, a judging through with reference to the tent, *skene*. This *dia* results in that which is visible and secret (*adutos*) or that which cannot be accessed as well as *an* + *epi* + *batos*, unable to be entered upon. Compare *batos* (from *baino*) with *basimos*, also from *baino*.

-b The name of the front was the Holy Place [*Hagion*] and that of the hidden [*apokrupto* (*apo* + *krupto*, cf. 118c): to hide from] was the Holy of Holies [*Hagion Hagion*].

A distinction between Holy Place and Holy of Holies using the same adjective. The latter, however, is hidden or hidden from (*apo*).

-c What is the exact [*akribeia*, with *dia*: cf. H-13b as accuracy] understanding [*katanoeo*: cf. 78a as recognize] of the text [*logos*: cf. 165c as word].

Katanoeo: an understanding in accord with a given order (*kata*), here pertinent to *logos*.

173. What are these imitations [*mimema*: copy] which are not made by hands [*acheiropoietos*: cf. 170b]?

Such imitations must be invisible because they are not made by human hands.

-b What benefit [*kerdos*: cf. H-19d] does the material [*hule*: cf. 49a] imitation [*mimesis*: cf. 169e] of those things which Moses beheld [*horao*: cf. 162g as sees] there bring to those who gaze [*horao*] at it?

Kerdos: a gain or profit pertaining to material imitation. Note that *horao* is used twice, first with respect to Moses and secondly to other persons.

-c But to me it appears [*dokeo*: cf. 168a] good [*kalos*, adverb: cf. 121a as well] to leave [*kataleipo*: cf. 163a] the exact meaning [*akribes*, adjective] of these things to those who have by [*dia*] the Spirit [*Pneuma*: cf. 121a] the capacity [*dunamis*: cf. 169b as power] to search [*ereunao*: cf. 110g with *ana* prefaced to verb] the depths [*bathos*: cf. H-31c] of God.

Dokeo: another instance when Gregory offers an opinion, here with reference to the *akribes* or precise meaning which applies to persons with the *dunamis* by the Spirit to search (*ereunao* connotes following after the tracks of an animal) God's depths, *bathos* also refers to anything measured up or down.

-d What we say by conjecture [*stochastikos*, adverb: skillful in aiming at] and hypothesis [*huponoeo* (*huper* + *noeo*, cf. 162d): to suspect] pertaining to that before [*prokeimai*: cf. 141b as give] us we leave to the judgment [*krisis*: cf. H-69a] of our readers [*tugchano*: cf. H-63c as desired] either to reject [*apobletos*: from *apoblepo*, cf. 37a as disdain] or to adopt [*apodektos*: from *apodechomai*, cf. 113a as receive] according to their examination [*nomizo*: cf. 162b as think].

Prokeimai: that which lays before us (*pro*) is the context for conjecture or guessing and suspecting, *hupo* or under prefaced to *noeo*, to understand, to understand under.

-e so that their critical [*krino*: cf. H-19e] minds [*dianoia*: cf. 169c] may decide [*logizomai*: cf. 74c as attribute] what they have examined [*episkeptomai*: cf. H-19c as discerning].

Dianoia: the faculty to understand through (*dia*) which can judge, *krino* as well as reckon or calculate (*logizomai*) what had been inspected upon, *epi*.

174. Therefore we say that in part Paul disclosed [*paragumnzo*: *para* + *gumnazo*, cf. 22b as naked] the mystery [*musterion*: cf. 160c] of these things.

The *para* (about, around) prefaced to *gumnazo* or to be naked intimates a circling around that which cannot be grasped (*musterion*) in order to make it naked as much as possible.

-b that Moses was instructed [*propeaideuo*: cf. 165a as had learned earlier] by a type [*tupos*: cf. 148f] in the mystery [*musterion*: cf. #a] of the tabernacle [*skene*: cf. 172a] which embraces [*periecho*: cf. 144a as has] the universe [*to pan*: cf. 24b].

Paideuo: prefaced with two prepositions, *pro* (before) and *epi* (upon) not by *musterion* per se but a *tupos*, literally something fashioned by blows as a figure which here pertains to the *skene* or tent. Although a tent, it has-around (*echo-peri*) the universe.

-c in [*kata*] his own nature [*phusis*: cf. 165d] was not by hands [*acheiropoietos*: cf. 173a] yet was able to be made when it was necessary for this tabernacle [*skene*: cf. #b] to be constructed [*kataskueazo*: cf. H-51a] and fixed [*pegnumi*: cf. 117c with *neo* prefaced to noun] among us.

Reference is to Christ, according to (*kata*) his nature. Contrast not made by hands with both *kataskue* (the noun) or instrument made in accord with (*kata*) a given purpose and being fixed, *pegnumi* inferring a tent peg fixed in the ground.

-d so that this (tabernacle) is in a certain way [*tropos*: cf. 157b as manner of life] unfashioned [*akataskeuos*: *a* + *kata* + *skeuazo*, cf. 55a with *para* prefaced to verb] and fashioned [*kataskeuwazo*: cf. #c], uncreated [*aktistos*: *a* + *ktizo*, to found, plant] in pre-existence [*prouparcho* (*pro* + *hupo* + *archo*, cf. 126c): to be beforehand, to begin with] but created [*ktizo*] by reason of having received [*dechomai*: cf. 170b] this material [*hulikos*: cf. 169e] composition [*sustasis*: *sun* or *sum* + *stasis*, cf. 83a with *apo* & *kata* prefaced to noun].

The tabernacle (*skene*, #c) partakes of two opposites: not being prepared in accord with (*kata*) a given plan as well as being so. Also, *skene* is not subject to having been created (*ktizo*, to plant, found) beforehand or literally having been begun (*archo*) beforehand (*upo*) and set up (*hupo*, under suggesting this). The *skene* was created by reason of a material composition or standing-with (*sun*), this noun suggesting the unity of element comprising it.

175. Therefore what we declare is certainly not obscure [*saphes*: *a* + *saphes*, cf. H-4b] to those who have received [*paradechomai*: cf. 153g as accept] the mystery [*musterion*: cf. 174b] of the faith [*pistis*: cf. 136c] accurately [*akribos*].

Saphes: plain, distinct which is true concerning the *musterion* as it pertains to faith which is received or received alongside of (*para*). The adverb *akribos* is similar to *saphes*, only with a more direct sense.

-b In effect, one thing from everything else existed before the ages [*aion*, with *pro*] and came into being at the end [*eschatos*, with *epi*] of ages.

The preposition *epi* (upon) with *eschatos* (end, last) serves to emphasize this point.

-c which did not require [*deo*: cf. H-57a with *pros* prefaced to verb] being before time [*chronikos*, adverb] (for how could what was before all times [*chronos*: cf. 23d] and ages [*aion*: cf. #b] require a temporal origin [*genesis*]?).

Two references to time, *chronos* or that which pertains to the passage of time commonly understood and *aion*, a specific period of existence.

-d because of [*dia*] us who lost [*paraphthano* (*para* + *phthano*, cf. H-8a): to overtake] our existence [*tou einai*: cf. 23d] through our shortcomings [*aboulia* (*a* + *boule*, cf. 18b): thoughtlessness], it acquiesced [*anadeiknumi* (*ana* + *deiknumi*, cf. 168e): to lift up and show] to be born like us so that it might return [*epanagoge* (*epi* + *ana* + *ago*, cf. 152a with *cheir* prefaced to noun): restoration] that which had left reality back to reality [*eis ton*].

Phthano: to reach, overtake which alters meaning with *para* (beside) prefaced to it. Such lost comes about through shortcomings or lack of care or concern (*boule*) which can refer to people and things.

Deiknumi: to show; with the preposition *ana* (up, upon) which here refers to the mystery of faith in #a, Jesus Christ. *Ago* (to lead) as a noun with two prepositions prefaced to it, *epi* (upon) and *ana* (up, upon). Note, too, the preposition *eis* (into) with respect to reality and its use with the noun *epanagoge* just noted.

-e This is the Only-Begotten God who encompasses [*periecho*: cf. 174b as embraces] everything in himself.

Echo: to have with *peri* (around), a surrounding all in himself, Jesus Christ.

176. If such a good [*agathos*: cf. 145c] is named tabernacle [*skene*: cf. 174c] he who loves Christ [*philochristos*: *philos*, cf. 37b] should not be disturbed [*tarasso*: to stir up] because the suggestion involved in the phrase [*lexis*: cf. H-5c with *kata* prefaced to noun] diminishes [*katasmikrizo*: *kata* + *mikros*] the magnificence [*to megaleion*] of God's nature [*phusis*: cf. 174c].

The verbal root *phileo* prefaced to Christ pertains to being a friend or having affection towards him. It counters the diminishment or lessening in accord with a given order (*kata* prefaced to verb) regarding the greatness of God's *phusis*.

-b For no other name is worthy [*axios*: cf. 121a] of the nature [*phusis*: cf. #a] which is signified [*semaino*: cf. 156b].

-c all names have fallen short [*apopipto*: *apo* + *pipto*, cf. 124a with *sun* & *eis* prefaced to verb] equally of accurate [*akribos*: cf. 175a for adverb] description [*semasia*: the giving of a signal] including those perceived [*nomizo*: cf. 173d as examination] as insignificant as well as those by which some great insight [*noema*: cf. 165d as concept along with *hupolepsis*: cf. 161b as opinions] is pointed out [*enorao* (*en* + *horao*, cf. 173b): to see, remark].

The *apo* (from) prefaced to *pipto* (to fall) suggests proximity to an attainment that has not been achieved. This is with regard to description or the giving a signal or significance (*semasia*) by which an insight or that which is perceived by the mind (*noema*) is seen (*horao*) in (*en*), the preposition suggesting penetrating

sight.

177. But just as all the other names according to [*kata*] what is being pointed out [*semaino*: cf. 176b as signified] are used each in a pious fashion [*eusebos*, adverb: cf. 40b for *eusebes*] to show [*endeixis*, noun] the divine power [*dunamis*: cf. 172c as capacity].

Kata with respect to the verb *semaino*, to make a sign and the verbal root for *semasia* in #176c. The verb is connected with the adverb *eusebos*, piously or in accord with one's religious sentiments vis-a-vis divine *dunamis* or capacity.

-**b** The power [*dunamis*: cf. #a] which encompasses [*perektikos* (*periecho*, cf. 175e): grasping] the universe [*ton onton*: cf. 169b as reality] in which dwells [*katoikeo*: *kata* + *oikeo*, cf. 160c with *dia* prefaced to verb] the fulness [*pleroma*] of divinity [*theotes*: cf. 27a], the protector [*skepe*: covering, shelter] of all, who encompasses [*periecho*: cf. 175e] all within himself, accurately [*kurios*, cf. 146a] is called [*katanomizo* (*kata* + *nomizo*, cf. 176c): to recognize] tabernacle [*skene*: cf. 176a].

Another use of *dunamis* following the one mentioned in #a, this one having around (*peri*) all beings (*ton onton*). Within this *dunamis* the *pleorama* of divinity sets up its house in accord with (*kata* prefaced to *oikeo*) a given order. The protector or shelter surrounds all (*peri* prefaced to *echo* again) not externally but internally and is thus named or named in accord with (*kata*) a given order a tent, *skene*.

178. By necessity [*anagke*: cf. 110f] the vision [*optasia*] corresponds [*prosphoros*: cf. 137c as suitably] to the name so that each thing which is seen [*horao*: cf. 173b as gaze] leads to [*cheiragogeio*: cf. 152a] contemplation [*theoria*: cf. 169b] of a concept [*hupolepsis*: cf. 161b as opinions] pertinent to God [*theoprepos*: *theos* + *prepos*].

Optasia: a biblical term strictly speaking which brings (*phero*) toward which (*pros* prefaced to the verbal root). That which leads from *horao* or what is seen to *theoria*, also what is seen but seen (*theoreo* as to observe, consider), is *hupolepsis* or that which is received (*lambano*) under (*hupo*) relative to God.

-**b** because it [*sustasis*: cf. 174d as composition] is composed [*stoicheo*: cf. 33c with *meta* prefaced to verb] of various colors.

The standing together (*stasis-sus/sun*) has a composition or is set up in a line or row relative to colors. -**c** certainly he had a vision [*optasia*, with *en* or *in*; cf. #a] of the tabernacle [*skene*: cf. 177b] when he entered the super-celestial [*hyperouranios*: *hyper* + *ouranios*] sanctuary [*aduton*: cf. H-46b] where the mysteries [*musterion*: cf. 175a] of paradise [*paradeisos*] were revealed [*apokalupto*: *apo* + *kalupto*, cf. 5a with *dia* prefaced to verb] to him by the Spirit [*Pneuma*: cf. 173c].

A second use of *optasia*, here pertaining to the tent (*skene*). Within this temporary structure is the *aduton* or inmost sanctuary described as being above (*hyper*) the heavens. There are revealed...uncovered...that which is unspeakable (*musterion*) and as pertaining to paradise.

-**d** it would be proper [*kalos*, adverb: cf. 173c as good] by paying attention [*prosecho* (*pros* + *echo*, cf. 126c with *sun* prefaced to verb): to hold to, bring to] to the partial [*merikos*] interpretation [*hermeneia*: cf. 84a] in order to fit [*sunarmoza*: *sun* + *harmoza*, cf. 85a with *pros* prefaced to verb] the entire contemplation [*theoria*: cf. #a] of the tabernacle [*skene*: cf. #c] to it.

A having toward which (*pros-echo*) here is with respect to an interpretation done in part to harmonize with (*sun* prefaced to verb) *theoria* as directed toward the tent or *skene*.

179. The Apostle's words [*logos*: cf. 172c as text] clarify [*sapheneia*: distinctness] the figures [*ainigma*: cf. 139a as mystery] pertaining to the tabernacle [*skene*: cf. 178d].

Logos: to offer clarification or distinctness or perspicuity relative to *ainigma* or things by their very nature are not known fully as pertaining to the tent, *skene*.

-**b** the Only-Begotten [*Monogenos*] whom we have understood [*noeo*: cf. 162d] in place of [*anti*: the tabernacle] [*skene*: cf. #a].

A distinction grasped by the mind or *nous* between Jesus as begotten solely from the Father in place of the tent, *skene*.

-**c** if we turn our attention [*blepo*: cf. 170a as look] to things above [*pros ta ano*], are the transcendent [*hyperkosmios*] powers [*dunamis*: cf. 177b] which are contemplated [*theoreo*: cf. 162b] in the tabernacle [*skene*: cf. #b] and which support [*hupereido*: cf. 108d] the universe [*to pan*: cf. 174b] in accord with [*kata*] the divine will [*boulesis*: cf. 74a].

Blepo: the basic word to see, here directed (*pros*) to above which are beyond (*hyper*) the *kosmos* or

visible order of the powers. Such *dunamis* are the subject of *theoria* within the tent and there are put as a means of support for all (*to pan*) in accord with (*kata*) God's will or intention.

180. These are our true supports [*anaphoron* (*ana* + *phero*, cf. 122a with *dia* prefaced to verb): pole, yoke].

Supports in the sense of bearing (*phero*) to on high, *ana*.

-b which are strung through [*eneiro* (*en* + *eiro*, to fasten together in rows): to string on] the souls [*psuche*: cf. 154c] of those being saved [*sozo*: cf. 9b] as through rings and by themselves raise [*anaphero*: (*ana* + *phero*, cf. #a) to lift up] to the height [*hupsos*: cf. 44b as higher] of virtue [*arete*: cf. 166d] those lying upon [*keimai*: cf. 65e with *dia* prefaced to verb] the earth.

The supports of #a are slipped through or fastened in rows with respect to souls being saved. A second use of *anaphero*, the first being in #a. Here it is in conjunction with raising up to *arete* for those person lying on the ground.

-c The text [*logos*: cf. 179a as words] says that cherubim cover [*katakalypto*: *kata* + *kalupto*, cf. 178c with *apo* prefaced to verb] the mysteries [*musterion*: cf. 178c] in the ark [*kibotos*: cf. 8b as basket] with their wings which confirms [*bebaios*: cf. 97b as keeping its resolve] our contemplation [*theoria*: cf. 178d] of the tabernacle [*skene*: cf. 179c].

Kalupto or to cover with *kata* prefaced to it, a covering with respect to a given order and pertaining to mysteries in the ark. This covering keeps our *theoria* resolved (*bebaios*) with respect to the tent, *skene*.

-d For we have learned [*manthano*: cf. 166d] that this is the name of those powers [*dunamis*: cf. 179c] which we behold [*katanoeo*: cf. 172c as understanding] around [*peri*] the divine nature [*phusis*: cf. 176b].

Dunamis: or capacities which our mind or *nous* perceives in accord with (*kata*) a given order which here is *peri* the divine *phusis*.

181. The same thing is called the ark [*kibotos*: cf. 180c] of the covenant [*diatheke*: disposition, will] in one place and in the other, the Face [*prosopon*: cf. H-76a as countenance].

Diatheke: alternately as will or testament.

-b as one thing is understood [*noeo*: cf. 179b] in both which suggests [*dokeo*: cf. 173c as appears] to me by way of hint [*ainissomai*: to speak in riddles] the incomprehensibility [*akataleptos*: cf. 163b] of contemplating [*theoria*: cf. 180c] the unspeakable [*aporretos*: cf. 164b as mysteries] secrets.

The faculty of *nous* or understanding offers an opinion (the verb *dokeo*) by way of riddles concerning the inability (-a or alpha privative) to receive (*lambano* being the verb with *kata* prefaced to it, a receiving according to a given order) pertaining to a *theoria* with respect to that which cannot be uttered.

182. The throne of mercy [*hilasterion*] requires [*prosdeo*: cf. H-57a] no interpretation [*hermeneia*: cf. 178d] because the Apostle disclosed [*apogumnazo*: *apo* + *gumnazo*, cf. 22b as naked] what was hidden [*krupto*, cf. 118c].

Prosdeo: to need beside (*para*) which is not necessary pertaining to interpretation. The reason: the Apostle made naked (*gumnazo*) its opposite, that which was hidden or *krupto*.

-b I understand [*noeo*: cf. 181b] this adoration [*proskunesis*: of the heavenly things which is constantly offered in this tabernacle.

Proskunesis: obeisance, act of reference in the direction toward which (*pros*).

-c give praise to the beginning [*arche*: cf. 148f] of all things.

183. the sequence [*heirmos*: cf. 162b] of contemplation [*theoria*: cf. 181b] is not broken [*diakopto*: cf. 126c].

Heirmos: more properly, a chain which implies links. Compare this word with *akolouthia* as in 162b.

In the case at hand, *heirmos* is associated with *theoria*; it remains intact or not struck (*kopto*) through (*dia*).

-b For the prophetic eye, when it has attained a vision [*optasia*: cf. 178c] of divine things, will see [*katopteuo* (*kata* + *horao*, cf. 178a): to spy out] the saving [*soterios*: cf. 126d] Passion [*Pathos*: cf. 129a] provided for [*proorao* (*pro* + *horizo*, cf. 163e as defined): to see before] there.

Optasia: verbal root is *horao* noted here twice or in reference to divine things and Christ's Passion.

-c hair on the body lacks [*amoiros* (*a* + *moira*, division, part): without a share] feeling [*aisthesis*: cf. 163a as sense], therefore correctly [*kurios*: cf. 177b as accurately] it is a symbol [*symbolon*: sign, token] of death.

Hair is a *symbolon* or that which is cast (*ballo*) together (*sun*) to make or offer something which previously was lacking.

184. Whenever the prophet looks to [*blepo*: cf. 179c as turn our attention] the tabernacle [*skene*: cf. 180c] above, he sees [*horao*: cf. 178a] these things.

Blepo: directed *ano* (above) where the tent or *skene* is located.

-b If one should consider [*theoreo*: cf. 179c as contemplated] the tabernacle [*skene*: cf. #a] below.

The *skene* as below compared with the one above in #a. As for the former, *theoreo* is used instead of *blepo*, the latter pertaining more with seeing in the usual sense.

-c servants [*huperetes*: an under-rower, attendant] of the divine mystery [*musterion*: cf. 180c] whom Scripture [*Logos*: cf. 180c as text] also calls pillars of the Church [*Ekklesia*: cf. 115c].

Servants or under-rowers of that which can never be known nevertheless have a role to as pillars; both these term connote being under or in service to what lies above.

185. The great David allows us to consider [*noeo*: cf. 182b as understand] these things.

186. The courts which connect with each other and surround [*dialambano*: cf. 163d as separated, with *kuklos*, cf. H-43a as wrapped around] the tabernacle [*skene*: cf. 184b] are understood [*huponoeo*: cf. 173d as hypothesis] correctly [*prepo*: cf. 91b with *theos* prefaced to adjective & *hamartano*, to sin, miss the mark] as the love [*agapetikos*, adjective], peace [*eirenikos*, adjective] and concord [*homonoia* (*homoios*, cf. H-56c as prefaced to adjective + *nous*, cf. 168a): oneness of mind] of believers.

Courts receive through (*dia*) the tent or *skene*. They are reckoned (*noeo*) under (*hupo*) or in a supportive way which does not miss the mark (*hamartano*) or as being love, peace (both are adjectives here) and *homonoia*, of the same (*homos*) mind (*nous*).

-b David interprets [*hermeneuo*: cf. 169d with *dia* prefaced to verb] it thus.

187. which contribute [*sunteleo*: cf. 101a as matured] to the adornment [*kosmos*, with *pros*: cf. H-55b as beauty] of the tabernacle [*skene*: cf. 186a].

The verb *teleo* connotes coming to and end, here with the preposition *sun* (with) prefaced to it, a coming with respect to (*sun*) the decoration (*kosmos*) of the tent, *skene*.

-b understood [*noeo*, cf. 185a as consider] as the mortification [*nekrosis*] of the sinful [*hamartetikos*] flesh [*sarx*], the figure [*ainigma*: cf. 179a] being the skin dyed red, and the ascetic way of life [*diagoge*: cf. 19a & *egkrateia*, with *kata*: temperance, continence].

Ainigma: that which cannot be understood unless as a riddle. *Diagoge* or literally a leading through which partakes of *ainigma*.

-c This teaches [*didasko*: cf. 166d] that grace [*charis*: cf. 121a] which thrives [*epantheo* (*epi* + *antheo*, to bloom): to bloom] through the Spirit, is not within men unless first they make themselves dead [*nekroseios*] to sin [*hamartia*: cf. 128a].

Grace or favor literally blooms upon (*epi*) by the Spirit provided that people mortify themselves.

-d The woven hair...foreshadows [*hupainissomai* (*hupo* + *ainissomai*, cf. 181b): to intimate darkly] self-control [*egkrateia*: cf. #b] which is rough and consumes [*dapanetikos*] the habitual [*homileo*: to with the favor of, deal with] passions [*pathos*: cf. 183b].

Ainissomai: to speak in riddles, here with *hupo* (under) prefaced to the verb making it more suggestive with reference to strength, *kratos* being related to *egkrateia*. Passions are habitual or those which keep company (*homileo*) with us in the negative sense.

-e The life of virginity [*parthenia*, with *en*] shows [*deiknumi*: cf. 169e] in itself all such things as it chastises [*hupopiazo* (*hupo* + *opsis*, cf. H-43b + *piazo*, to hit): to strike one under the eye] the flesh [*sarx*: cf. #b] of all those who live this way.

Parthenia: a maiden or an unmarried girl which serves to hit under (*hupo* prefaced to the verb) the flesh or strike it continuously.

188. If the interior [*to endon*] or the Holy of Holies is inaccessible [*anepibatos*: cf. 172a] to most people, let us not think [*nomizo*: cf. 176c as perceived] this differs from the sequence [*akolouthia*: cf. 150a] of what has been comprehended [*noeo*: cf. 187b as understood].

Anepibatos: *ana* (up, upon) + *epi* (upon) prefaced to the verbal root *baino* (to go). Two suggestions of upward motion: *ana* suggests stages and *epi*, upon-ness in the sense of having attained the place to which one was moving. Gregory cautions not to hold as a custom or *nomos* that such inaccessibility differs from the

akolouthia or sequence of events already perceived.

-b For indeed the truth [*aletheia*: cf. 65e] of a thing [*chrema*: cf. 139b as anything] is holy [*hagios*: cf. H-50c], a holy of holies, and is incomprehensible [*aleptos*: cf. H-9a as cannot be attained] and inaccessible [*aprositos*] to many.

That which is *hagios* or the truth cannot be grasped or not *lambano*, to receive as well as being unapproachable.

-c It is located within the secret [*adutos*: cf. 172a] and ineffable [*aporretos*: cf. 181b as unspeakable] parts of the tabernacle [*skene*: cf. 187a] of mystery [*musterion*: cf. 184c].

Those parts of the tent or the skene of mystery reserved for that which is holy are not accessible (*adutos*) nor able to be spoken of.

-d one should not interfere [*apolupragmoneo*] with the apprehension [*katalepsis*: cf. 166c] of the realities [*onton*: cf. 169b] lying above comprehension [*katanoesis*: cf. 162f].

As the reference to 109b regarding the verb at hand, this connotes not being a busy-body (cf. 109b or *apolupragmonetos* (*a* + *polus*, much + *pragmateuomai*, to be busy) concerning the grasping (*lambano*) done according to a given order (*kata*), here pertaining to realities transcending our nous which comprehends according to, *kata* again.

-e believing [*pisteuo*: cf. H-46d] that what is sought [*zeteo*: cf. 163c] does exist, not that it lies before [*prokeimai*: cf. 173d as pertaining to that before] everyone, but that it remains [*meno*: cf. 167g as stay] in the secret [*adutos*: cf. #c] and ineffable areas [*aporretos*: cf. #c] of the mind [*dianoia*: cf. 173e].

Prokeimai or that which lies before (*pro*) everyone to behold contrasts with that part of mind or the nous with the ability to understand through (*dia*) things which is *adutos* or inaccessible and unable to be spoken of.

189. Having been taught [*paideuo*: cf. 111a as instructed] of these and others through vision [*optasia*: cf. 183b] of the tabernacle [*skene*, with *kata*: cf. 188c].

The *optasia* (derived from *horaō*, to see) provides the *paideia* here, that is, with respect to the tent or *skene*.

-b the eye of Moses' soul [*psuche*: cf. 180b], once purified [*katharizo*: cf. 138a as cleanses] and raised [*hupsoo*: cf. 167h as raised] through visions [*theama*: cf. 71b as sights] as these, rises again [*anabibazo* (*ana* + *bibazo*, to make to mount): to the height [*koruphe*: cf. 167c as summit] of other insights [*noema*: cf. 176c as insight] when instructed [*ekpaideuo* (*ek* + *paideuo*, cf. #a): to educated completely] in the vestments of the priesthood [*hierosune*: cf. 150b].

Here *psuche* is endowed with an eye requiring purification and raising, that is, through visions. Thus visions provide ascents. Once done, *psuche* mounts upwards toward (*ana*) to further *noema* or perceptions which come from being instructed (*paideuo* again but with preface *ek* or from) concerning priestly vestments.

-c above these, the rational [*logios*] and the indication [*delosis*: manifestation] and the truth [*aletheia*: cf. 188b] as recognized [*theoreo*: cf. 184b as consider] in both.

Theoreo: implies contemplating indication and truth.

190. The names themselves of the vestments prevent [*hupotemno* (*hupo* + *temno*, cf. H-31c with *dia* prefaced to verb): to cut away under] the multitude of people form an exact [*akribos*: cf. 176c] contemplation [*theoria*: cf. 183a] of their details.

Temno: to cut through, whose meaning is intensified by *hupo* (under) prefaced to it. The object of this cutting under is *theoria* of the vestments' details.

-b These names show [*deiknumi*: cf. 187e] clearly that the perceptible [*aisthetos*: cf. 155b as visible] clothing is not depicted [*hupographo*: cf. H-3b] by the history [*historia*: cf. 158b] but a certain adornment [*kosmos*: cf. 187a] of the soul [*psuche*: cf. 189b] woven by virtuous [*arete*, with *kata*: cf. 141a] pursuits [*epitedeuma*: cf. 166d as endeavors].

Instead of visible clothing for adornment (*kosmos*: also means the world, good order), Gregory stresses the adornment pertaining to the *psuche* woven by business endeavors (*epitedeuma*) related to virtue, *arete*.

191. The perception [*noema*: cf. 189b as insights] does not lead to [*sunteino*: cf. H-1e as directing earnestly] the contemplation [*theoria*: cf. 190a] of virtue [*arete*, with *kata*: cf. 190b].

Noema does not extend (*teino*) with (*sun*) the *theoria* of virtue. Here *noema* pertains to the blue dye

mentioned in this section. To do this *theoria* requires being a priest.

-**b** He should not trouble [*katablpto* (*kata* + *blpto*, to disable, hinder): to hurt greatly] his soul [*psuche*: cf. 190b] with a heavy, fleshly garment of life.

Blpto: to hinder prefaced by *kata* or in accord with a given plan or order relative to *psuche*.

-**c** but by the purity [*kathorotes*] of his life he should make all life's pursuits [*epitedeuma*: cf. 190b] as thin as a spider's web.

-**d** and by weaving again this corporeal [*somatoeides*: *soma*, cf. 154b + *eidōs*, cf. 166d as aspect] nature [*phusis*: cf. 180d] we should be close [*eggus*] to what rises upwards [*anopheres*] and is light [*kouphos*: cf. H-1e as nimble] and airy [*enaerios*: cf. H-43a as transparency].

Opposed to a form (*eidōs*) of the body are three characteristics marked by lightness.

-**e** when hearing the last trumpet we should be found weightless [*abares*] and light [*kouphos*: cf. #d] with respect [*pros*] to the voice of him who summons [*keleuo*: cf. 170a as commanded] us.

The theme of lightness in #d continues here (and in #f & #g) *pros* or toward which the voice (also light by reason of its invisibility).

-**f** being carried [*phero*, cf. 180b with *ana* prefaced to verb] on high [*petarsios*: raised from the ground] through the air to be with the Lord and not drawn down [*kathelko*: *kata* + *helko*, cf. 58a with *epi* prefaced to verb] to the earth by anything heavy [*barus*].

Helko: to drag, here with *kata* prefaced to it, in accord with a certain order represented by the adjective *barus* (heavy).

-**g** that airy [*aerodes*] tunic which reaches [*periballo* (*peri* + *ballo*, cf. 161a with *pro* prefaced to verb): to cast round] from his head to his feet, for the Law [*Nomos*: cf. 159a] does not wish virtue [*arete*: cf. #a] to be cut short.

Periballo: to cast around. Here it pertains to an airy tunic whose breezes, as it were, go *peri* (around). The *Nomos* (also as custom) assists in this *peri*.

192. They (golden bells and pomegranates) are the two pursuits [*epitedeuma*: cf. 191c] by which virtue [*arete*: cf. 191g] is acquired [*sunageiro* (*sun* + *ageiro*, to gather): to collect together], that is, faith [*pistis*: cf. 175a] with respect to [*peri*] the divine [*to Theion*: cf. 164a] and conscience [*suneidesis*: cf. 118e] with respect to [*peri*] life [*bios*: cf. 166d].

Epitedeuma: business practices put at the service of acquiring or gathering together (*sun*) virtue. The objects are faith around (*peri*) the divinity and conscience or knowing with (*sun*; *eido* being the verbal root) around (*peri*) life.

-**b** let life imitate [*mimeomai*] the nature [*phusis*: cf. 191d] of the pomegranate's fruit.

193. The philosophic [*philosophos*] way of life [*diagoge*: cf. 187b], although outwardly austere [*dusleptos*: cf. 132b as difficult] and unpleasant [*aedes*: cf. 132b] to the senses [*aisthesis*: cf. 183c as feeling], is full of good hopes [*elpis*: cf. 132d] when it ripens.

Almost always Gregory views philosophy in its literal sense, love of wisdom (*sophia*) and here it is an adjective modifying a doing (*ago*) through (*dia*).

-**b** When our gardener opens [*anaptusso* (*ana* + *ptusso*, to fold): to unfold] the pomegranate of life at the right time [*kairos*: cf. 115d] and reveals [*deiknumi*: cf. 190b as show] the hidden [*apothetos*: cf. 146b as stored up] beauty [*kallos*: cf. H-76a], those who share in [*metousia*: cf. 162e as participation] their own fruit will enjoy [*apolausis*: cf. 141c] the sweetness.

Kairos (also as event) is necessary for an unfolding (*ptusso*) and showing of the pomegranate's stored up beauty. That implies working from the outside to the inside by peeling away layers. A being with (*meta* & *ousia*) in their own fruit is necessary for enjoying sweetness.

194. By these things we learn [*manthano*: cf. 180d] that virtue [*arete*: cf. 192a] should not be measured [*metreo*: cf. H-5a as measurement] only by what is necessary [*deo*: cf. 175c as require].

-**b** we should discover [*xeurisko*: *ex* + *heurisko*, cf. 133a] something in addition by own effort [*parepinoeo*: *para* + *epi* + *noeo*, cf. 188a] that an additional adornment [*kosmos*: cf. 190b] might be added [*prostheke* (*pros* + *tithemi*, cf. 131b with *ana* prefaced to verb): appendage] to the garment.

Heurisko: hitting upon something already present yet unrecognized, the preposition *ex* (from) suggesting this discovery effected by our own understanding, that is, *noeo* with the two prefixes *para* (beside)

and *epi* (upon).

-c These are the lovely tassels which adorn [*katakosmeo*: cf. 116c] the tunic of the commandments [*entole*] by their addition [*prostheke*: cf. #b].

A *kosmos* done in accord with (*kata* prefaced to the verb) a given order.

196. (No entries for #195).

-By these things we learn [*manthano*: cf. 194a] that the upper part of the outer garment, in a special way an adornment [*kosmos*: cf. 194b] of the heart [*kardia*: 169a], is composed of [*katakrino* (*kata* + *krino*, cf. 173e as critical): to condemn, deem] many varied virtues [*arete*: cf. 194a].

This heart's *kosmos* is judged (*krino*) according to a given pattern, that of many virtues.

-b the lives [*bios*: cf. 192a] of men are adorned [*katakosmeo*: cf. 194c] by the previous examples [*hupodeigma*: cf. 48d as model] of good men [*agathos*: cf. 176a].

An adornment in accord with a given order as in #194c, here with respect to examples or patterns (*hupo* as under suggests this) of good men.

198. (No entries for #197).

-Such was the outward appearance [*schema*: cf. 150c as figure] of the ornament [*kosmos*: cf. 196a as adornment].

Schema as the way a thing appears here refers to the *kosmos*.

-b the life [*bios*: cf. 196b] of virtue [*arete*: cf. 196a] is conducted [*kathorizo* (*kata* + *horizo*, cf. 163d): to determine] in a two-fold manner: by faith [*pistis*: cf. 192a] and a good conscience [*suneidesis*: cf. 192a] in [*kata*] life.

Horizo: to define, here with *kata* (according to) prefaced to it, defined according to faith and a knowing with, an *eido sun*.

199. Scripture [*Logos*: cf. 184c] teaches [*paideuo*: cf. 189a] us by this figure [*schema*: cf. 198a as appearance] that the person who wards off [*apokrouo* (*apo* + *krouo*, to strike against): to hide from] the evil [*poneros*: cf. 161b] archer with these two shields will adorn [*katakosmeo*: cf. 196b] his own soul [*psuche*: cf. 191b] with all the virtues [*arete*: cf. 198b] of the patriarchs.

The *paideia* offered by *Logos* is done by the appearance of a person, his *schema*, as he strikes (*krouo*) evil from (*apo*) himself. Another instance of an adornment of virtues according to (*kata* prefaced to verb) the *psuche*.

-b each stone will shine [*dialampo*: *dia* + *lampo*, cf. 19a with *epi* prefaced to verb) with its own splendor on the cloth of virtue [*arete*: cf. #a].

A shining through, *dia* prefaced to the verb.

-c Allow the four-cornered shape [*schema*: cf. #a] be a manifestation [*endeixis*: cf. 177a as to show] to you of steadfastness [*pagiotes*: certainty] in the good [*kalos*: cf. 178d as proper].

Schema as a showing from (*ex* prefaced to the noun, a showing from) of one's firmness in the good or *kalos*.

200. The straps...seem [*dokeo*: cf. 181b as suggests] to me to offer [*parecho*: cf. 171a as giving] a teaching [*dogma*: cf. 65b] for [*pros*] the higher [*hupselos*: cf. 157b as lofty things] life, that is, that practical [*praktikos*: fit for action or business] philosophy [*philosophia*: cf. H-19a] should be united with [*sunapto* (*sun* + *hapto*, cf. 24e with *ex* prefaced to verb): to bind together] that which is [*energazomai*: cf. 2b as effects] in accord with [*kata*] contemplation [*theoria*: cf. 191a].

Dokeo indicates an opinion which Gregory expresses here about the straps, of how they hold beside (*para* prefaced to verb) a *dogma*. *Hapto*: fastened, with *sun* or with *as* pertaining to philosophy related to the performance of deeds and *theoria*. Like *praktikos*, *theoria* has a verb pertaining to activity, *energazomai*.

-b so that the heart [*kardia*: cf. 196a] becomes the symbol [*sumbolon*: cf. 183c] of contemplation [*theoria*: cf. #a] and the arms, that of works [*ergon*: cf. 145b as activities].

Sumbolon: that which cast together (*sun* prefaced to verb) with respect to *theoria* and *ergon* or works.

201. The head adorned with [*kosmeo*: cf. 116c with *kata* prefaced to verb] the diadem signifies [*huposemaino* (*hupo* + *semaino*, cf. 177a): to give a secrete sign of, indicate] the crown kept for [*apokeimai* (*apo* + *keimai*, cf.

180b as lying upon): to lay in store] those who have lived well.

Semaino: to make a sign with *hupo* (under) prefaced to it, to sign under with respect to the diadem. It is a crown kept or laying from or away (*apo*) persons who lived well.

-b which is adorned [*kosmeo*: cf. #a] by an inscription of unspeakable [*arretos*: cf. 19b] letters in gold leaf.

This inscription which cannot be uttered is not visible despite it being subject to *kosmeo*.

-c The person who has put on [*peritithemi*: cf. 22b as put around] such adornment [*kosmos*: cf. 198a] wears no sandals so as not to be constrained [*bareo*: to weigh down] in [*pros*] his race [*dromos*: cf. H-6a as course] and hindered [*duskinetos*: hard to move] by the covering of dead skins.

Kosmos: an adornment which allows a person to walk without sandals or dead skins.

-d which aligns with [*kata*] the understanding [*dianoia*: cf. 188e as mind] gotten from our contemplation [*theoria*: cf. 200b] with regard to [*epi*] the mountain.

Kata: accord to which governing our faculty of understanding through, *nous* & *dia* which comes from *theoria* upon (*epi*) the mountain.

-e How is the sandal going to be an adornment [*kosmos*: cf. #c] for the foot when it is cast off [*apoballo*: *apo* + *ballo*, cf. 191g with *peri* prefaced to verb] at the first initiation [*mustagogia*: cf. H-59a] as being a hindrance [*empodion*: cf. 155b] to the ascent [*anodos*: cf. 167h]?

Mustagogia: a leading (*ago* being the verbal root) to that which cannot be known which does away with a *kosmos* for one's feet. *Empodion*: at one's feet, at the ascent.

202. The person who has advanced [*diabaino*: cf. 142a as go beyond] through all the ascents [*anabasis*: cf. 167c] which we have contemplated [*theoreo*: cf. 189c as recognized] bears in his hands the tables written by God [*theoteuktos*: *theos* + *teucho*, to make, build] which contain the divine Law [*Nomos*: cf. 191g].

Diabaino: a going through (*dia*) ascents which were subject to *theoria*.

-b But these are broken [*suntribo*: cf. 152e] and crushed [*peritribo* (*peri* + *tribo*, cf. #b with *sun* prefaced to verb): to wear away all the way around] by the brutal opposition [*antitupia* (*anti* + *tupto*, cf. 77c): resistance] of sinners.

Tribo: to rub together (*sun* prefaced to verb) as well as rubbed around (*peri* prefaced to verb) due to striking (*tupto*) against (*anti*).

-c so that the material [*hule*: cf. 173b] which served [*hupereteo*: to do service on board a ship] the godlessness [*asebeia* (*a* + *sebas*, reverence): impiety] of men was destroyed [*metachoreo* (*meta* + *choreo*, cf. 160a): to withdraw & *aphanismos*: destruction, with *eis*] completely [*tropos*, cf. 174d as way; in every way].

Material which was put at the service of *asebeia* or lack of piety or reverence, not unlike being onboard a ship (*hupereteo*) was given room (*choreo*) with or after (*meta*). The adjective *aphanismos* heightens this as implying not being visible nor appearing (*phaino*, the verbal root).

203. The narrative [*historia*: cf. 190b as history] proclaimed [*anaphoneo* (*ana* + *phoneo*, to produce a sound): to call aloud] in prophetic manner [*prophetikos*, adverb] at that time [*chronos*: cf. 175c] that which has come to pass now with [*kata*] us.

Historia effects a sound upwards (*ana* prefaced to verb). *Prophetikos* takes place within *chronos*, conventional time, the realm where we live in accord with (*kata*) its order.

-b The error [*plane*: wandering] of idolatry [*eidolon*: cf. 165d as idol] vanished [*exaphanizo*] completely [*teleios*, adjective: cf. H-50a as more perfect] from life, having been swallowed up by pious [*eusebos*: cf. 177a] mouths which by a good [*kalos*: cf. 199c] confession [*homologia*: agreement] effected the ruin [*aphanismos*: cf. 202c] of the material [*hule*: cf. 202c] of impiety [*asebos*: *a* + *sebas*, cf. 202c].

Idolatry is depicted in terms of wandering, *plane*. *Homologia* or a *logos* as together (*homos*) effected the disappearance from manifestation (the *a-phaino*) of an impiety or lack of *eusebeia* which consisted of matter, *hule*.

-c The mysteries [*musterion*: cf. 188c] established [*pegnumi*: cf. 174c as fixed] long ago by idolaters became running water, completely liquid.

-d When you see those who used to submit [*hupokupto*: cf. 128a as subject to the yoke] themselves to such vanity [*mataiotes*] now wiping out [*anaireo*: cf. 93a as puts to death] and blotting out [*aphanizo*: cf. 101a as destroyed] former things in which they had put their trust [*peitho*: cf. 131b as obedient].

Two verbs pertaining to vanity which people had trusted or had been persuaded about (*peitho*): *anaireo*: literally as to take up and carry off and *aphanizo* or a taking from sight.

-e does not the narrative [*historia*: cf. #a] seem [*dokeo*: cf. 200a] to cry out clearly that every idol [*eidolon*: cf. #b] will be swallowed [*katapino*] by the mouths of those who have changed their [*metatithemi* (*meta* + *tithemi*, cf. 195b with *ana* prefaced to verb): to change, transfer] error [*apate*: cf. 67a as deception] for true religion [*eusebeia*: cf. 166b].

Dokeo: the expression of an opinion relative to idols: changing or putting after (*meta*) error or deception resulting from them for *eusebeia*, piety or devotion.

204. But one impulse [*horme*: cf. 122a as inclinations] of the hand hit each person with equal force of energy [*homoios*, adverb & *energeo*: cf. 157a as produce].

A similarity between *horme* as impulse and energy (the verb *energeo*) in that both express vigorous action.

205. The text [*logos*: cf. 199a as Scripture] offers [*parecho*: cf. 200a] the following assistance [*opheleia*: help, profit].

-b Thus it is with the entire body [*soma*: cf. 154b] when, united [*sumphuo* (*sum* + *phuo*, cf. 145c with *ek* prefaced to verb): to grow together] in evil [*kakia*: cf. 138a], it is punished [*kolazo*: cf. H-62b]: the scourging inflicted on the part corrects [*sophronizo*: cf. 72a as prudent man] the whole.

Evil is something brought forth (*phuo*) with (*sum*) relative to the human body. *Sophronizo*: more than simple correcting but the re-established of one's native sense of moderation and balance.

206. Should anyone observe [*theoreo*: cf. 202a as contemplated] the same evil [*kakia*: cf. 205b] in many while God's wrath [*aganaktesis*: displeasure, irritation] is taken out [*energeo*: cf. 204a as produce] not against everyone but against some.

Evil is the object of *theoria*, more a detached consideration of it. *Aganaktesis* also means irritation or displeasure.

-b it is fitting [*proseko*: cf. 152c as must effect] that one perceive [*noeo*: cf. 188a as comprehended] to the correction [*diorthoo* (*dia* + *orthoo*, cf. H-13b with *pro* & *kata* prefaced to verb): to make straight] as dispensed [*energeo*: cf. #a] through love for mankind [*philanthropia*].

Perception (*noeo*) is fitting or a having (*echo*) towards which (*pros*) with respect to an ordering through (*dia*) effected through a *philia* or friendship for mankind.

207. But this sense [*noema*: cf. 191a as perception] still pertains to [*kata*] the literal [*grapho*: to write] account [*historia*: cf. 203e as narrative].

Noema or perception has an order (*kata*: according to which) with respect to the narrative.

-b The spiritual meaning [*anagoge*: cf. 162b as spiritual fashion] would profit [*opheleo*: to aid, be of service to] us in the following way [*tropos*: cf. 202c as completely].

Anagoge: a lifting up or movement from the material to spiritual meaning which has a specific manner of operation or *tropos*.

208. When we consider [*noeo*: cf. 206b as perceive] the sequence [*akolouthos*: cf. 153a as in keeping with] of the contemplation [*theoria*: cf. 201d], each person who looks [*blepo*: cf. 184a] to [*pros*] God and the Law [*Nomos*: cf. 202a] is purified [*katharizo*: cf. 189b] by the death of his evil habits [*oikeioo*: to make one's own & *kakos*, adverb].

Theoria has a sequence or *akolouthos* subject to our perception (*noeo*). *Theoria* switches meaning to looking (*blepo*) in the physical sense with respect to (*pros*) God and the *Nomos*. Such *blepo* becomes possible once evil habits are purified or put to death. As for evil habits, they take up residence with us, in our house (*oikos*) as the verb *oikeioo* suggests.

-b These we understand [*noeo*: cf. #a] as our innermost [*sumphuo*: cf. 205b as united] thoughts [*logismos*: cf. 161b] whose life [*zoe*: cf. 126c] effects [*katergazomai* (*kata* + *ergazomai*, cf. 109b with *a* & *peri* prefaced to verb): to effect by labor] our death and whose death effects our life.

The object of perception or *noeo*: *logismos* (more as aimless reasoning) which grow (*phuo*) together (*sum*). This growth results in a life or *zoe* (biologically speaking) which works according to a given pattern (i.e., *kata* prefaced to verb): our death and death to *kolazo* life.

209. Such an realization [*noema*: cf. 207a as sense] agrees with [*sumphoneo* (*sum* + *phoneo*, cf. 203a with *ana* prefaced to verb): to be in harmony with] our earlier investigation [*exetazo*: cf. 89a as examined] of Aaron who, in his meeting with Moses, we understood [*noeo*: cf. 208b] the angel as an ally [*suntuchia*: chance, event] and helper [*summachos*: fighting along side with] who cooperated [*sunergazomai* (*sun* + *ergazomai*, cf. #b): to work with] in the signs [*semeion*: cf. H-75a] against the Egyptians.

An agreement or a sounding (*phoneo*) with (*sum*) with respect to *noema* (perception) and what had been examined: *tasso*, with *ex* prefaced to it, an examining from.

-b He (Aaron) is perceived [*noeo*: cf. #a] correctly as older since the angelic [*aggelikos*] and incorporeal [*asomatos*: cf. 139b] nature [*phusis*: cf. 192b] was created before ours.

A perception or act of *noeo* pertaining to Aaron. The terms *aggelikos* and *asomatos* are often synonymous with Gregory of Nyssa.

-c clearly he is a brother because of the kinship [*suggeneia*] of his intellectual nature [*noetos*: cf. 51a] to [*pros*] ours.

Suggeneia: sameness of descent (*sun* or with & *genna* or birth) with respect to Aaron's *noetos* and (*pros*, toward which) ours.

210. The text [*logos*: cf. 205a] presents in a limited sense [*metrios*, adverb: proportionately] an indication [*paradeloo*: cf. 155a as represent] of the double meaning [*homonumia* (*homoios*: cf. H-56c + *nomos*, cf. 208a) having the same name] of brotherhood.

Metrios: signifies the mean and balance. *Deloo*: to make known, set forth; with *para* prefaced to this verb it intimates a making known along side with regard to the like-law or custom (*nomos*) of brotherhood.

-b the same word does not always signify [*semaino*: cf. 177a as pointed out] the same thing but can be taken [*lambano*: cf. 114a as borrows] with opposite meanings [*noema*: cf. 209a as realization].

Semaino: to point out not so much as reveal but as to a deeper meaning, *noema*.

211. Clearly he (Moses) orders [*diakeleuomai*: cf. 118d as encouraging] for himself the same thing he asks [*nomotheteo*: cf. H-51b as ordered] of others.

Keleuo: to warn; with *dia* prefaced to the verb, a more thorough warning with respect to giving an order or imparting a custom (*nomos*).

-b For every person who destroys [*aphanizo*: cf. 203d] some evil that the adversary [*antikeimai*: cf. 56b] has devised in [*enidruo*: to found or build] him slays [*apokteino*: *apo* + *kteino*] in himself that one who lives through sin [*hamartia*: cf. 187c].

Aphanizo: to make unseen, alpha privative prefaced to *phaino*, to appear. Note the variations of meanings in the three prepositions prefaced to three verbs: *anti* or against prefaced to *keimai* (to lay against), *en* or in prefaced to *hidruo* (to make to sit, settle) and *apo* or away from prefaced to *kteino* (to kill).

212. The teaching [*dogma*: cf. 200a] about this is confirmed [*kratuno*: cf. H-2d as established] for us should we bring more details [*sumparalambano* (*sum* + *para* + *lambano*, cf. 210b): to take alongside with] of the narrative [*historia*: cf. 207a as account] to this contemplation [*theoria*: cf. 208a].

Kratuno implies impartation of strength provided we receive with (*sum*) and beside the narrative with regard to its *theoria*.

-b Moses adorned [*katakosmeo*: cf. 199a] the ears of the Israelites with an ornament [*kosmos*: cf. 201e] for the ears, that is, the Law [*Nomos*: cf. 208a].

Two uses of the verbal root *kosmeo*, one accord to (*kata*) a given order and the other, that which this order effects, a *kosmos* which is the *Nomos* or Torah.

-c through disobedience [*parakoe*: cf. 22b] the false brother removes [*periaireo*: cf. 38a] the ornament [*kosmos*: cf. #b] placed in their ears and makes an idol [*eidolon*: cf. 203e] of it.

Parakoe: a hearing beside (*para*) or not in line with what should be heard. Here we have a denigration from a *kosmos* to an *eidolon*.

213. At [*para*] the first entrance [*eisodos*: *eis* + *hodos*, cf. 168a with *para* prefaced to noun] of sin [*hamartia*: cf. 211b] the advice [*sumboule*: cf. 144a] to disobey [*parakouo*: *para* + *akouo*: to hear beside] the commandment [*entole*: cf. 195c] removed the earrings.

The preposition *para* (beside) with respect to into (*eis*) the road intimates a surreptitious entrance of

sin, rather, the casting together (*sun-ballo*) which results in disobedience, of hearing beside (*para* again) the commandment.

-**b** the serpent was considered [*nomizo*: cf. 188a as think] a friend [*philos*: cf. 37b] and neighbor [*plesios*] by the first mortals when he advised [*sumbouleuo*: cf. H-50d] them that it would be helpful [*chresimos*: cf. 144b as useful] and beneficial [*agathos*: cf. 197b as good] for them if they violated [*aphistemi* (*apo* + *histemi*, cf. 118b with *pros* prefaced to verb): to put away, remove] the divine commandment [*prostagma*: cf. H-47a].

Nomizo: to be considered in line with *nomos* or law, custom. The preposition *sum* (with) prefaced to *bouleuo* (to take counsel) implies that the serpent and mortals conspired together to stand apart...*aphistemi*...God's *prostagma*, that which had been arranged in the direction toward which (*pros*), that is, a given purpose.

214. It seems [*dokeo*: cf. 203e] time [*kairos*, with *kata*: cf. 193b] to consider [*epeiserchomai* (*epi* + *eis* + *erchomai*, cf. 152d with *eis* prefaced to verb): to come in besides] those persons who submitted [*paradechomai*: cf. 175a as received] themselves to sin [*hamartia*: cf. 213a].

For Gregory, the *kairos* or opportunity appears (*dokeo*) proper to come upon (*epi*)-into (*eis*) those who received sin beside (*para*) themselves.

-**b** so that we may learn [*manthano*: cf. 197a] how the tablets inscribed by God...were restored [*anakomizo* (*ana* + *komizo*, cf. 145b): to carry up] by Moses.

The object of *manthano* or object of our sense perception: the obtaining (*komizo*) upward (*ana*) or return to the tablets' original state.

-**c** Having fashioned [*lambano*: cf. 210b as taken] the tablets from earthly [*kato*, adverb: from below] matter [*hule*, cf. 203b as material], Moses submitted [*hupotithemi*: cf. 152e as present] them to the power [*dunamis*: cf. 180d] of the One who would engrave his law [*nomos*: cf. 212b] upon them.

Lambano means to receive and suggests a passive reception of *hule* by Moses. Then there is a switch to the active submitting or placing under (*hupo*) to divine *dunamis*, strength or capacity to effect something.

-**d** Thus he restored [*anakaleo* (*ana* + *kaleo*, to call): to call back] grace [*charis*: cf. 187c] while he bore the law [*nomos*: cf. #c] in letters of stone insofar as God himself had impressed [*entupoo*: cf. 47c as imprinted] the words [*phone*: cf. 165b] on the stone.

Grace is called back or upon (*ana*) while Moses inscribes the tablets with the *nomos* or law, custom while God struck (*tupoo*) in (*en*) the words or sounds, *phone*.

215. Perhaps being led [*hodego*] by these events allows us to achieve some perception [*perinoia*: cf. 165d as understanding] of the divine concern [*prometheia*: foresight] for us.

Note the use of two prepositions prefaced to nouns: *peri* to *nous* (around the mind) and *pro* (toward which) to *manthano*, the verbal root of *prometheia*.

-**b** at its beginning [*arche*, with *kata*: cf. 182c] human nature [*phusis*: cf. 209b] was unbroken [*asuntriptos* (*a* + *sun* + *tribo*, cf. 202b with *peri* prefaced to verb): not easily rubbed or crushed] and immortal [*athanatos*: cf. 40a].

Asuntriptos: not being subject to rubbing (*tribo*) together (*sun*), the soul's condition in *arche* or when it was created.

-**c** human nature [*phusis*: cf. #b] as fashioned [*kataskeuazo*: cf. 174d] by the divine hands and adorned [*kallopizo*: cf. 115d] with the unwritten characters of the law [*nomos*: 214d].

Phusis is fashioned in accord with a given (divine) plan, *kata* prefaced to *skeuazo*. *Kallopizo* refers often to adornment of the face, to pride oneself in something, here with the *nomos*.

-**d** the will [*boule*: cf. 18bn] of the law [*nomos*, with *kata*: cf. #c] lay [*egkeimai*: to press upon] in our nature [*phusikos*, adverb: naturally] by averting [*apostrophe*: cf. 162e as escape] us from evil [*kakos*: cf. 128a] and in honoring [*time*: cf. H-19a with *a* prefaced to noun] the Divine [*Theios*: cf. 165c].

Not just the *nomos* but its *boule* or will or concern presses upon our *phusis* (noun) and turns from (*apo* prefaced to noun) evil.

216. When the sound [*hechos*] of sin [*hamartia*: cf. 214a] struck our ears, that first sound [*phone*: cf. 214d] Scripture [*Graphē*: cf. 169d] names [*onomazo*] "voice of the serpent."

A contrast between two types of sound: *hechos* as noise or groan and *phone* as belonging to the human voice.

-b But the true lawgiver [*nomothetes*: cf. 153h], Moses being a type [*tupos*: cf. 174b] of it, cut the tables of human nature [*phusis*: cf. 215c] for himself from the earth.

Moses is a *tupos* or that which is fashioned by blows in order to be a giver of the *nomos*.

-c Marriage did not produce for him his God-receiving [*Theodochos*] flesh, but he became the stone cutter [*demiourgeo*: to practice a trade] of his own flesh [*sarx*: cf. 187e] which was carved by the divine finger.

Demiourgeo: to be a skilled workman regarding Moses' flesh which stands contrary to *Theodochos*, the capacity to receive God without the mediation of marriage.

-d When this occurred, our nature [*phusis*: cf. #b] gained once again its unbroken character [*asuntriptos*: cf. 215b], becoming immortal [*athanatos*: cf. 215b] through the letters written by his finger.

Two adjectives with *alpha* privative: *asuntriptos*: not subject to being rubbed together (*sun* prefaced to verb) and *athanatos*, not being subject to death.

-e In many places Scripture [*Graphē*: cf. #a] calls the Holy Spirit finger.

217. Moses was transformed [*metapoiesis* (*meta* + *poiesis*, a making): change] to [*epi*] such a degree of glory [*endoxos*] that the human [*kato*, adverb: cf. 214c as earthly] eye was unable to behold [*emphaneia*: cf. H-74a as vision] him.

Meta prefaced to *poiesis* means a making after, here using the preposition *epi* (upon) with regard to glory. *Kato*: an adverb meaning below and in contrast to *epi* just noted. *Emphaneia* suggests a vision or a shining not in line with *kato*.

-b Truly he who was instructed [*paideuo*: cf. 199a as teaches] in the divine mystery [*musterion*: cf. 203c] of our faith [*pistis*: cf. 198b] is not ignorant of [*agnoeo*: cf. 121b] how the contemplation [*theoria*: cf. 212a] of [*kata*] the spiritual sense [*anagoge*: cf. 207b] concurs with [*sumbaino*: cf. 132a] the history [*historia*: cf. 212a as narrative].

Paideuo: is more comprehensive than being raised more than being educated with respect to that which is unknowable, *musterion*. *Theoria* follows a certain order (*kata*, according to) with regard to that which leads up (*anagoge*) which, in turn, goes with (*sum* prefaced to verb) or is in harmony with *historia*.

-c For when the restorer [*diorthotes* (*dia* + *orthos*): one who sets aright] of our broken [*suntribo*: cf. 202b] nature [*phusis*: cf. 216d] (undoubtedly you recognize [*noeo*: cf. 209b as perceived] in him the one who healed [*therapeuo*: cf. 131b as serve] our brokenness [*suntrimma*: cf. *suntribo*]) had restored [*epanago* (*epi* + *ago*, cf. 175d for *epanagoge*): to bring back] the broken tablet of our nature to [*eis*] its original [*archaios*] beauty [*kallos*: cf. 193b].

Contrast two verbal roots: *orthos* (right) and *tribo* (to grind, rub down) which have the prepositions *dia* and *sun* (through and with) prefaced to them, respectively.

-d in his transcendent [*huperballo*: cf. H-44d as surpassed] glory [*doxa*: cf. 168c] he becomes unapproachable [*aprosplastos*: *a* + *pros* + *pelazo*, to approach] to those who would gaze [*horao*: cf. 184a as sees] upon [*pros*] him.

Glory is cast beyond, *ballo* with *huper* prefaced to it and cannot be approached, *pros* as toward which prefaced to the verb with respect to *horao* and another use of *pros* regarding Moses.

218. He who is impious [*asebes*: ungodly] and follows the Judiazing heresy [*hairesis*: cf. 16a] remains [*meno*: cf. 188e] without a share [*ametochos*] in that vision [*theama*: cf. 189b].

Asebes or lack of reverence is equivalent to heresy, the picking and choosing of doctrine. *Theama* can refer to a sight in the sense of a spectacle.

EVERYTHING ABOVE THIS POINT HAS BEEN ADDED (correct between 219-255).

219. By following [*hepo*: cf. 117a] these in the sequence [*akolouthia*: cf. 188a] of our search [*proexetazo*: cf. 85a as examined beforehand], we were led [*phero*: cf. 191f as being carried] to a supposition [*huponoia* (*hupo* + *noeo*, cf. 217c): notion] in the contemplation [*theoria*: cf. 217b] of this type [*tupos*: cf. 216b].

The verb to search or *tasso* (to arrange) has two prepositions prefaced to it, *pro* (before) and *ex* (from) which comprises an *akolouthia* or sequence. The two verbs *hepo* (implies being busy about something) and *phero* (implies bringing, to present) are similar and are in relation to *huponoia*, an understanding-under (*hupo*) or acting as a support with respect to *theoria*.

-b How does a man whom the divine voice testifies [*martureo*: cf. 165b: as having given witness] about having seen [*horao*: cf. 217d as gaze] God in such theophanies [*theophania*: cf. 162a] in such words, "face to face, as a man speaks with his friend" [Ex 33.11], ask that God appear [*phaino*: cf. 168c] to him as though he who is

always visible [*phaino*] had not been seen [*horaō*: cf. 217d] yet, as though he had not attained [*tugchano*: cf. 173d as readers & H-63c as desired] what the scriptural [*graphikos*] witness [*marturion*] says he has attained already?

A witness or martyrdom in the literal sense of *marturia* is with respect not to God in himself but in his theophanies. Note the two other uses of the verb *phaino*, the first one being the verbal root to *theophania* and the third with respect to God as always visible yet not seen or *horaō*. *Phaino* applies to a manifestation in and by itself whereas *horaō* to catching a sight of it. The verb *tugchano* suggests attaining or the hitting of a mark which has not been attained. All in all, a sentence of paradoxical nature which introduces the lengthy section of paragraphs #219-255 describing eternal progress and all the paradoxes involved with it.

220. The voice from above [*anothen*: cf. 160b] now grants the desire [*epithumia*: cf. 143b] from the person making the petition [*aiteo*: to ask, demand] and does not deny [*apanainomai*: to refuse, decline] this additional [*prostheke*: cf. 195c] grace [*charis*: cf. 214d].

Compare the adverb *anothen* (above) with the preposition *epi* (upon) prefaced to *epithumia*, a desire upon. I.e., both deal with the upon-ness of the petition to which is added (*pros* prefaced to the verbal root *tithemi*) grace.

-b again he leads [*ago*: cf. 82a as interpret] him to despair [*apelpismos*: *apo* + *elpis*, cf. 193a] because he affirms [*apophaino* (*apo* + *phaino*, cf. 219b): to show forth, declare] that what the person making the petition seeks [*zeteo*: cf. 188e as sought] cannot be contained [*achoretos a* + *choreo*, cf. 160 as unable] by human life [*zoe*: cf. 208b].

Two uses of the preposition *apo* (from): prefaced to *elpis* (hope) and *phaino* (to appear). In the latter, *apo* serves to intensify the act of showing. The object of this is not specified clearly but relates to *achoretos*, that which does not give room (*choreo*) nor can be conceived by *zoe* or biological life.

-c In this way he thought [*dokeo*: cf. 214a as seems] he saw [*eido*: cf. 166c as can be known] what he was seeking [*zeteo*: cf. #b], and the promise [*epaggelia*] of the divine voice did not prove false.

Dokeo: expresses an opinion or less than full certainty, here with respect to seeing and seeking. *Epaggelia* as promise counters the uncertainty of *dokeo*.

221. If one looks at [*blepo*: cf. 208a] these things in [*kata*] the literal sense [*gramma*: cf. 152e as letters], not only will the understanding [*dianoia*: cf. 201d] of those seeking [*zeteo*: cf. 220c] God be dim [*asaphes*: cf. 175a as obscure] but their concept [*hupolepsis*: cf. 178a] of him will also be incorrect [*apemphaino apo* + *phaino*, cf. 220b with *apo* prefaced to verb): to be unseemly].

Blepo as looking fits in with (*kata*, according to) the literal sense or *gramma*. If done so, *dianoia* will be *asphes*, not clear or obscure as well as anything received (*lambano*) under (*hupo*) or with respect to God. In other words, it will not be manifest (*phaino*) or manifest away from (*apo*).

-b Only what is visible [*theoreo*: cf. 206a as observe] in a form [*schema*: cf. 199c as shape] is seen both in front and behind.

Theoreo: in other words, what is contemplative in a *schema* or shape. The words “is seen” are not in the Greek but inserted to make the sentence clear.

-c Each shape [*schema*: cf. #b] is the limits [*peras*: cf. 167h] of a body [*soma*: cf. 205b].

Schema as shape and *peras* as limit are here one and the same relative to *soma* or a physical body.

-d Thus the person who conceives [*ennoeo*: to think, consider, reflect] God in some shape [*schema*] will not realize [*oiomai*: cf. 128a as thinks] that he is free [*kathareuo*: cf. 154b as must be pure] of a bodily [*somatikos*: cf. H-42c] nature [*phusis*: cf. 217c].

The *en* (in) prefaced to *noeo* intensifies the process of conceiving or perceiving God in a *schema*, failure of which is realization that God is pure (*kathareuo*) of *somatikos*, that which pertains to the body.

-e Every body [*soma*: cf. #c] is composite [*sunthetos*: *sun* + *tithemi*, cf. 203e with *meta* prefaced to verb], and that which is thus exists [*sustasis*: cf. 178b] by joining [*sundrome* (*sun* + *dromos*, 201c as race): association] its various elements.

Soma is seen under two aspects which are similar by reason of the preposition *sun* (with) prefaced to three words, *sunthetos*, *sustasis* and *sundrome*.

-f That which decomposes [*dialuo*: cf. 45a as explain] cannot be incorruptible [*aphthartos*: *a* + *phthartos*, perishable] because corruption [*phthora*: cf. 144a with *dia* prefaced to noun] is the decomposition [*dialusis* (*dia* + *luo*, cf. 94b with *ana* prefaced to verb): a loosening from one another] of that which is composite [*sunthetos*:

cf. #c].

Three words pertaining to disintegration: *dialuo* or a loosening through (*dia*; the noun is mentioned twice corruption (it contrasts with incorruptibility). The second *dialusis* pertains to that which is put together (*sun*) or composite.

222. Therefore should a person think [*noeo*: cf. 217c as recognize] of the back of God in [*kata*] a literal way [*gramma*: cf. 221a], by [*kata*] necessity [*anagke*: cf. 178a] he will be carried to such an absurd [*atopia* (*a* + *topos*, cf. 41a): being out of the way] conclusion [*akolouthia*: cf. 219a as sequence].

Noeo: perceive the order (*kata*), as it were, pertaining to God's back literally which leads to a misplaced *akolouthia* or sequence. It implies further conclusions which are absurd (alpha privative prefaced to *topos*).

-b By its very nature [*phusis*: cf. 221d] a body can decompose [*dialutos*: cf. 221 for *dialusis*], for everything composite [*sunthetos*: cf. 221f] is subject to dissolution [*dialutos*].

Two uses of the same noun with *dia* (through) prefaced to it signifying a thorough loosening (*luo*) with respect to anything put together (*sun* prefaced to noun).

-c That which is incorruptible [*aphthartos*: cf. 221f] cannot be composite [*sunthetos*].

-d Being slavish [*douleuo*] to the letter [*gramma*: cf. #a] would by [*dia*] consequence [*akolouthia*: cf. #a] make him entertain [*ennoeo*, with *peri*: cf. 221d as conceives] thoughts [*noema*: cf. 210b as meanings] that the divine to be corruptible [*phthora*: cf. 221f].

Becoming a *doulos* (slave) is the natural outcome or *akolouthia* which makes one have conceptions (*noema*) about God as subject to corruption; *phthora* also meaning destruction.

-e But God is both incorruptible [*aphthartos*: cf. #c] and incorporeal [*asomatos*: cf. 209b].

If something lacks a body, it is not subject to corruption.

223. But what other understanding [*dianoia*: cf. 221a] than the literal interpretation [*gramma*: cf. 222d as letter] fits [*epharozo*: cf. 65a as adapt] the written one apart from [*para*] that which is at hand [*procheiros*: cf. 115a as evident]?

Here *dianoia* or our faculty of perceiving through (*dia*) harmonizes upon (*epi* prefaced to verb) the *gramma* or letter of Scripture.

-b If this part of the written text [*logos*: cf. 210a] makes [*sumphrazomai* (*sum* + *phrazo*, to point out): to join in considering] us seek [*exeurisko*: cf. 195b as discover] another meaning, certainly it is appropriate [*proseko*: 206b as is fitting] to understand [*dianoemai* (*dia* + *noeo*, cf. 222a): to intend] the whole in the same way.

Logos as written text points out with (*sum* prefaced to verb) in the act of seeking or discovering from (*ek* prefaced to verb) another meaning which allows us to understand through (*dia* prefaced to *noeo*) the whole in the same way.

-c all would be contemplated [*theoreo*: cf. 221b as visible] more appropriately [*eulogos*: cf. 74c as reasonably] in the spiritual sense [*anagoge*: cf. 217b].

The act of *theoreo* or contemplating fits with *anagoge* or a lifting up (*ana*) from the material to the spiritual realm.

224. Therefore what is being signified [*eikazo*: to represent]?

Eikazo: to portray as by a likeness.

-b Just as the downward tendency [*katophere*: *kata* + *phero*, cf. 219a] of bodies [*soma*: cf. 221e], if its inclination [*horme*: cf. 204a as impulse] is in that direction [*prenes*: downwards].

The bearing (*phero*) downward (*kata*) of bodies is similar to an impulse (*horme*) in that direction, *prenes* being similar to *kata*.

-c and if it is not being shoved [*epotheo*: *epi* + *otheo*, to thrust] after the first movement [*kinesis*: cf. 157b as emotion] has occurred [*tugchano*: cf. 219a as attained].

If no thrusting up (*epi*) occurs or has attained its end (*tugchano*) after the first *kinesis* or motion has taken place or has attained its end.

-d it is carried [*sunerchomai*: *sun* + *erchomai*, cf. 214 with *epi* & *eis* prefaced to verb] downhill [with *epi*] on its own by a stronger motion [*phora*: cf. H-16a with *sun* & *eis* prefaced to word].

Reference is to a body carried together with (*sun* prefaced to verb) downhill upon or *epi* its own by a motion or a carrying (*phora*) which is stronger.

-e as long as the surface underneath [*hupokeimai*: cf. H-47c as transcendent] is sloping [*epiklines*: *epi* + *klino*, cf. 149b] in a downward fashion [*schema*: cf. 221c as shape].

-f and no opposition [*antibasis*: *anti* + *baino*, cf. 156b with *huper* prefaced to verb] is found [*heurisko*: cf. 133a as discover] to hinder [*anakopto* (*ana* + *kopto*, cf. 50d with *dia* prefaced to verb): to beat back] its movement [*horme*].

Antibaino: a going against (*anti*) which could strike upon (*ana* prefaced to verb) its impulse or *horme*.

-g thus the soul [*psuche*: cf. 199a] moves in an opposite direction [*empalin*, with *kata*: backwards].

Empalin: contrary-wise; the Greek text has no word for “moves.”

-h having been freed [*apoluo* (*apo* + *luo*, cf. 221f with *dia* prefaced to noun): to loose from] from its earthly attachment [*prospatheia*: *pros* + *pathos*, cf. 187d], it becomes light [*anopheres*: cf. 191d as upwards] and swift [*oxeios*: sharp] for [*pros*] its movement [*kinesis*: cf. #c] upward [*ano*, with *epi*], soaring [*anapetomai* (*ana* + *petomai*, to fly): to fly up] from below [*kato*] up to [*pros*] on high [*hupsos*: cf. 180b as height].

Apoluo: to loosen (from, *apo*) those passions (*pathos*) with a direction toward which (*pros*). This *pros* is negative compared with the following two. Once loosened, the soul moves *pros* and *ano* (with *epi*); i.e., two prepositions of upward and upon followed by *pros*. Yet another *pros* is given, toward on high.

225. Should nothing coming from above [*anochen*: cf. 220a] which hinders [*epikopto* (*epi* + *kopto*, cf. 224f with *ana* prefaced to verb): to strike upon] its inclination [*horme*: cf. 224b] there.

The *epi* (upon) prefaced to *kopto* (to hit upon) ties in with *anochen* and is countered by the upward movement of *horme*.

-b (the nature [*phusis*: cf. 222b] of the good [*kalos*: cf. 203b] draws [*helktikos*: cf. verbal root *helko*, 191f] to itself those who look up [*anablepo*: cf. H-20c] to it).

Drawing can be in any direction but here is directed to a look (*blepo*) upward (*ana* prefaced to verb). *Blepto* is the common verb pertaining to sight.

-c rising even higher [*hupselos*: cf. 200a] by its desire [*epithumia*: cf. 220a] for heavenly things, “straining forward [*sunepekteino*: *sun* + *epi* + *ek* + *teino*, cf. 142a with *sun* & *ek* prefaced to verb] to what lies ahead” [Phil 3:13].

Gregory quotes directly from Philippians as a basis for his theology. The *epi* (upon) of *epithumia* relates to rising higher along with the *epi* in between the preposition *sun* (with) and *ek* (from) prefaced to *teino* (to extend, reach).

226. The soul [*psuche*: cf. 224g] desires [*potheo*: to regret, be anxious] and does not forsake [*kataleipo*: cf. 173c as leave] the transcendent [*huperkeimai*: cf. 163d] height [*hupsos*: cf. 224h] by what it has attained [*katalambano*: cf. 163a as grasps] already.

A certain ambiguity is present in the alternate definition of the verb *potheo* (i.e., hints at anxiety) which here translates as desires. The *kata* prefaced to *leipo* (to leave behind) intimates being in accord with that which lies beyond (*huper* prefaced to verb). This *kata* balances the *kata* prefaced to *lambano* or that which the soul already had attained.

-b it progresses upward [*poieo* with *epi ta ano*] without ceasing [*apaustos*], constantly [*aei*: cf. H-10a as perpetual] renewing [*ananeazo*: *ana* + *neazo*, to be young] its intensity [*tonos*: cf. 2e] for the flight through what it accomplished before [*proanuto*].

Poieo: the common verb to make with *epi* (upon) and *ano* (upward). *Apaustos* and *aei* are similar; the former means without rest and the latter, always. The *tonos* or intensity involved would wear out the soul if the upward progress were not renewed *ana*, that is, in an upward direction.

-c Activity [*energeia*: cf. 150b as powers] alone towards [*kata*] virtue [*arete*: cf. 199b] makes its capacity [*dunamis*: cf. 214c as power] grow [*trepho*: to become firm, produce] by exertion [*kamatos*: toil].

Note the similarity between *energeia* and *dunamis*: the former signifies action or operation and the latter, the power or ability lying within *energeia*. Thus *dunamis* can grow or increase (*trepho*) by the exertion one brings to bear with regard to spiritual ascent.

-d this type of activity does not slacken [*endidomai*: to give in] its intensity [*tonos*: cf. #b] by the effort but increases it [*epauxano*].

Two verbs with opposite meanings: the *en* prefaced to the verb suggests cessation of intensity whereas the *epi* prefaced to *auxano* (to increase) implies an increase upon.

227. Therefore the great Moses, always [*aei*: cf. 226b as constantly] becoming greater [*meizo*], never stopped [*histemi*: cf. 47c as placing] in his ascent [*anodos*: cf. 201e].

Moses' continuous process of *meizo* consists of constantly being in his ascent or *hodos* (way) upward, *ana*.

-b nor did he set a limit [*horos*: cf. 141b as boundaries] for himself in his upward journey [*ano* & *phora*: cf. 224d as motion].

Another use of *ana* (with *phora*, motion) which is contrary to the notion of a limit, *horos*.

-c but once having set foot on [*epibaino*: cf. H-14c as shall set out on] the ladder which God established [*ephistemi* (*epi* + *histemi*, cf. #a): to set upon], as Jacob says, continuously [*eisaei*: *eis* + *aei*, cf. #a] he climbed [*epibaino*] to the step above [*hyperkeimai*: cf. 226a as transcendent] and never stopped [*pauo*: to rest, cease] to rise higher [*hupsoo*: cf. 189b as raised].

The series of prepositions prefaced to words vividly depict advancement: *epi* to *baino* or a going upon, *epi* to *histemi* or to stand, *eis* to *aei* or continuously (into continuously), *epi* to *baino* (second time) and *hyper* to *keimai* (to lie, set). Thus the sequence: upon-upon-into-upon-beyond.

-d because always he found [*heurisko*: cf. 224f] as step higher than the one he had attained [*katalambano*: cf. 226a].

The *kata* prefaced to *lambano* suggests an attainment in accord with a given order, here referring to what he had found or what lay in the past.

230. (No entries for #228 & 229).

-Although having been raised through such exalted experiences [*hupsoo*: cf. 227c as rise higher], still he his desire [*epithumia*: cf. 225c] remains vigorous [*sphrigao*: to be in full health] and unsatisfied [*akorestos*, adverb: insatiably] for more.

A close connection being the verb *hupsoo* and *epithumia*, a desire upon (*epi* prefaced to noun). The verb *sphrigao* connotes full health almost to the point of bursting, that is, regarding *epithumia*. The adverb *akorestos* or not able to be satiated has the connotation of being so shamelessly.

-b he continues to thirst [*dipsao*] for that with which he filled himself constantly to [*kata*] capacity [*exousia*: cf. 81a as ability].

Kata or in accord with Moses' *exousia*, also meaning authority or his ability.

-c and he asks to attain as though he had never partaken [*meteschekos*, adverb with *tugchano*, cf. 224c; from *metecho* as in 148d].

Meteschekos: or a having with which is enhanced by the verb *tugchano*, to attain or reaching one's goal.

-d begging [*hiketeuo*: to supplicate] God to appear [*emphaino*: cf. 119b as reveals] to him, not according to his capacity to share [*metecho*: cf. 148d] but as he is.

Moses supplicates God to manifest himself not as in the sense of having (*echo*) with (*meta*) but as he is in himself which transcends any *emphaino* or shining in (*em/en*).

231. It seems [*dokeo*: cf. 220c as thought] to me that such an experience [*pascho*: cf. H-45d] is proper to the soul [*psuche*: cf. 226a] which loves [*erotikos*] the good [*kalos*: cf. 225b].

Gregory gives an opinion (*dokeo*) regarding Moses' experience or suffering, an alternate meaning of *pascho*, here proper to *psuche*, which can result from an erotic love of the good.

-b always hope [*elpis*: cf. 193a] drawing [*epispao* (*epi* + *spao*, to draw): to drag] from visible [*horao*: cf. 219b as seen] beauty [*kalos*: cf. #a] to what lies beyond [*hyperkeimai*: cf. 227c as step above], always arousing [*ekkaio*: to light up] the desire [*epithumia*: cf. 230a] for that which is hidden [*krupto*: cf. 182a] through what is perceived [*katalambano*: cf. 227d as attained] constantly [*aei*: cf. 227a as always].

Hope draws upon (*epi* prefaced to verb) or from a visible beauty to that which lies beyond or *hyper* (prefaced to *keimai*). This drawing makes *epithumia* or a desire upon (*epi*) to burn (*ekkaio*) for that which is hidden. Note that this hiddenness is not identified directly with God and is presented in terms through what is received (*lambano*) in accord with (*kata* prefaced to verb) which is constant, *aei* suggesting eternity.

-c whence the ardent [*sphodros*: violent, excessive] lover [*erastes*: from *erao*] of beauty [*kallos*: cf. 217c], although receiving [*dechomai*: cf. 174d] what is always visible [*phaino*: cf. 219b] as an image [*eikon*: cf. 47c] of what he desires [*potheo*: cf. 226a], nevertheless yearns [*epipotheo*: *epi* + *potheo*] to be filled [*emphoreo*: to be borne about in] with the very stamp [*charakter*: cf. H-55b as image] of the archetype [*archetupos*: cf. 170a].

Sphodros connotes violence by the person possessed by *eros* toward beauty. His *potheo* (also connotes regret or unfulfilled desire) stems from a reception of a visible *eikon* (this noun applies to that which is seen, a form). Nevertheless, *potheo* is intensified by a second use of this verb with *epi* (upon) prefaced to it, a desire upon, with respect to being carried in (*phero* with *en* prefaced to it) or with the *charakter* or a mark produced by engraving. Thus *charakter* is similar yet different to *eikon* as that which is seen. Such a *charakter* belongs to the *archetupos* or literally, a type (*tupos*) of a beginning (*arche*), a model.

232. The audacious [*tolmeros*] request [*bouleuo*: cf. H-50d with *sum* prefaced to verb] which surpasses [*pariemi*: cf. 141b as go beyond] the mountains of desire [*epithumia*: cf. 231b] asks this: to enjoy [*apolauo*: cf. 128a] beauty [*kallos*: cf. 231c] not in mirrors and reflections [*emphasis*: cf. 47c as forms] but face to face.

Bouleuo: to ask for counsel made more explicit by the adjective *tolmeros*. Such audacity goes beyond (*para*) not just a desire upon (*epi* prefaced to noun) but the mountains of *epithumia*, implying something like a mountain range.

-b The divine voice [*phone*: cf. 216a] gave what was requested in that which was denied [*apanaiomai*: to disown, reject], revealing [*paradeiknumi*: cf. 170a as what was shown] in a few words an immeasurable [*ametretos*] depth [*buthos*] of thought [*noema*: cf. 222d].

A paradox between giving what was asked in that which was denied, *apanaiomai*. *Apo* (from) prefaced to *anaiomai* (to reject) serves to heighten the denial and hence, the generosity of God's *phone*, this noun pertaining fundamentally to the utterance of a sound. *Para* prefaced to *deiknumi* implies a showing beside, indirectly, the *buthos* (often applied to the sea) of *noema* or perception or purpose.

-c God's magnanimity [*megalodorea*] assented [*kataneuo* (*kata* + *neuo*): to nod] to fulfill [*pleroo*: cf. 61a] his desire [*epithumia*: cf. #a] but did not promise [*epaggello*: cf. H-65a] cessation [*stasis*: cf. 174d with *sun* prefaced to noun] or satiety [*koros*] of the desire [*pothos*: longing, yearning].

A nodding in accord with (*kata* prefaced to verb) a given plan, to fulfill Moses' desire upon (*epi* prefaced to the noun) along with no promise (*epi* or upon prefaced to *aggello*, to announce or an announcing upon) of standing (*stasis*) or satiety relative to *pothos*. Compare *pothos* with *epithumia*; the former suggests some regret whereas the latter, intense yearning.

233. He would not have revealed [*deiknumi*: cf. 193b] himself to his servant [*therapon*: cf. 148e] if the sight [*horao*, cf. 231b as visible] were such as to bring the desire [*epithumia*: cf. 232c] of the beholder [*blepo*: cf. 221a as looks at] to an end [*histemi*: cf. 227a as stopped].

Deiknumi: to show relative to *therapon*, more a companion than a common used for servant or better, a slave (*doulos*). Two verbs pertaining to sight, *horao* and *blepo*; the former implies more a taking heed whereas the latter, an expectation.

-b to see [*eido*: cf. 220c] God truly consists in this, that the one who looks up [*anablepo*: cf. 225b] to [*pros*] God never ceases [*lego*: to abate] in that desire [*epithumia*: cf. #a].

As in #a, two more uses of verbs pertaining to sight, *eido* and *anablepo*; the former connotes knowing whereas the latter, as with *blepo*, a looking *ana* or in an upward direction. This upward-ness is intensified by use of the preposition *pros* (toward which). *Pros* serves to enhance the constancy of desire upon (*epi* prefaced to noun).

234. Scripture [*Logos*: cf. 223b as text] does not show [*endeiknumi* (*en* + *deiknumi*, cf. 233a): to indicate] that this is the cause [*aitios*: cf. 151b] of the death of those who look [*horao*: cf. 233a as sight].

Horao: with regard to God's face as noted in #b.

-b For how would the face [*prosopon*: cf. 181a] of life [*zoe*: cf. 220b] be the cause [*aitios*: cf. #a] of death to those who approach [*empelazo*: to bring near] it?

Zoe: suggests biological life. The preposition *em* (*en*, *in*) prefaced to *pelazo* serves to enhance the approach to God's face.

-c But since by nature [*phusis*: cf. 225b] the Divine [*to Theion*: cf. 192a] is life-giving [*zoopoios*], the feature [*gnorisma*: cf. 5b as sign] of the divine nature is to transcend [*hyperkeimai*: cf. 231b as lies beyond] all characteristics.

The Divine bestows *zoe* (biological life as in #b). Note the use of two terms relative to God: *to Theion* and *phusis*. *Gnorisma* or that by which a thing is known pertains to *phusis* and that is transcendence, a laying beyond (*hyper*). NB: *gnorisma* is used once but has this second use in mind.

-d therefore the person who considers [*oiomai*: cf. 221d as realize] God as something to be known [*gignosko*: cf. 166c as known] does not have life [*zoe*: cf. #b] because he has turned from [*paratrepo* (*para* + *trepo*, cf. 47b with *epi* prefaced to verb): to alter] true Being [*ontosontos*: cf. 25b] to what he considers [*nomizo*: cf. 213b] by an apprehending [*kataleptikos*: *katalambano*, cf. 231b] imagination [*phantasia*: cf. 165d as image] to have being [*einai*: cf. 175d].

Compare *oiomai* with *gignosko*; the former suggests partial or incomplete consideration whereas the latter, straight-forward knowing based upon certainty. Here both are negated, as it were, relative to knowledge of God, because a person has turned (*trepo*) from being beside (*para*) true Being. Instead, one prefers to set up as a norm (*nomos*, from *nomizo*) by a *phantasia* or the production of one's imagination as replacing true Being, this product being received (*lambano*) according to (*kata*) a misguided order.

235. For true [*alethes*: cf. 16a] being [*ontos on*: cf. 23c] is true life [*zoe*: cf. 234d].

Note the association between *ontos on* and *zoe* or biological life compared with *bios*, often associated with a manner of living.

-b Thus if the life-giving [*zoopoios*: cf. 234c] nature [*phusis*: cf. 324c] transcends [*huperbaino*: cf. 156b] knowledge [*gnosis*: cf. 169b], that which is perceived [*katalambano*: cf. 234d as apprehending] indeed is not life.

By focusing upon *zoe* as biological life, Gregory seems to say that a direct perception of it (minus any thoughts added to it) is the way God relates to us. Such an insight goes beyond (*huper* prefaced to verb) any *gnosis* or that which is added to *zoe*. The *kata* (according to) prefaced to *lambano* seems to back up this insight.

-c Thus what Moses longed for [*potheo*: cf. 231c with *epi* prefaced to verb] is satisfied [*pleroo*: cf. 232c as fulfil] by those things which leave his desire [*epithumia*: cf. 233b] unsatisfied [*aplerotos*: *a* + *pleres*, filled].

Here the unfulfilled nature of *potheo* is fulfilled paradoxically by that desire upon (*epi* prefaced to noun) which is not filled.

236. He learns [*paideuo*: cf. 217b as instructed] by what was said that by nature the Divine [*to Theion*: cf. 234b] is infinite [*aoristos*: cf. H-8a as absence] and circumscribed [*periergazomai* (*peri* + *ergazomai*: cf. 209a with *sun* prefaced to verb) to take pains about a thing] by no boundary [*peras*: cf. 221c as limits].

Paideuo as more specifically proper to education of children fits in well here, that is, the context of continuous advancement and new beginnings. Compare two ways of describing divine infinity : alpha privative (*horistos*) and *peri* (around) prefaced to *ergazomai*, to work, to work around by a boundary or *peras*.

-b If the Divine [*to Theion*: cf. #a] is thought [*noeo*: cf. 222a] as though bounded [*peras*: cf. #a] by something, certainly one must [*anagke*: cf. 222a as necessity] consider along with [*suntheoreo*: cf. H-37a] that boundary [*peras*] what is beyond [*meta*] it.

Peras as boundary and as that which is *meta* (after) it. Both are subject to a contemplation with, a *sun-theoreo*.

-c For indeed that which is bounded [*perao*: to pass over, cross] must leave off [*katalego* (*kata* + *lego*, cf. 233b): to stop] somewhere.

As for the somewhere that must be left off (*lego*), it is in accord with (*kata*) a given order.

-d thus if one conceives [*noeo*: cf. #b] God as bounded [*peras*, with *en*: cf. #b], by necessity [*anagke*: cf. #b] he would be encompassed [*emperiecho*: cf. H-5b as supposes] by something different in [*kata*] nature [*phusis*: cf. 235a].

Noeo: here as close to offering an opinion on *peras* which would lead to God being encompassed: *echo* with two prepositions prefaced to it: *em* (in) and *peri* (around). That which would be *em-peri-echo* is something of a wholly different nature, *kata* signifying a given order to that specific nature.

-e By way of logic [*logos*: cf. 234a as Scripture & *akolouthia*: cf. 222d as consequence], what does the containing [*emperiecho*: cf. #d] testified [*martureo*: cf. 219b] as being greater than that which is contained.

Logos (as expression) and *akolouthia* (as sequence) shows that the agent doing the *em-peri-echo* is greater than that which it contains.

237. It is agreed [*homologeo*: cf. H-43f as admitted] that the Divine [*to Theion*: cf. 236b] is good [*kalos*: cf. 231b as beauty] by nature [*phusis*: cf. 236d].

Homologeo: admitted together, presumably from Church tradition about *kalos* being attributed to the Divine, here as an adjective used as a noun.

-b But what is different in nature [*heterophuos*, adverb] from [*pros*] the Good [*Kalos*: cf. #a] surely is something other than [*para*] the Good.

An identity of a key Greek concept (*Kalos*) with God, this word often being used in reference to beauty.

-c What lies outside [*exo*] the Good [*Kalos*: cf. #b] is understood [*katalambano*: cf. 235b as perceived] to be evil [*kakos*: cf. 215d] in nature [*phusis*: cf. #a].

A contrast between the Good and evil, the latter never taken as a substantive as with *Kalos*. This distinction is subject to a receiving (*lambano*) according to (*kata*) a given order.

-d But it was demonstrated [*deiknumai*: cf. H-24b with *para* prefaced to verb] that what encompasses [*periecho*: cf. 177b] is much larger than that which is encompassed.

-e Therefore it necessarily [*anagke*: cf. 236d] follows that those who consider [*oiomai*: cf. 234d] the divinity [*to Theion*: cf. #a] as bounded [*peras*, with *en*: cf. 236d] conclude [*suntithemi* (*sun* + *tithemi*, cf. 221e with *sun* prefaced to adjective): to put together, devise] that he is enclosed [*emperilambano* (*en* or *em* + *peri* + *lambano*, cf. #c with *kata* prefaced to verb): to include] by evil [*kakia*: cf. 206a].

Use of *anagke* rests on the assumption that God is bounded. The conclusion or setting (*tithemi*) with (*sun*) is that God is received in-around or *en-peri* by evil. Note the passive use of the verb instead of "evil encloses him."

238. Because what is encompassed [*periecho*: cf. 237d] certainly is less than what encompasses, it would follow [*akolouthos*: cf. 208 as sequence] that the stronger dominates [*pleonazo*: to be more than enough].

Akolouthos: here in reference to that which has around (*peri-echo*) and is perceived as stronger being more than sufficient (*pleonazo*) compared to what is had around, as it were.

-b Thus the person who encloses [*periecho*: cf. #a] the Divine [*to Theion*: cf. 237e] by a boundary [*peras*: cf. 237e as bounded] makes up [*kataskeuwazo*: cf. 215c as fashioned] that the Good [*to Kalon*] is dominated [*dunasteuo*: to hold power] by its opposite [*enantios*: cf. H-7c].

Kataskeuwazo or a fashioning or preparing (*skeuwazo*) in accord (*kata*) a specific plan. That plan is the Good being subject to a boundary which posits it under the *dunasteuo* or domination (lordship) of its opposite.

-c Therefore no consideration [*nomizo*: cf. 234d as considers] will be given to anything that encloses [*perilepsis*: cf. H-6b as grasping] an infinite [*aoristos*: cf. 236a] nature [*phusis*: cf. 237c].

Nomizo: that is, no law nor norm (*nomos*) will be attributed to *perilepsis* or a receiving around (*lambano-peri*) that which is not bounded, *a-horistos*.

-d It is not the nature [*phusis*: cf. #c] of what is not enclosed [*aperileptos*: *a* + *perilambano*, cf. H-3e] to be grasped [*katalambano*: cf. 237c as understood].

Two uses of the verbal root *lambano*, to receive: alpha private and *kata*, according to a given order.

-e But every desire [*epithumia*: cf. 235c] for [*pros*] the Good [*to Kalon*: cf. b] which is drawn [*ephelko*: cf. 58a as leading] to [*pros*] that ascent [*anodos*: cf. 229] expands [*sunepekteino*: cf. 225c as straining forward] constantly [*aei*: cf. 231b] as one advances [*hiemi*: cf. 163b as continues] on the course [*dromos*: cf. 201c] towards [*pros*] the Good.

Note the *epi* prefaced to *thumos* in addition to *pros* (toward which) relative to the good. Also note the *epi* (upon) prefaced to *helko* with respect to another use of *pros*, that is, *anodos* or *ana* (up, upward the *hodos* or way).

239. Truly [*ontos*: cf. 234d] this is the vision [*to idein*; cf. *eido*, 233b] of God, never to be satisfied [*koros*: cf. 232c as satiety & *heurisko*: cf. 229d as found] in the desire [*epithumia*: cf. 238e] to see [*eido*] him.

Eido (alternately, to know) taken as a noun which does not give *koros* or satiety to the desire upon or *epi-thumos* of this same seeing-knowing, *eido* used a second time.

-b But a person must rekindle [*ekkaio*: cf. 231b as arousing] his desire [*epithumia*: cf. #a] to see [*horao*: cf. 234a as look] more by looking [*blepo*: cf. 233a as beholder] at [*pros*] what he can see [*eido*: cf. #a].

Epithumia or desire upon requires being set ablaze (*ekkaio*) with regard to seeing as *horao* which suggests a taking heed of. Note the use of *blepo*, the common verb to see with *pros* (toward which) yet another verb pertaining to sight or *eido* (to know). Thus all three verbs (*horao*, *blepo* and *eido*) are show various shades of meaning with regard to sight.

-c Thus no limit [*horos*: cf. 229b] would hinder [*epikopto*: cf. 225a] growth [*auxesis*] in the ascent [*anodos*: cf.

238e] to [*pros*] God.

No limit would strike (*kopto*) upon (*epi*) *auxesis* or increase with respect to the *hodos-ana* or road upward in the direction to (*pros*) God.

-d because no limit [*peras*: cf. 238b as boundary] to the Good [*Kalos*: cf. 237c] can be found [*heurisko*: cf. #a] nor is the increasing [*proodos* (*pros* + *hodos*, cf. 213a with *eis* prefaced to noun): advance, progress] of desire [*epithumia*: cf. #b] for [*pros*] the Good brought to an end [*ekkopto*: to cut out] because it is satisfied [*koros*: cf. #a].

Heurisko as “can be found” is passive, avoiding first person singular which tends to make what is expressed here more objective. Note the preposition *pros* (toward which) prefaced to *hodos* (way), often given as *anodos* as in #c. The *pros*-ness of this noun is with respect to the *epi* of *thumos* as well as another use of *pros* relative to the Good.

241. (No entries for #240).

-Indeed it is necessary that each of these must be very great and worthy [*epaxios*: *epi* + *axios*, cf. 176b] of the magnanimity [*megalodorea*: cf. 232c] of the divine Giver [*didomai*: cf. H-50d with *para* prefaced to verb].

Reference here is to #240, the rock in which Moses was put to behold God.

-b so that this promise [*epaggelia*: cf. 220c] is believed [*pisteuo*: cf. 188e] to be more magnificent [*megaloprepes*: *megalos* + *prepo*, cf. 186a] and more exalted [*hupselos*: cf. 225c as higher] than every theophany [*theophaneia*: cf. 162a] which had been given previously to his great servant [*therapon*: cf. 233a].

Two adjectives prefaced to other adjectives pertaining to size: *meGas* suggesting importance and might as well as *hupsos* suggesting height.

-c Thus from what has been said, how can a person comprehend [*katanoeo*: cf. 180d as behold] this height [*hupsos*: cf. 226a] to which Moses desires [*potheo*: cf. 235c as longed for] to ascend [*anabaino*: cf. 118e] after such previous ascents [*anabasis*: cf. 202a]?

The question is put as how a person can exercise his faculty of *nous* or perception in accord with (*kata* prefaced to *noeo*) loftiness, the object of desire. Here any future ascent is set against the background or memory of former ascents.

242. The thought [*noema*: cf. 232b] harmonizes [*sumbaino*: cf. 217b as concurs with] well with what has been contemplated earlier [*protheoreo*: *pro* + *theoreo*, cf. 223c].

Sumbaino: to go together or with (*sum* prefaced to verb) which is joined to the *pro* (before) of *thereo*.

-b For when speaking of place [*topos*: cf. H-41a], he does not limit [*perieirgo* (*peri* + *ergo*, to shut in): to insert or fix around] it as indicated [*deiknumi*: cf. 233a as revealed] by anything quantitative [*posos*] (for to something unquantitative there is no measure [*metros*: cf. 142a]).

Topos: it is not shut in around, *peri* prefaced to verb *ergo*, and thus is not subject to measure, *metros*.

-c but by the acceptance [*paralepsis*: *para* + *lepsis*, a taking] of a surface which can be measured, he leads [*cheiragogeo*: cf. 178a] the hearer to the unlimited [*apeiros*: cf. H-28a for *apeiropolemos* (*apeiros* + *polemos*)] and infinite [*aoristos*: cf. 238c].

Paralepsis: a taking around or about, *para* prefaced to verb which enables Moses to lead by the hand (*cheir*) to two adjective with alpha privative: *a-peira* (trial, attempt) and *a-horistos* or not bounded.

-d It seems [*dokeo*: cf. 231a] that the text [*logos*: cf. 236e as logic] signifies [*huposemaino*: cf. 201a] such an understanding [*nous*: cf. 168a as sense].

Hupo (under) prefaced to *semaino* (to sign) meaning the giving of a signal or a secret sign with respect to our faculty of *nous*.

-e since your desire [*epithumia*: cf. 239d] for what lies [*emprosthen*, adverb; with *pros*] ahead has increased [*sunteino*: cf. 191a as lead to], and you have not attained satisfaction [*koros*: cf. 239d] in your course [*dromos*: cf. 238e].

Three prepositions prefaced to three words which indicate a certain intensity: *epi* (upon) to *thumos*, *em* (in) to *pros* (toward which) thus giving this preposition and *sun* (with) prefaced to *teino*, to extend. Here *epithumia* is a type of *dromos*, race course.

-f and do not comprehend [*epistamai*: cf. 18b as guiding] any limit [*horos*: cf. 239c] to the Good [*Agathos*: cf. 213b as beneficial], but your desire [*pothos*: cf. 232c] looks [*blepo*: cf. 239b] always to [*pros*] something more.

A contrast between comprehending *epistamai* or a standing upon (*epi*) and *pothos* or yearning which by its nature cannot be satisfied, hence the reason why *pothos* is *pros* or toward that which or more.

-g such place [*topos*: cf. #b] by [*para*] me is so great that the person running in it can never cease [*Iego*: cf. 233b] from his advancement [*dromos*: cf. #d].

Here *topos* or place is beside (*para*) God which is so large one can continuously advance or go on the race course, *dromos*.

243. In another passage [*logos*: cf. 242d as text] the course [*dromos*: cf. 242g as advancement] is one of standing [*stasis*: cf. 232c as cessation], for it says, "You must stand on the rock" [Ex 33.21].

Two opposites viewed as the same: the progression of *dromos* and the stability of standing.

-b This is the most amazing fact [*paradoxos*: cf. 120b as unexpected] of all, how the same thing both a standing [*stasis*: cf. #a] and a moving [*kinesis*: cf. 224h as movement].

Paradoxos: literally, beside the opinion or outside it which is the similarity between *statis* and *kinesis*.

-c For he who ascends [*ananeomai*: *ana* + *neomai*, to go, return] indeed does not stand still [*histemi*: cf. 233a as to an end], and he who stands still does not move upwards [*anabaino*: cf. Cf. 241c as ascend].

Ananeomai: to return up, upon. This consists is the paradox of not standing still which, in turn, results in not going *ana* (prefaced to *baino*, to go).

-d This standing [*histemi*: cf. #c] occurs by means of ascending [*anabaino*: cf. #c].

-e The firmer [*pagios*: cf. 165b as made surer] and more immovable [*ametathetos*: *a* + *meta* + *histemi*, cf. #d] one stays [*diameno*: cf. H-28a as continual] in the Good [*Agathos*: cf. 242b], the more he advances [*dianuo*: cf. 108a as complete] in the course [*dromos*: cf. #a] of virtue [*arete*: cf. 226c].

The Good or *Agathos* is given as the means by which being unmoved transforms into advancement, *dianuo*, a completion through (*dia*). Apparently the preposition *dia* is not a prefix but part of the verb.

-f The person who in the steps [*basis*] of his own thoughts [*logismos*: cf. 208b] is uncertain [*perisphales*: (*peri* + *sphallo*, cf. 8a with *kata* prefaced to verb) unstable] and liable to slip [*olistheros*: slippery, hard to catch].

Logismos: sometimes taken in the negative sense as reasoning or mental wandering and here as steps which are by nature subject to falling and slipping.

-g he has no firm basis [*abebaios*: *a* + *bebaios*, cf. 180c as confirms] in the Good [*Kalos*: cf. 239d].

-h He is doubtful [*epidistazo*: *epi* + *distazo*, to be in doubt] and wavers in his opinions [*kradaino*: cf. H-43d as trembled] concerning reality [*onton*: cf. 188d], would never reach [*anatrecho*, with *pros* (*ana* + *trecho*, cf. 91a with *para* prefaced to verb): to jump up] the height [*hupsos*: cf. 241c] of virtue [*arete*: cf. #e].

Distazo as to be in doubt is intensified by the preposition *epi* (upon) prefaced to it. Such doubt does not allow one to run (*trecho*) up or upon (*ana*) virtue's height.

244. Those making their way [*badizo*: to go slowly, walk] upward [*anantes*, with *pros*] through the sand, even though they advance [*diabaino*: cf. 202a], always [*anenutos*: never ending] they are distressed [*mochtheo*: to work hard].

Despite the slowness (*badizo*), they move *pros* (toward which) with respect to *anantes*, toward-which-upward. Distress results from hard work (*mochtheo*) which stems from going through (*dia* prefaced to verb).

-b continuously [*aei*: cf. 238e as constantly] their footing in the sand slips downhill.

-c so that although there is motion [*kinesis*: cf. 243b as moving] at work [*ergazomai*: cf. 209a with *sun* prefaced to verb], no advancement [*proodos*: cf. 240d as increasing] comes from it.

Kinesis results from exertion and *ergazomai* which fails to produce going toward (*pro*) on the way (*hodos*) or *proodos*.

-d Should a person, as the psalmist says, pull his feet up from the mud of the pit [*buthos*: cf. 232b as depth] and place them upon the rock (Christ is the rock who is virtue [*arete*: cf. 243h] in its fullest [*panteles*: cf. H-7d as absolute]).

A contrast between the depth of *buthos* and the rock or Christ or *arete*.

-e according to the advice [*sumboule*: cf. 213a] of Paul, the more steadfast [*edraios*: sitting, sedentary] and immovable [*ametakinetos*: *a* + *meta* + *kinesis*, cf. #c] in the good [*agathos*: cf. 243e], the more quickly he finishes [*dianuo*: cf. 243e as advances] his course [*dromos*: cf. 243e].

Sumboule: advice together (*sum* prefaced to verbal root). Two adjectives used for stability relative to the good effect a paradox, the *dianuo* or advancement in one's course.

-f It resembles [*hoios*: such as] employing [*chrao* cf. 113a as in need] the act of standing still [*stasis*: cf. 243b] as though it were a wing [*pteron*: feather] while the heart [*kardia*: cf. 200b] flies [*petomai*: cf. 224h with *ana* prefaced to verb] upward [*ano*, with *pros*] through its stability [*bebaiotes*] in the good [*agathos*: cf. #e].

Another paradox: *stasis* and *pteron* (feather), the heart flying upward with *pros* or toward which through stability in *agathos*.

245. NB: #a and #b belong to section 244 in the French translation.

-Therefore he who showed [*hupodeiknumi*: cf. 150c as demonstrates] Moses the place [*topos*: cf. 242g] exhorts [*parormao*: cf. H-31b as impelled] him in [*pros*] his course [*dromos*: cf. 244e].

Hupodeiknumi: the *hupo* (under) prefaced to *deiknumi* implies a showing by God under to Moses of the *topos*. Next God exhorts or exhorts impels (*para* or beside prefaced to the verb) him in the direction toward which (*pros*) with regard to his course or running.

-b When he promised *epaggello*: cf. 232c] that he would stand [*stasis*: cf. 244f] him on the rock, he showed him the nature [*tropos*: cf. 207b as way] of that divine race [*stadiodromia*: *stadion* + *dromos*, cf. #b].

Epaggello: alternate meaning is to command which can apply here as to Moses' *stasis* or stability upon the rock. Note the change from *dromos* of #a to the noun *stadion* prefaced to it, making it more fully a public race as in a stadium.

-c a heavenly dwelling [*oikia*] not made with hands [*acheiropoiotos*: cf. 174c] which is kept in store [*apokeimai*: cf. 201a] for those who have dissolved [*dialuo*: cf. 221f as decomposes] their earthly tent [cf. 2 Cor 5.1].

A parallel exists between the *oikia* not made by hands with the dissolution (*dialusis*, noun for a loosening-through, *dia*) of one's earthly tent: i.e., an exchange of this tent for *oikia*.

246. As the figurative expression [*ainigma*: cf. 187b] puts it, has placed his feet on the rock.

248. (No entries for 247).

-Therefore we say that the entrance [*eisodos*: cf. 213a] of Moses into the rock has the same meaning [*noema*: cf. 242a as thought] as these descriptions [*phero*: cf. 224b with *kata* prefaced to verb & *touto*, this].

The preposition *eis* (into) prefaced to *hodos* (way) suggests full entrance into the rock.

-b he who finds [no verb in Greek text] any good [*agathos*: cf. 244f] finds [no verb in Greek text] it in [*en*] Christ who contains [*periektikos*: (from *periecho*, cf. 238b) grasping] all goodness.

The *peri* (around) prefaced to *echo* suggests a full encircling in (*en*) Christ regarding all goodness.

249. He has reached [*phthano*: cf. H-8a] this and was shadowed [*skepao*: to cover, shelter] by [*hupo*] the hand of God.

Phthano: intimates overtaking after which Moses was sheltered under [*hupo*] God's hand.

-b (The hand of God would be the creative [*demiourgikos*] power [*dunamis*: cf. 226c as capacity] of that which exists [*onton*: cf. 243h as reality]).

Dunamis or capacity here is skilled, another meaning of *demiourgikos* and applies to what already exists or has reality, *onton*.

250. You see how the Psalms agree with [*sumbaino*: cf. 242a as harmonizes] the historical account [*historia*: cf. 217b].

The Psalms go with (*sum* prefaced to verb) the history.

-b the right hand is a help [*antilepsis* (*anti* + *lambano*, cf. 97c): exchange] to the person who joined [*hapto*: cf. 200a with *sun* prefaced to verb] himself close behind God.

Antilepsis: a receiving in turn, *anti* prefaced to the verbal root with respect to the person who fastened himself (*hapto* implies a secure fastening) close behind God as opposed to in front or beside God.

-c the other says that the hand touches [*hapto*: cf. #b] the person who waits [*anameno* (*ana* + *meno*, cf. 218a) to delay] in the rock upon the divine voice and prays [*euchomai*: to long for] that he might follow [*akoloutho*: cf. 167b] behind.

Compare this *hapto* with that of #b. Here the verb pertains to the person who waits in an upward (*ana*) direction. *Euchomai*: to make a vow with the intent of following God in a proper sequence or *akolouthia* (noun).

251. But when the Lord who spoke with [*chrematizo*: to consult, negotiate] Moses came to fulfill [*plerotes*: one who completes] his own law [*nomos*: cf. 215d].

Chrematizo connotes negotiation which is the result of the law or custom, *nomos*.

-b in like fashion he gave a clear explanation [*diexerchomai*: cf. 48c as present] to his disciples, laying bare [*apogumnoo* (*apo* + *gumnoo*, cf. 5a): to strip quite bare & *emphanes*: showing, reflecting, with *eis*] the meaning [*dianoia*: cf. 223a as understanding] of what had been said earlier in a figure [*ainigma*: cf. 246a].

Two prepositions prefaced to *erchomai* (to come): *dia* or through and *ex* or from. Thus we have a going through and a going from with respect to giving an explanation to the disciples. Such is a true making naked from, that is to say, the preposition *apo* prefaced to verb. *Emphanes* is inserted as well which derives from *phaino* or to appear coupled with the preposition *eis* or into makes this stripping even more thorough. The object is *dianoia* or our faculty of understanding or understanding through (*dia*) as it pertains to *ainigma* or that which can be understood only in a riddle.

252. Therefore now Moses, who seeks [*spoudazo*: cf. 118b as concerned with] to see [*eido*: cf. 240b] God, now is taught [*didsasko*: cf. 22a as learn] how he can behold [*eido*] him.

The object of concern (*spoude*, noun) is seeing or knowing (*eido*) God. *Eido* is used a second time as behold which connotes this knowing.

-b to follow [*akoloutho*: cf. 250c] God wherever he might lead [*kathegomai* (*kata* + *hegeomai*: cf. 153c with *pro* + *kata* prefaced to verb) to go before as a guide] is to behold [*blepo*: cf. 242f as looks] God.

Akoloutho with respect to God means going according to a specific sequence which is enhanced by the preposition *kata* (according to) prefaced to *hegeomai* (to lead). Such an *akolouthia* (noun) is a form of seeing: *blepo* pertains more to seeing in the physical sense.

-c For his passing [*parodos*: cf. 168a as way] signifies [*diasemaino* (*dia* + *semaino*, cf. 210b): to point out clearly] his leading [*hodegia*: cf. 153b as guidance] the one who follows [*hepo*: cf. 219a].

The *para* prefaced to *hodos* implies passing by as opposed to going to a specific place. It signifies through (*dia* prefaced to verb meaning to sign). *Hodegia*: closely related to *hodos* as way, here to which *para* is prefixed.

-d For a person who does not know [*agnoeo*: cf. 217b as ignorant of] the way [*hodos*: cf. 154a] cannot finish [*dianuo*: cf. 244e] it safely [*asphalos*: *sphallo* (cf. 243f with *peri* prefaced to adjective): safe from falling] except by following behind [*hepo*: cf. #c] his guide [*kathegomai*: cf. #b].

A person ignorant of *hodos* cannot *dianuo* or bring to an end without falling (*a-sphallo*) except by following in accord with a given order (*kata* prefaced to *hegeomai*) of leading.

-e Therefore he who leads [*hodego*: cf. 215a] by his guidance [*progeomai* (*pro* + *hegeomai*, cf. #b with *kata* prefaced to verb): to go first] shows [*hupodeiknumi*: cf. 245a] the way [*hodos*: cf. #d] to the person who is following [*hepo*: cf. #d].

Two similar verbs related to leading, the second with the prefix *pros* (toward which) prefaced to the verbal root. The noun *hodos* (way) has as its verbal root *hodego*. This way is shown, rather, shown under (*hupo*) as if to make the path safe to tread upon.

-f He who follows [*hepo*: cf. #e], then, will not turn aside [*ektrepo*: *ek* + *trepo*, cf. 234d with *para* prefaced to verb] from the right way [*euthus*, adjective: straight] if always [*aei*: cf. 244b as continuously] he keeps the back of his leader [*hegeomai*: cf. #e with *pro* prefaced to verb] in sight [*blepo*: cf. #b].

Ektrepo: the preposition *ek* (from) prefaced to *trepo* (to turn) signifies a turning-from. *Aei* (always) means constant attention to the leader's back, rather, the one who is doing the leading (i.e., the verb *hegeomai*).

253. For the person who moves [*kineo*: cf. H-61a as caused] to one side or brings himself to face with [*paraphero*: *para* + *phero*, cf. 248a] his guide [*hodegeo*: cf. 169c as is led] takes another direction [*kainotomeo* (*kainos* + *temno*, cf. 190a with *hupo* prefaced to verb): to cut fresh into] for himself than the one his guide [*hodegos*: cf. 120b] points out [*hupodeiknumi*: cf. 252e as shows] to him.

Two verbs of motion: *kineo* and *phero*, the latter with the prefix *para* (beside). Here it suggests a bringing alongside the guide or one doing the *hodegeo*. This action is literally cutting (*temno*) a new (*kainos*) path other than the one the guide shows-under, *hupodeiknumi*.

-b indeed his course [*hodego*: cf. 252e as leads] will be in the opposite direction [*antiprosopos*: cf. 47c as facing], for good [*agathos*: cf. 248b] does not look good in the face but follows [*hepo*: cf. 252f] it.

Antiprosopos: literally, with the face towards (or against).

254. What is understood [*noeo*: cf. 236d as conceives] to be its opposite is face to face with [*antiprosopos*: cf.

253b as opposite direction] the good [*agathos*: cf. 253b], for what looks [*blepo*: cf. 252f as in sight] virtue [*arete*: cf. 244d] in the face is evil [*kakia*: cf. 237e].

A contrast between *agathos* and *kakia*, good and evil, in the context of sight (*blepo*). Gregory means that it is better to follow God (hence, Moses seeing his back) as opposed to his face which is not allowed, for one would have to be God to see God in the manner, an impossibility.

-b For virtue is not seen [*blepo*: cf. #a] as to be in contrast to virtue.

Use of the common verb *blepo* shows that virtue is something to be seen by everyone.

-c Therefore Moses does not look [*antiblepo*: *anti* + *blepo*, cf. #b] God in the face but at his back, for whoever looks at [*blepo*] him face to face shall not live.

The preposition *anti* (against, opposite) prefaced to *blepo* is in the context of God's back as opposed to his face.

255. You see [*horao*: cf. 240b] how great it is to learn [*manthano*: cf. 214b] how to follow [*akoloutho*: cf. 252b] God.

Manthano: to comprehend the *akolouthia* (noun) or proper sequence which Gregory has been teaching since #219.

-b after those lofty [*hupselos*: cf. 241b as exalted] ascents [*anabasis*: cf. 241c] and fearful [*phoberos*: cf. H-20a], glorious [*endoxos*: cf. 217a as degree of glory] theophanies [*theophaneia*: cf. 241b].

Ascents are lofty and theophanies are fearful as well as glorious, that is, theophanies relative to the back of God as opposed to his face.

-c at the end of his life scarcely is the man thought worthy [*axioo*] of this grace [*charis*: cf. 220a] who has learned [*manthano*: cf. #a] to follow behind [*katopin*, adverb] God.

Another reference to having learned to follow after God's back, *katopin*, *kata* (according to) + *opis* (vengeance, veneration).

-d (NB: This sentence is found in #256 of the English translation). Thus no longer does any offense which results [*prosochthizo* to be angry with] from [*dia*] evil [*kakia*: cf. 254a] offer resistance [*antibaino*: cf. 16a] to the person who in this way follows [*hepo*: cf. 253b] God.

Prosochthizo: to be an object of wrath where the preposition *pros* embedded in the verb intimates direction toward which in conjunction with *dia* (through) evil.

256. After these things the jealousy [*phthonos*: cf. H-61a as envy] of [*para*] his brothers arose against [*epiphuo* (*epi* + *phuo*, cf. 205b with *sum* prefaced to verb): to produce, grow upon] him.

Jealousy is *para* or beside brothers which grew (*phuo*) upon (*epi*) Moses.

-b jealousy [*phthonos*: cf. #a] is the passion [*pathos*: cf. 187d] which causes the beginning of wickedness, [*archekakos*: *arche*, cf. 215b + *kakos*, cf. 237a], the father of death, the first entrance [*eisodos*: cf. 248a] of sin [*hamartia*: cf. 216a], the root of wickedness [*kakia*: cf. 255d as evil], the birth of sorrow [*lupe*: cf. 122a], the mother of misfortune [*sumphoros* (*sum* + *phero*, cf. 253a with *para* prefaced to verb): happening with, accompanying], the basis [*hupothesis*: cf. 2c as discussion] of disobedience [*apeitheia*: *a* + *peitho*, cf. 203d as had put trust], the beginning [*arche*: cf. #b] of shame [*aischune*: cf. 79a].

Jealousy is a *pathos* which is the *arche* (here as a compound word) or first principle of wickedness, a mother of those things which bear (*phero*) with (*sum*) one, the standing-under (*hupo*) of no trust (*peitho*) as well as the *arche* of shame.

-c Jealousy [*phthonos*: cf. #b] banished [*exoikizo*: *ex* + *oikizo*, cf. H-19e] us from Paradise, having become a serpent against [*kata*] Eve.

Exoikizo: to banish from [*ex*] one's house, *oikos*.

-d Jealousy [*phthonos*: cf. #c] walled [*apeteichizo* (*apo* + *teichizo*, to build a wall): to fortify] us from the tree of life, stripped [*gumnazo*: cf. 22b as were naked] us of holy garments and in [*dia*] shame [*aischune*: cf. #b] led us away [*hupago*: *hupo* + *ago*, cf. 220b] clothed with fig leaves.

The preposition *apo* (from) prefaced to *teichizo* suggests a walling off which here is intensified by making us naked (*gumnazo*) through (*dia*) shame and finally, leading us under (*hupo*) under fig leaves as a disguise.

257. Jealousy [*phthoros*: cf. 256d] armed [*hoplizo*: to get ready, train] Cain against nature [*phusis*: cf. 238d] and instituted [*kainoo*: to innovate] the death which is vindicated [*ekdikeo* (*ek* + *dike*, cf. 15b with *a* prefaced to

noun): to avenge] seven times.

Hoplizo: often used in a military context. Jealousy provides an innovation (*kainoo*) or death.

-b Jealousy is the death-dealing [*thanatophoros*: *thanatos* + *phero*, cf. 256b with *sum* prefaced to word] sting, the hidden weapon, the illness [*nosos*: disease] of nature [*phusis*: cf. #a], the bitter poison, the willful [*ekousios*: voluntary] wasting away [*tekedos*], the bitter dart, the nail of the soul [*psuche*: cf. 231a], the fire in the heart [*egkardion*: cf. 244f for *kardia*] and the flame burning within [*splagchnon*: entrails].

The *phero* (to bear, carry) in the compound word is more explicit as death-bearing which brings the afflictions as listed. *Splagchnon* as entrails means that jealousy has penetrated as deep within us as possible.

258. Evil [*kakos*: cf. 237c] is not its own misfortune [*atuchema*: *a* + *tuche*, cf. 1a with *sun* prefaced to word] but the good [*agathos*: cf. 253b] of another.

Tuche or originally as the good bestowed by the gods is nullified by the alpha privative prefaced to it.

-b again, success [*katorthuma*] is not one's own good [*kalos*: cf. 243g] but that of one's neighbor [*oikeios*: cf. H-19d].

Katorthuma: *kata* (according to which) and *orthos* (right). *Oikeios* has as its root *oikos* and can imply belonging to one's household.

-c Jealousy [*phthoros*: cf. 257a] is grieved [*epodunaomai*] at the good deeds [*eupragia*: *eu* + *pragma*, cf. 49a as events] of men and takes advantage of [*epembaino* (*epi* + *en* + *baino*, cf. 224f with *anti* prefaced to noun): to stand upon] their misfortunes [*sumphoros*: cf. 256b].

Epembaino: two prepositions prefaced to it, *epi* (upon) and *en* (in) which intensifies those things which are borne (*phero*) with (*sum*). The nature of *sumphoros* is that we must carry them around as a burden.

-d Their [i.e., vultures] nature [*phusis*: cf. 257b] is similar [*oikeoo*: cf. H-17b as adopted] to that which is foul [*dusodes*: *dus-*, putting a negative sense to a word + *ozo*, to smell]: and corrupt [*diaphtheiro* (*dia* + *phtheiro*, to ruin): to destroy utterly].

Oikeoo: also as to make one's own as belonging to one's household (*oikos*), here the *phusis* of vultures with that which is foul and thoroughly (*dia* prefaced to verb) corrupt.

-e The person in the grasp [*krateo*: cf. 148c as oppressing] of this illness [*nosos*: cf. 257b] is ruined [*kataphtheiro* (*kata* + *phtheiro*, cf. #d): to destroy utterly] by the happiness [*euemeria* (*eu* + *hemera*, a state of time of life): good weather, good times] of his neighbors as by the application [*prosbole*: cf. 120a as assaults] of a perfume.

Krateo: a strong word applied to oppression by illness made even worse by ruin, *kata* suggesting a ruin according to this illness which is the happiness or favorable state (*hemera*) of one's neighbors. It is intensified by the casting (*ballo*) in the direction toward which (*pros*) of a perfume.

-f should he see any unfortunate [*sumphoros*, with *ek*: cf. #c] experience [*pathos*: cf. 256b as passion] he flies to it, sets his crooked beak to it and draws out [*exelko*: *ex* + *helko*, cf. 191f with *kata* prefaced to verb] the hidden misfortunes [*dustuchema*: *dus-*, cf. #d + *tuche*, cf. #a with *a* prefaced to word].

The second use of *sumphoros* in this paragraph or a bearing-with relative to experience (or passion, *pathos*) which can be taken negatively as *sumphoros* by *pathos* or passion.

259. Jealousy [*phthonos*: cf. 256d] fought against [*katagonizomai*: *kata* + *agonizomai*, to contend for a prize] many who lived prior to Moses.

The *kata* prefaced to *agonizomai* suggests an order in the struggle or contention for a prize, an alternate meaning for this verb.

-b In a special way this demonstrated [*diadeiknumi* (*dia* + *deiknumi*, 242b): to show clearly] the progress [*kerdos*: cf. 173b as benefit] which Moses had made in his journey [*poreia*: walking] with [*meta*] God.

The preposition *dia* (through) prefaced the verb suggests a thorough clearing with regard to the *kerdos* or benefit of Moses' journey, i.e., his walking (*poreia*) with God.

-c he ran [*trecho*: cf. 243h with *ana* prefaced to verb] in the divine place [*topos*: cf. 245a], took his place [*histemi*, cf. 243e with *a* + *meta* prefaced to word] on the rock, was held [*periecho*: cf. 238b as encloses] in its opening [*chorema*: space, room], was covered [*skepo*] by God's hand and followed behind [*hepo*: cf. 255d & *katopin*: cf. 255c] his leader [*hegeomai*: cf. 252f] while not looking at [*antiblepo*: cf. 254c] him in the face but looking at [*blepo*: cf. 254c] his back.

Four elements involved while Moses did not look at (*anti* or against, here intimating looking straight at) prefaced to *blepo* God's face but his back: 1) running in the divine *topos*, 2) taking his place or standing in

it, 3) was held (*echo*) around (*peri*) the rock's opening and 4) followed behind his leader.

260. That he appeared [*phaino*: cf. 231c as visible] higher than the bow can shoot reveals [*apodeiknumi*: cf. 13b as shows] that of himself he had become the most blessed [*makarios*: cf. H-14c] in following [*hepo*: cf. 259c] God.

This type of *phaino* or manifesting reveals or shows (*deiknumi*) from (*apo*) Moses being blessed while following or attending to God which the verb *hepo* suggests.

-b For jealousy [*phthonos*: cf. 259a] sends the dart against Moses but does not attain [*kathikneomai* (*kata* + *hikneomai*, cf. H-46d with *epi* prefaced to verb): to touch] the height [*hupsos*: cf. 243h] where he was.

Hikneomai: suggests beseeching as a suppliant, here according to (*kata*) a height.

-c The bowstring of evil [*poneria*] from those who had been ill was too slack to shoot the passion [*pathos*: cf. 258f as experience] far enough to reach [*diabaino*: cf. 244a as advance] Moses.

Poneria: suggests a bad state or condition compared with the more common *kakia*, wickedness.

Diabaino: literally to go through with regard to Moses being shot by an arrow of *poneria*.

-d However, Aaron and Miriam were wounded by the passion [*pathos*: cf. #c] of its envy [*baskania*: cf. H-62b] and became like a bow of jealousy [*phthonos*: cf. #b] shooting words against him rather than darts.

Baskania: also slander or malice which is associated with passion.

261. Moses abstained from [*apecho* (*apo* + *echo*, cf. 178d with *pros* prefaced to verb): to keep off] sharing [*koinonia*: cf. 33c as fellowship] their weakness [*arrostema*: cf. H-61a as malady] and even ministered [*therapeuo*: cf. 217c as healed] to the state [*pathos*: cf. 260d as passion] of those who had become ill.

Koinonia: used here as a verb with respect to the Israelites' *arrostema* or malady and served or healed (*therapeuo*) their *pathos* which can also mean emotions, a deeper healing.

-b not only was he not moved [*akinetos*: *a* + *kineo*, cf. 253a] to defend [*amuno*: cf. 148d as ward off] himself against those who grieved [*lupeo*: cf. 5b] him but even entreated [*hilaskomai*: cf. 38a as appeased] God on their behalf.

Kineo: to put in motion with respect to Moses defending and entreating those who harmed him.

-c I think [*oiomai*: cf. 237e as consider] he showed through what he had done, that the person who is well [*kalos*, adverb: cf. 178d as proper] fortified [*periphrasso* (*peri* + *phrasso*: to fence around)] with the shield of virtue [*arete*: cf. 244a] will not be stung by the tips of the darts.

Oiomai: here Moses is offering an opinion with regard to a person being fenced around (*peri* prefaced to the verb) by the shield of *arete*.

262. The armor [*hoplon*: tool, arms] that defends against [*phulakterion*: fort, castle] such darts is God himself whom the soldier of virtue [*arete*: cf. 261c] puts on [*enduo*].

Phulakterion as a fortified place shows the power of the armor.

-b being well protected [*phrasso*: cf. 261c, with *peri* prefaced to verb], Moses renders ineffective [*apraktos*: cf. H-38b as rest] the evil [*poneros*: cf. 199a as evil] archer.

Apraktos: ineffectual as not being able to engage in *praxis*, a term associated with the conducting of business.

263. He did not hasten to defend [*amuntikos*: revengeful] himself against those who caused him grief [*lupeo*: cf. 261b].

-b then they were condemned [*katadikazo*: cf. 82a] by [*para*] impartial [*adekastos*: not bribed] judgment [*krisis*: cf. 173d] and naturally [*phusis*, with *pros*: cf. 258d] he knew [*gignosko*: cf. 234d] the right thing [*dikaiois*: cf. H-19d] to do, still he interceded [*hiketis*: a suppliant] with God for his brothers.

Dikazo: to give judgement; *kata* prefaced to this verb implies according to a given order and the verbal root for *dikaiois* in this sentence. *Para* (beside) serves to determine the course of this order.

-c He would not have done this if he had not been behind [*katopin*: cf. 259c] God who had shown [*prodeiknumi*: cf. 153h as foreshadows] him his back as a trustworthy [*asphales*: cf. H-5f as safe] guide [*hodegia*: cf. 252c as leading] for virtue [*arete*: cf. 262a].

The preposition *pro* (before) prefaced to *deiknumi* intimates a showing before by God who is trustworthy or safe from falling, *sphallo* being the verbal root.

264. When the natural [*phusis*: cf. 263b] enemy [*polemios*: cf. 148d] of man found no reason to harm [*blabe*, with *eis*] Moses, he turned [*trepo*: cf. H-63a] the warfare against those who were more vulnerable [*eualotos*: easy to be taken].

Blabe: implies hindering by making lame. The preposition *eis* (into) intensifies its meaning.

-b Just as the lust [*pathos*: cf. 261a as state] of gluttony [*gastrimargia*] was cast at the people like a dart, so he made [*paraskeuazo*: cf. 115b as equip] them desire [*orexis*, with *kata*] the things of Egypt so that they preferred [*protithemi*: cf. 109a as prepared] the meat eaten by the Egyptians to the bread of heaven.

The preposition *para* (beside) prefaced to *skeuazo* (to prepare) suggests a preparing beside, a placing of *orexis* or a stretching out (the verbal root), with respect to (*kata*) what belongs to Egypt.

265. But having a lofty [*hupselos*: cf. 255b] soul [*psuche*: cf. 257b] and flying above [*hyperpteroo*] such lust [*pathos*: cf. 264b], he was wholly directed [*holos*: whole] to the coming inheritance [*kleronomia*: *kleros*, lot + *nomos*, 251a] promised [*epaggello*: cf. 245b] by [*para*] God to those who left Egypt as understood spiritually [*noeo*: cf. 254a].

By naturally being lofty, the *psuche* can fly above (*hyper* prefaced to verb) *pathos* and thus look down upon it impartially, that is, see the promised inheritance *para* or coming from beside God. This requires a perception by our faculty of *nous*, *noeo* being the verbal root.

-b Therefore he made some spies to be teachers [*didaskalos*: cf. 168a as instructor] of the beauties [*kalos*: cf. 258b as good] in that land.

The spies were the first to view the land but did so secretly which implies the manner of teaching they did later with respect to *kalos*.

266. In my opinion [*gnome*: cf. 113a as advise] the spies who hold out [*proteino*: *pro* + *teino*, cf. 225c with *sun*, *epi* & *ek* prefaced to verb] hope [*elpis*: cf. 231b] of good things [*agathos*: cf. 258a] are the thoughts [*logismos*: cf. 243f] born of faith [*pistis*: cf. 217b] which confirm [*bebaioo*: to make firm] hope for the good things stored [*apokeimai*: cf. 245c] for us.

Gnome: as advice which parallels the verb *oiomai* often noted for the offering of an opinion (cf. 261c). This sentence can be read in light of 256b, the spies as teachers. Also, they extend (*teino*) before (*pro*) hope of that which is *agathos*. Thus the spies are *logismo*i or thoughts, a word with some negative connotation but not here, that is, as relative to the faith.

-b and on the other hand, the thoughts [*logismos*: cf. #a] of [*para*] the enemy [*enantios*: cf. 238b as opposite] would be those who reject [*apogignosko* (*apo* + *gignosko*, cf. 263b): to give up as hopeless] better hopes [*chrestos*: cf. 56a as excellent] and blunt [*ambluno*: cf. H-76a] faith [*pistis*: cf. #a] in what had been reported [*epaggello*: cf. 265a as promised].

In contrast to the positive *logismo*i of #a here we have those from beside (*para*) the enemy or the one opposite (*enantios*) to the spies. Literally they know (*gignosko*) from (*apo*) that which is excellent and blunt faith, that is, take its edge off.

-c But for Moses the report [*logos*: cf. 243a as passage] of his opponents [*enantios*: cf. #b] as not worthy of trust [*pistos*: cf. 160d] and received the man who gave a more favorable report [*epaggello*: cf. #b] of that land.

Logos as report and fundamentally as word applied to those who are opposite (*enantios*) suggests their manner of speaking as being such.

267. Joshua had the better mission [*kataskope* (*kata* + *skopeo*, to look at): spying] and made his report [*epaggello*: cf. 266c] worthy of trust [*pistos*: cf. 266c] by his own confirmation [*diabeaioo*: *dia* + *beaioo*, cf. 266a].

The preposition *kata* (according to) prefaced to *skopeo* implies a looking in accord with a given plan from which comes an *epaggello* (report), literally, an announcing upon (*epi*). This report is trustworthy as indicated by the preposition *dia* (through, the through-ness of the report) prefaced to *beaioo*.

-b When Moses looked [*blepo*: cf. 259c] at [*pros*] him, he had a firm [*bebaios*: cf. 180c as confirms] hope [*elpis*: cf. 266a] for the future.

Pros as toward which, Joshua being the object of Moses' seeing.

-c you understand [*noeo*: cf. 265a] what he sees [*blepo*: cf. #b] which makes him secure [*asphales*: cf. 263c as trustworthy] in his hope [*elpis*: cf. #b].

The *pros*-ness of Moses' *blepo* makes him safe from falling, *sphallo* being the verbal root.

268. whose blood becomes a salvific [*soterios*: cf. 183b as saving] drink for those who believe [*pisteuo*: cf. 241b].
-b by this he signifies [*katamenuo* (*kata* + *menuo*, cf. H-3d): to point out] the saving [*soterios*: cf. #a] passion [*pathos*: cf. 265a as lust].

Menuo: to disclose what is secret. The *kata* (according to) prefaced to the verb implies a specific direction of this disclosure, a pointing out or indicating. Here *pathos* has a positive meaning, that is, pertaining to the suffering of Jesus Christ.

269. Again the road [*hodos*: cf. 252e] led through the desert, and the people lost hope [*apelpizo*: cf. H-65a as lack confidence] in the goods [*agathos*: cf. 266a] of the promise [*epaggelia*: cf. 241b] and were reduced to thirst.

Agathos or good relative to the promise or that which is announced (*aggello*) upon, *epi* prefaced to this verb.

-b When it is considered [*theoria*: cf. 219b as contemplation] in a spiritual way [*noetos*: cf. 209a as intellectual nature], this account teaches [*didasko*: cf. 187c] us about the mystery [*musterion*: cf. 217b] of repentance [*metanoia*].

Theoria or the noun is used *noetos* which applies to that which is perceptible to the mind allows a teaching about the *musterion* or that which cannot be disclosed except through *metanoia* or that which is thought (*noeo*) after (*meta*).

-c after having tasted [*geuo*: cf. 153f] the rock, are condemned [*katadikazo*: cf. 263b] to be excluded [*chorismos*: separation] from [sharing [*metousia*: cf. 163b] in good things [*agathos*: cf. #a].

A separation (*chorismos*) prevents *metousia* or a being with (*meta*) with respect to *agathos*.

270. But by repentance [*metameleia*: regret] they can find [*heurisko*: cf. 240d] again the rock which they abandoned [*kataleipo*: cf. 226a as forsake] and open the spring of water and take their fill [*anastomoo* (*ana* + *stomoo*, to muzzle): to furnish with a mouth, to open].

Metameleia: a change of purpose or a putting after (*meta*) of what one is thinking to do, *mello*.

-b Moses who looked to [*blepo*: 267c as sees] the cluster of grapes which for us was suspended and shed blood.

-c again by the wood prepared [*paraskeuazo*: cf. 264b as made] water to gush from the rock.

The preposition *para* (beside) intimates a preparation beside the wood, as it were, which causes the water to gush.

271. But the people had not learned [*paideuo*: cf. 236a] to follow [*hepo*: cf. 260a] in [*kata*] step with the greatness [*megalophuia* (*megas* + *phusis*, cf. 246a): noble nature] of Moses.

The greatness of Moses consists in his nature or *phusis* which the people had not learned or *paideuo*, to raise or teach a child, with respect to following *kata* or in accord with this great *phusis*.

-b Still they were dragged down [*kathelko*: cf. 191f as drawn down] to the slavish [*andrapodotes*: cf. 129a as servile] and were inclined [*epiklino*: cf. 149b] to Egyptian pleasures [*hedone*: cf. 153f].

Compare the downward (*kata*) motion of *kathelko* with the upward (*epi*) one of *epiklino* or better, an inclining upon *hedone*.

-c The historical account [*historia*: cf. 250a] reveals [*deiknumi*: cf. 242b as indicated] by this that human nature [*phusis*: cf. 264a] is drawn [*katopheres*: cf. 224b as downward tendency] to [*pros*] this passion [*pathos*: cf. 268b] and led [*hupago*: cf. 256d] to the disease [*nosos*: cf. 258e as illness] along myriads of ways [*hodos*: cf. 269a as road].

Phusis: drawn (*phero*) downward (*kata*) in the direction toward which (*pros*) *pathos* and then is led under (*hupo*) to disease.

272. As a physician [*iatros*] prevents by his treatment [*techne*: cf. H-74c as skill] a disease [*pathos*: cf. 271c as passion] from taking hold [*epikrateo*: cf. 46a as make triumph], so Moses does not allow the disease [*nosos*: cf. 271c] to cause death.

Techne: skill with respect to treating *pathos* or passion from becoming strong (*krateo*) upon (*epi*) people.

-b The uncontrolled [*atopos*: cf. 41a as unseemly] desires [*epithumia*: cf. 242e] begot [*tikto*] serpents which

injected deadly poison into those they bit.

Here the *epi* (upon) of *thumos* is out of control or out of place, *atopos*.

-c However, the great lawgiver [*nomothetes*: cf. 216b] made powerless the real serpents by the image [*eidōs*: cf. 166d as aspect] of a serpent.

Eidōs: or a form, that which is seen, namely the serpent.

273. This would be an appropriate [*saphes*: cf. H-4b as clearly] time [*kairos*: cf. 214a] to explain [*ekkalupto* (*ek* + *kalupto*, cf. 180c with *kata* prefaced to the verb): to disclose] the figure [*ainigma*: cf. 251b].

Kairos: an event out of ordinary circumstances which is enhanced by its clarity, *saphes*. The *kairos* is to uncover or cover from (*ek* prefaced to verb) *ainigma* or that which remains concealed.

-b There is one antidote [*alexeterios*: able to keep off] for these evil [*poneros*: cf. 262b] passions [*pathema*: suffering].

Pathema: similar to *pathos*, meaning anything that befalls a person which is intensified by the adjective *poneros* or that which is painful, grievous.

-c the purification [*katharsis*: cf. 138a] of our souls [*psuche*: cf. 265a] which occurs through the mystery [*musterion*: cf. 269b] of godliness [*eusebeia*: cf. 203e as true religion].

A close relationship between that which remains concealed (*musterion*) and *eusebeia*, piety or devotion.

-d The most important act [*kephalaios*: cf. H-47b] of faith [*pisteuo*: cf. 268a as believe] in the mystery [*musterion*: cf. #c] is to look to [*epiblepsis* (*epi* + *blepo*, cf. 279b): gazing] him who submitted to [*anadechomai* (*ana* + *dechomai*, cf. 231c): to take upon oneself] the passion [*pathos*: cf. 272a as disease] for us.

A looking (*blepo*) upon (*epi*) relative to Jesus who underwent *pathos* which is the *musterion* under consideration. The *ana* (upward direction) prefaced to Jesus having received *pathos* parallels the *epi* of *blepo* or the looking upon this upward direction.

-e The cross is the passion [*pathos*: cf. #d], so that whoever looks at [*blepo*: cf. 270b] him, as the text [*logos*: cf. 266c as reports] recounts [*huphegeomai* (*hupo* + *hegeomai*, cf. 259c): to guide, lead], is not harmed [*blapto*: cf. 191b with *kata* prefaced to verb] by the poison of desire [*epithumia*: cf. 272b].

Blepo: the act of looking at Jesus Christ on the cross which prevents the looker from being hindered (*blapto*, another meaning) by the poison of intense desire or desire (*thumos*) upon (*epi*).

274. To look [*blepo*: cf. 273e] at [*pros*] the cross means to make one's entire life [*bios*: cf. 198b] dead and crucified to the world [*kosmos*: cf. 212c a ornament] as not moved [*akinetos*: cf. 261b] by sin [*hamartia*: cf. 256b].

Here looking has a specific direction toward which (*pros*) or the cross which results in not being set in motion (*kineo*) by sin, literally, missing the mark.

-b The nail would be self-control [*egkrateia*: 187d] which holds the flesh [*sarx*: cf. 216c].

275. Since therefore inordinate [*atopos*: cf. 272b as uncontrolled] desires [*epithumia*: cf. 273e] dragged [*epispaō*: cf. 231b as drawing] deadly serpents from the earth (for each offspring of evil [*poneros*: cf. 273b] desire [*epithumia*] is a serpent).

Epithumia: as *atopos* or literally not having a place.

-b the Law [*Nomos*: cf. 251a] prefigures [*prodeiknumi*: cf. 263c as had shown] for us what is manifest [*phaino*: cf. 260a as appeared] in wood.

The preposition *pro* (before) prefaced to *deiknumi* or to show relative to *Nomos* (also as that which is held as custom, in common) is with respect to that being manifest or shown in wood.

-c Sin [*hamartia*: cf. 274a] is the true [*alethos*: cf. 23d] serpent, and whoever forsakes [*automoleo* (*autos* + *blosko*: to come, go): to desert] it assumes [*hupoduo* (*hupo* + *duo*, cf. 163d with *dia* prefaced to verb): to slip in under] the nature of the serpent.

When a person deserts (*automoleo*) sin, it can slip (*duo*) under (*hupo*) in the nature of a serpent.

276. Thus man is freed [*eleutheroo*: cf. 148c as liberated] from sin [*hamartia*: cf. 275c] through him who assumed [*huperchomai* (*hupo* + *erchomai*, cf. 224d with *sun* prefaced to verb): to go or come under] the form [*eidōs*: cf. 272c as image] of sin and became like us who had turned [*metastrepho* (*meta* + *strepho*, cf. 162e with *apo* prefaced to noun): to turn about] into [*pros*] the form [*eidōs*] of a serpent.

The going (*erchomai*) under (*hupo*) of an *eidōs* or image of sin by Jesus Christ who turned about or

after (*meta*) in the direction toward which (*pros*) a serpent's *eidos*, the second use of this noun in this sentence.

-b By beasts [*therion*] I mean desires [*epithumia*: cf. 272a].

-c Although the evil [*poneros*: cf. 275a] of death which follows sin [*hamartia*: cf. #a] does not prevail against [*energazomai*: cf. 200a as is] those who look to [*eis*] the cross, the lust [*epithumia*: cf. #b] of flesh [*sarx*: cf. 274b] against spirit [*pneuma*: cf. 178c] has not perished [*apollumi*: cf. 129c as obliterate] completely ceased to exist.

Energazomai: a working in, *en* prefaced to the verb relative to sin which is thwarted with respect to a person looking into (*eis*) the cross.

277. Frequently bitings of desire [*epithumia*: cf. 276b] are active [*energazomai*: 276c as prevail against] in the faithful [*pistos*: cf. 267a as trust].

The *epi* (upon) prefaced to *thumos* (desire) is intensified by the *en* (in) prefaced to the verb *ergazomai*, to work, be effective, here as to work in.

-b But he who looks [*blepo*: cf. 274a] to [*pros*] the One raised up on the wood rejects [*apotheo*: to thrust away] passion [*pathos*: cf. 273e], diluting [*diacheo* (*dia* + *cheo*, cf. 71a with *epi* & *eis* prefaced to verb): to dissolve] the poison with the fear [*phobos*: cf. H-45d] of the commandment [*entole*: cf. 213a] as with a medicine [*pharmakon*].

As in 274a, *blepo* has a specific direction toward which (*pros*) Jesus who pours (*cheo*) through (*dia*) the poison of fear by means of the commandment's fear as with a *pharmakon*, a term which can apply to a charm, spell or enchantment.

278. Once more sin [*hamartia*: cf. 276c] advanced [*proerchomai*: *pro* + *erchomai*, cf. 276a with *hupo* prefaced to verb] in [*kata*] wicked [*kakos*: cf. 258a as evil] sequence [*akolouthia*: cf. 236e as logic, with *logos*] in its usual [*oikeios*: cf. 258b as neighbor] way [*hodos*: cf. 271c], progressing [*proiemi*: cf. 162f as advances] in order [*heirmos*: cf. 183a as chain] as in [*kata*] an evil [*poneros*: cf. 276c] series [*akolouthos*: cf. 238a as follow].

The advancement or going before (*pro*) of sin is in accord with (*kata*) an *akolouthia* which is evil. The adjective *oikeios* suggests that it becomes insinuated within one's house (*oikos*) from which it advances in a *heirmos*. This word means a chain comprised of many links and differs from the nature of sequence in *akolouthia*. *Heirmos* thus effects an *akolouthos* with respect to (*kata*) *poneros*. Compare *kata* with *kakos* in the same sentence.

-b And the lawgiver [*nomothetes*: cf. 272c], similar to a physician [*iatros*: cf. 272a], adapted [*sumparateino*: cf. H-7e as stretches forth with] the remedy [*therapeia*: cf. 84a as able to heal] to what the evil [*kakos*: cf. #a] had produced [*proiemi*: cf. #a].

Teino or to extend which has two prepositions prefaced to it, *sum* (with) and *para* (beside), hence an extending with-beside. It applies to the remedy or healing (*therapeia*) with respect to the effect of evil.

-c When the bite of the serpents was useless [*apraktos*: cf. 262b as ineffective] against those who looked [*blepo*: cf. 277b] to [*eis*] the likeness [*homoioima*] of the serpent.

The *eis* (into) with respect to looking makes *apraktos* or not able to produce an effect (*praxis*) the serpent's bite.

-d (You understand [*noeo*: cf. 267c] the figure [*ainigma*: cf. 273a] through what has been said).

Noeo: or the power to perceive is brought to bear upon that which lies hidden, *ainigma*, a dark saying or riddle.

-e another contrivance [*methodos*: cf. 63b as means] was invented [*epinoeo* (*epi* + *noeo*, cf. #d): to think on] by him who [*sophisteuo*: cf. 63b as schemes] various such things against us.

Methodos: a following after, pursuit and hence a pursuit of knowledge. The thinking (*noeo*) upon (*epi*) of an contrivance is done by the serpent who engages in *sophisteuo*, a verb originally pertaining to playing the Sophist or one fond of arguments.

279. When some persons punish [*kolazo*: cf. 205b] the passion [*pathos*: cf. 277b] of desire [*epithumia*: cf. 277a] by [*dia*] living a life of discipline [*sophron*: of sound mind].

The force of desire signified by the preposition *epi* (upon) prefaced to the noun *thumos* is countered by the preposition *dia* (through) with respect to *sphron*, a life lived in accord with moderation, i.e., *sophronsune*.

-b they force [*eisothéo* (*eis* + *otheo*, cf. 224c with *epi* prefaced to verb): to thrust into] themselves into the priesthood [*hierosune*: cf. 189b] and with human zeal [*spoude*: cf. 108a as diligently] and selfish [*autocheirizo* (*autos*, cf. 275c + *cheir*, cf. 175d): to commit murder with one's own hands] ambition [*horme*: cf. 225a as inclination] they usurp [*exubrizo* (*ex* + *hubrizo*: to insult, outrage): to run riot] God's ministry [*oikonomia*: cf. 159a as dispensation].

The preposition *eis* (into) prefaced to *otheo* means a forceful shoving. This has a parallel with the *spoude* or diligence regarding murder (the literal meaning of *autocheirizo*) and *horme* or ambition which causes an outrage (*hubrizo* intensified by the preposition *ex* or from prefaced to it) concerning divine dispensation or ministry of one's household, *oikonomia*.

-c He whom the narrative [*historia*: cf. 271 as historical account] accuses [*katégoreo*] of producing [*energazomai*: cf. 277a as are active] evil [*kakos*: cf. 278b] in men leads [*ago*: cf. 256d with *hupo* prefaced to verb] them to the sin [*hamartia*: cf. 278a] which follows as a result [*akolouthia*: cf. 278a as sequence].

Energazomai: a thorough working in (*en* or *in* prefaced to the verb) of evil from which comes the *akolouthia* or sequence pertaining to sin.

280. When those who were in the throes of [*odino*: to have pains] in lust [*epithumeo*] had faith [*pistis*: cf. 266b] in the one raised [*hupsōo*: cf. 230a as exalted experiences] upon [*eis*] the wood, the earth ceased bringing forth serpents to bite them.

The preposition *epi* (upon) prefaced to *thumos* is intensified by use of the verb *odino*, to experience pain. *Eis* as into with respect to wood or the cross intimates Jesus' close association with it.

-b then the disease [*nosos*: cf. 272a] of arrogance [*huperephania*: disdain] takes the place of [*anteiserchomai*: *anti* + *eis* + *erchomai*, cf. 278a with *pro* prefaced to verb] lustful [*pathos*: cf. 279a] desire [*epithumia*], with *kata*: cf. 279a] when it leaves [*hupererchomai*: *huper* + *ex* + *erchomai*] them.

The preposition *huper* (beyond, over) intimates the strength of the disease which goes into (*eis*) in place of (*anti*) *epithumia* which is made all the stronger by use of *pathos* to describe it. The prepositions *huper* and *ex* (from) suggests a going beyond-from with respect to the disease of arrogance.

-c Judging [*krino*: cf. 173e as critical] that to guard [*phulasso*] their appointed [*tasso*: cf. 118b with *pro* prefaced to verb] order [*taxis*: cf. 153a] was too humble [*tapeinos*], they thrust [*eisothéo*: cf. 279b as force] themselves into the honor [*axioma*] of the priesthood [*hierosune*: cf. 279b] and contentiously [*philoneikeo* (*philos*, cf. 213b + *neikos*, quarrel): to be fond of strife] banished [*parothéo* (*para* + *otheo*, cf. 279b with *eis* prefaced to verb): to push aside] those who had obtained [*lagchano*: cf. 45c as placed] this ministry [*leitourgia*: public duty] from [*para*] God.

Here a *taxis* or that which has been arranged was judged as *tapeinos*, of low rank. Thus some people thrust or shoved (*otheo*) into (*eis* prefaced to verb) the priesthood. Not only that, they were fond of (*philos*) quarreling (*neikos*) which made them thrust away from (*para* prefaced to *otheo*) persons who rightfully had this public duty or *leitourgia* from or beside (*para*) God. I.e., they used shoving (with *eis* prefaced to verb) to effect banishment (*para* prefaced to verb).

-d I believe [*oiomai*: cf. 135a] the narrative [*historia*: cf. 279c] of the text [*logos*: cf. 278a as logic] is teaching [*didasko*: cf. 269b] that when a person exalts [*eparsis*: a lifting up] himself arrogantly [*huperephania*, with *kata*: cf. #b] he ends up by falling below [*kathodos* (*kata* + *hodos*, cf. 278a): descent] the earth.

A comparison between *historia* and *logos*, account and word. Also, compare the *huper* (above, beyond) of *huperephania* (with *kata*) to the *kata* of *kathodos*.

-e Perhaps if arrogance [*huperephania*: cf. #d] is considered [*hormao*: cf. H-31b with *para* prefaced to verb] through these things, it might not be defined [*horizo*: cf. 163e] unreasonably [*apeikazo*, adverb] as a downward [*kato*, cf. 224h as from below] ascent [*anodos*: cf. 240c].

Hormao: basically as to set in motion, urge which reveals the force of *huperephania*.

281. Should popular opinion [*hupolepsis*: cf. 221a as concept] leads to the opposite idea [*dianoia*: cf. 251b as meaning & *pros to enantion*], do not be astonished [*thaumazo*: cf. H-62b as admiration].

Hupolepsis: that which is received under; it can result in an opposite *dianoia* or understanding-through (*dia*).

-b The truth [*aletheia*: cf. 189c] of what had been recounted [*historeo*: cf. 162a] confirms [*bebaios*: cf. 267b as firm] our definition [*horos*: cf. 242f as limit].

-c For if those who raise [*airo*: cf. 167e with *sun* & *epi* prefaced to verb] themselves above others in some way

go [*kataduo* (*kata* + *duo*, cf. 275c with *hupo* prefaced to verb): to sink] downward [*kato* cf. 280e] as the earth opens a chasm for them, no one should argue [*katagignosko* (*kata* + *gignosko*, cf. 266b with *apo* prefaced to verb): to remark, charge] with the definition [*horos*: cf. #b] of arrogance [*huperephania*: cf. 280e] as an abject [*katotato*, adverb: lowest] fall [*ptosis*].

A raising above other people has the opposite effect, a sinking (*duo*) in a downward (*kata*) direction. *Katagignosko*: literally, to know *kata* or in a direction downward just noted. The object of this verb is the *horos* or limit of arrogance. Note the contrary prepositions, *huper* in *huperephania* and *kata* in *katotato*.

282. Moses instructs [*paideuo*: cf. 271a as learned] those who see [*blepo*, with *pros*: cf. 278c as looked] this to be moderate [*metriazo*: to regulate, control] and not be puffed up [*epairo*: cf. 89a as exalts] by their right conduct [*katortho*: cf. 166d as perfected] but always [*aei*: cf. 252f] to keep a good disposition [*diatithemi*, with *eu*: cf. 118b as appearances] in the present [*to paron*: from *pareimi*, to be present].

Instruction or rearing (*paideuo*) is with respect to those who see in the direction toward which (*pros*) what was discussed in #281 as subject to measure and control, *metriazo*. By setting (*tithemi*) through (*dia*, with *eu*) such persons in the present, they are not puffed up by their ability to direct (*ortho*) aright (*kata*, according to).

-b Mastering [*kreisson*: stronger] pleasures [*hedone*: cf. 271b] does not mean no longer being subject to [*aneuothunos* (*a* + *euthuno*, to guide, direct): irresponsible] seizure by [*haliskomai*] another kind of passion [*pathos*: cf. 280b as lustful], for every passion is a fall [*ptoma*] as long as it is a passion.

Euthuno: to guide straight (*euthus*: cf. 252f) or well, -*eu*. Here the adjective has alpha privative, not being guided straight or well. *Pathos* is equivalent to a *ptoma* or fall and not subject to right guidance or *euthuno*.

-c The difference [*diaphora*: cf. 88a] of passions [*pathema*: cf. 273b] is not a difference [*parallage*: change] of fall [*ptoma*: cf. #b].

Another use of *pathema* instead of *pathos* or anything that befalls a person. Regardless of what befalls a person, there is no *parallage* or passing from hand to hand with respect to the fall which remains the same.

-d The person who slipped [*enolisthano*] on pleasures [*hedone*: cf. #b] which are smooth [*leipos*] has fallen [*pipto*: cf. 176c with *apo* prefaced to verb] just as the man who was tripped [*huposkelizo* [*hupo* + *skelos*, the leg]: by arrogance [*huperephania*: cf. 281c].

Three verbs relative to falling: 1) a falling in (*en* prefaced to verb), 2) the common verb *pipto* and 3) tripping or one's leg being place under (*hupo*), all coming about through a showing (*phaino*) of oneself as being above (*huper*).

-e For the intelligent person [*nous*, with *echo* (to have): cf. 242d as understanding] should have no kind [*eidōs*: cf. 276a as form] of fall [*kataptoma*: *kata* + *ptoma*, cf. #c], but each fall [*ptoma*] should be avoided [*pheukton*: verbal adjective of *pheugo*, cf. 124b with *kata* prefaced to verb] equally as long as it is a fall.

A person having a *nous* or understanding should not experience a fall according to (*kata* prefaced to noun) a given order. *Ptoma* or fall is mentioned again but without *kata* prefaced to it.

283. If now you see [*blepo*: cf. 282a] a person purifying [*kathareuo*: cf. 221d as free] himself to some degree [*meros*: cf. 166b as part] of the disease [*arrostema*: cf. 261a as weakness] of [*kata*] pleasure [*hedone*: cf. 282d].

Purification of *arrostema*, alternately from weakness, is partial according to (*kata*) *hedone*.

-b and with much zeal [*spoude*: cf. 279b] considering [*dokeo*: cf. 242d as seems] himself above other persons as he thrusts [*eisotheo*: cf. 280c] himself into the priesthood [*hierosune*: cf. 280c].

Dokeo: as applied to one's own opinion or estimate, it can be risky to rely upon it. It gives way to a shoving (*otheo*) into (*eis* prefaced to verb) the priesthood.

-c know that this man whom you observe [*blepo*: cf. #a] is someone who is falling [*pipto*: cf. 282d] to earth by reason of the loftiness [*hupsoma*] of arrogance [*huperephania*: cf. 282d].

Not only does loftiness make one fall but the excessiveness signified by the preposition *huper* (beyond), *huperephania*.

-d *This sentence belongs to #284 in the French edition*: The law [*nomos*: cf. 275b] teaches [*didasko*: cf. 280d] in the following that the priesthood [*hierosune*: cf. 283b] is a divine entity [*chrema*: cf. 188b as thing] and not human.

Nomos or law as well as custom with respect to the priesthood holds it to be divine.

284. One rod became a witness [*marturion*: cf. 219b] to the ordination [*cheirotonia*: voting or election by hands] from above [*another*: cf. 225a].

Cheirotonia: *cheir* (hand) and *teino* (to extend), the verbal root.

-b so that it was distinguished [*episemon*: any distinguishing mark] with respect to the others by a divine miracle [*thau*: cf. 170b as marvel].

Episemon: any distinguishing mark or something like a badge, the verbal root being *episemaino*, to sign upon.

285. By this the people were instructed [*paideuo*: cf. 282a] with respect to good order [*eutaxia*: *eu* + *taxis*, cf. 280c] in discipline [*hupokoos* (*hupo* + *akoe*, cf. 22b with *para* prefaced to noun): listening to].

The *taxis* which is good refers to discipline or a listening (*akoe*) under (*hupo*).

-b It is right [*proseko*: cf. 223b as appropriate] to understand [*noeo*: cf. 278d] the fruit produced by Aaron's rod as the kind of life [*bios*: cf. 274a] that must belong to the priesthood [*hierosune*, with *en*: cf. 283d].

Proseko: to be near at hand (*pros*), here with regard to understanding or *noeo*.

-c a life of self-control [*ekgrates*: in possession of power], tough and dried in appearance [*phaino*: cf. 275b as manifest] but containing [*periecho*: cf. 259c as was held] on the inside, hidden [*kruptos*: cf. 154c] and invisible [*aphanos*: *a* + *phaino*], what can be eaten.

Ekgrates: implies being the master of something, here the having (*echo*) around (*peri* prefaced to verb) the inside which is not manifest, *aphanos*.

286. who use [*procheiros*, with *kata*: cf. 223a as at hand] whatever appears [*dokeo*: cf. 283b as considering] sweet [*glukus*: cf. 136b with *kata* prefaced to verb] to those who have a taste [*geuo*: cf. 269c] for a life of luxury [*apolaustikos*: cf. 108b as enjoyment], then well [*kalos*, adverb: cf. 261c] you would use the word of the Gospel [*euaggelikos*].

Procheiros: literally, at (*pros*) hand with respect to that which appears (*dokeo*) or not subject to full knowledge, namely, sweetness and living in luxury.

-b The fruit of the one is self-control [*egkrateia*: cf. 274b] while that of the other is wantonness [*truphe*: delicacy].

Truphe: softness, luxury.

-c this type of fruit has many streams of pleasure [*hedone*: cf. 283a] which flow from underneath by which the fruit of life [*bios*: cf. 285b] becomes ripe.

Bios: compared with the biological *zoe*, a course or manner of life.

287. Once the people have become purified [*katharos*: cf. 157d] of this passion [*pathos*: cf. 282b], they cross through the foreign [*allophulos*: cf. 153e] life [*bios*: cf. 286c].

Bios or a manner of life is of another (*allos*) tribe (*phulos*).

-b as the law [*nomos*: cf. 283d] guides [*kathegomai*: cf. 252d] them along the highway [*laophoros*: *laos*, people + *phero*, to bear] they do not deviate [*ektrope* (*ek* + *trope*, cf. 43b): a turning aside] from it.

Compare two prepositions, *kata* prefaced to *hegeomai* or to lead in accord win the (people's) highway and *ek* or from prefaced to *trope*. I.e., the *nomos* is the *kata* which prevents the *ek*.

-c thus the law [*nomos*: cf. #b] requests [*bouleuo*: cf. 232a] the person who keeps in step with [*hepo*: cf. 271a as follow & *ichnos* with *kata*, footstep] it not to leave [*kataleipo*: cf. 270a as abandoned] the way.

Here *nomos* is more specific than #b, that is, dealing with a person following in its steps or details of customary usage which prevents leaving the road, *kata* prefaced to the verb implying a leaving in accord with that which is contrary to the law.

288. This teaching [*dogma*: cf. 212a] defines [*horizo*: cf. 280e] that virtue [*arete*: cf. 263c] is recognized [*theoreo*: cf. 223c as contemplated] in the mean [*mesotes*: a middle position].

The setting up of a boundary (*horizo*) with respect to virtue is contemplated (*theoreo*) as the middle between two extremes.

-b thus all evil [*kakia*: cf. 256b as wickedness] works [*phuo*: cf. H-36b as spring] in a deficiency [*elleipsis*: defect] of or an excess [*hyperptosis*: *hyper* + *ptosis*, cf. 281c] of virtue [*arete*: cf. #a].

Evil is presented as begetting (*phuo*) either within a defect or excess of virtue.

-c which with regard to courage [*andreia*: cf. 96d], cowardice [*deilia*: cf. H-46a as fear] is the lack [*elleipsis*: cf.

#b] of virtue [*arete*: cf. #b] and rashness [*thrasos*: confidence] is its excess [*hyperptosis*: cf. #b].

Andreia: also is manliness. Here *thrasos* is taken negatively, an excess of confidence, literally, a falling beyond (*hyper* prefaced to noun).

-d The purity [*kathareuo*: cf. 283a as purifying] of each is considered [*theoreo*: cf. #a] to be between these corresponding [*parakeimai* (*para* + *keimai*, cf. 201a with *apo* prefaced to verb): to lie beside] evils [*kakia*: cf. #b] and is virtue [*arete*: cf. #c].

Purity here is in a verbal form which is subject to *theoreo* whose subject is to be between a setting (*keimai*) beside (*para* prefaced to verb) evils. Such a position is considered as *arete*.

-e This sentence is found in #289 of the French translation: In the same way everything else which strives for [*spoudazo*: cf. 252a as seeks] the better [*to kreiton*: cf. 146c] somehow takes the middle road [*mesolabeo*: to intercept] between the neighboring [*geitonema*: neighborhood] evils [*kakos*: cf. 279c].

Mesolabeo: literally, to grab around the waste, to place in the middle. *Spoudazo* for the better engages in a pursuit for this middle from among or between evils close to or related (the significance of *geitonema*) to each other.

289. Wisdom [*sophia*: cf. 168b] has the mean [*mesos*: middle] between shrewdness [*deinotes*: severity] and simplicity [*akeraiotes*: soundness].

Deinotes: also applies to the natural ability of an orator and signifies intensity. *Akeraiotes*: the adjective means unmixed, uncontaminated. *Sophia* stands in the middle of the two, partaking of both yet apart from them.

-b Neither to be praised [*epaineo*: cf. H-29e as listened] is the wisdom [*phroneo*: cf. 45b with *a* prefaced to verbal adjective] of the serpent nor the simplicity [*akeraios*: unmixed] of the dove if one should pick [*lambano*: cf. 250b with *anti* prefaced to verb] either of these with respect to itself alone.

Phroneo: to be mindful, prudent which belongs to the serpent. *Akeraios* (cf. #a) belongs to the dove.

-c But it is the disposition [*hexis*: cf. 110c with *eu* prefaced to noun] which unites [*sugkratos*: mixed together] the two by the mean [*mesos*: cf. #a] that is virtue [*arete*: cf. 288d].

Hexis: pertains to the habits of a person which mixes together (*sug* or *sun* prefaced to the adjective) the two by being in the middle, *mesos*, another way to define *arete*.

-d He who lacks [*ellipes*: defective] moderation [*sophrosune*, with *kata*: cf. 108c as prudence] is a libertine [*akolastos*: cf. 129a as unbridled], and he who goes beyond [*pleonazo*: cf. 238a as dominates] it has his conscience [*suneidesis*: cf. 198b] branded [*kauteriazoo*].

Sophrosune: also as prudence with *kata* or according to a given plan and akin to being in *mesos* of #a & #c. Here it is spoken as being defective or wanting which makes a person not punished (*akolastos*, *a* + *kolazo*: cf. 279a as punish). *Pleonazo* suggests having claim to what is not one's own which cauterizes one's ability to know (*eido*) together (*sun*).

-e For one has yielded [*ekcheo* (*ek* + *cheo*, cf. 277d with *dia* prefaced to verb): to squander] to pleasures [*hedone*: cf. 286c] without any restraint [*aneden*, adverb: freely], and the other defiles [*bdelussomai*: to feel nauseous] marriage as though it were adultery [*moicheia*: cf. 94b].

The verbal root *cheo* means to flow, here with *ek* prefaced to it, a flowing out relative to *hedone*. The adverb *aneden* re-enforces this. *Bdelussomai* implies a loathing from sickness.

-f The disposition [*hexis*: cf. #c] considered [*theoreo*: cf. 288d] in [*dia*] the mean [*mesos*: cf. #c] between these two is moderation [*sophrosune*: cf. #d].

Hexis as habits mentioned in #c is subject to contemplation (*theoreo*) through (*dia*) being in the middle which is *sophrosune*, also as prudence or the ability to maintain a balance between two or more choices.

290. that which is opposed to [*antikeimai*: cf. 211b as adversary] virtue [*arete*: cf. 289c], namely evil [*poneros*: cf. 278a], is alien [*allophulos*: cf. 287a as foreign] to those who follow [*hepo*: cf. 287c keeps in step with] the law [*nomos*: cf. 287c].

The two adjectives *poneros* and *allophulos* (of an alien tribe) plus the preposition *anti* (against) prefaced to *keimai* suggest hostility toward virtue.

-b he who in [*kata*] his life [*bios*: cf. 287a] makes his path [*hodoiporeo*: *hodos*, cf. 278a + *poreuo*, cf. 81b with *dia* prefaced to verb] through this world [*kosmos*: cf. 274a] safely [*asphalos*: cf. 252d] will conclude [*dianuo*: cf. 252d as finish] this necessary journey [*poreia*: cf. 259b] of virtue [*arete*: cf. #a].

Kata suggests that which is in accord with the manner of one's life (*bios*), here with respect to passing through this *kosmos* without falling, *sphallo* being the verbal root of *asphaltos*. The preposition *dia* (through) in *dianuo* suggests a thorough completion of one's *poreia* or journey of virtue. Compare *poreia* (a means of walking) with *hodos* which forms *hodoiporeo*.

-c indeed should he keep [*phulasso*: cf. 280c as guard] to the road [*hodos*: cf. #b] which is hardened and smoothed by virtue [*arete*: cf. #b] and no way will be turned aside [*paratrepo*: cf. 234d as has turned from] to any other roads [*anodia*: no path & *parakeimai*, cf. 288d as corresponding] because of [*dia*] evil [*kakia*: cf. 288d].

Phulasso here means attentiveness to not straying from the road. *Arete* plays a similar guarding role which prevents a turning to the side (*para* prefaced to *trepo*) through (*dia*) evil.

291. Since, as it was said, the enemy's [*antikeimai*: cf. 290a as opposed to] assault [*epiboule*: hostile attempt] accompanies [*sunanabaino*: *sun* + *ana* + *baino*, cf. 258c with *epi* & *en* prefaced to verb] the ascent [*anodos*: cf. 280e] of virtue [*arete*: cf. 290c] and seeks *exeurisko*: cf. 223b] corresponding opportunities [*aphorme*: cf. 141b as means of sustaining] to undermine [*paratrope* (*para* + *trope*, cf. 278b with *ek* prefaced to noun): a turning away] toward [*eis*] evil.

The *anti* (against) prefaced to *keimai*, that is, the enemy, produces a plan (*boule*) upon (*epi*) which goes with-upward (the two prepositions *sun* and *ana* prefaced to the verb) virtue's ascent. The enemy also wishes to discover (*heurisko*) from (*ek* prefaced to verb) opportunities to turn (*trope*, noun) aside (*para*) into a direction into (*eis*) evil.

-b as the people grow in the divine [*kata Theon*] life, the adversary [*antikeimai*: cf. #a] makes [*auxano*: to increase] another attack [*epiboule*: cf. #a] such as used by those skillful [*deinos*: fearful, marvelous] in warfare.

Growth is in accord with (*kata*) God. The one laying (*keimai*) against (*anti*) this increases (*auxano*) another plan against as in #a and does so through persons *deinos* or who are outstanding in warfare.

-c similarly, the commander [*strategos*: cf. 148e] of evil [*kakia*: cf. 290c] no longer exerts [*antexago* (*anti* + *ex* + *ago*): to export in turn] his might [*dunamis*: cf. Cf. 249b as power] openly [*prosopon*, with *kata*: cf. 234b as face] against those empowered [*dunamoo*: to strengthen] by the law [*nomos*: cf. 290a] and virtue [*arete*: cf. #a].

Antexago: a leading against (*anti*) as well as from (*ex*) relative to *dunamis* or the commander's capacity against the *dunamis* (i.e., those marked by *dunamoo*, verbal root to *dunamis*) of the law and virtue, both of which here are similar, i.e., *nomos* as that held in common and *arete* and the best of anything.

-d but he effects [*exergazomai*: (*ex* + *ergazomai*, cf. 244c): to accomplish, bring to perfection] his assault [*epiboule*: cf. #b] secretly [*kata to aphanes*] by laying ambushes [*enedra*] for them.

Here the *epi* (upon) of *boule* is worked out, *ex* prefaced to the verb in accord with (*kata*) an invisible means or that which does not (alpha privative) appear, *phaino*.

292. He summons [*kaleo*: cf. 214d with *ana* prefaced to verb] magic [*goeteia*: cf. H-24b as sorcery] as his ally [*summaxia*: defense] against [*kata*] those whom he plots [*epibouleuo*: *epi* + *bouleuo*, cf. 287c].

Goeteia also means a juggler implying the mixing up of signs and symbols associated with magic. Here it is as one fighting (*machomai*) with (*sum* prefaced to noun) and against (*kata*) person whom he purposes (*bouleuo*) upon (*epi*).

-b the narrative [*historia*: cf. 280d] says it is a diviner [*mantis*: prophet] and augur [*oionistes*: one who foretells from the flight and cries of birds] who got his presumed [*depou*, adverb: perhaps] harmful [*blaptikos*: cf. 59a] power [*dunamis*: cf. 291c as might] from the activity [*energeia*: cf. 226c as activity] of demons [*daimon*: cf. 59a] to use against [*kata*] the adversaries [*hupenantios*: cf. 46a as contrary].

The *dunamis* which is harmful belongs to a diviner and augur and derives from the *energeia* or working in (*en*) of demons. Note the two similar words pertaining to power. Such *energeia* is used *kata* those who are contrary (*hupenantios*) to it.

-c We understand [*noeo*: cf. 285b] through the sequence [*akolouthos*: cf. 278a as series] of what had been contemplated earlier [*protheoreo*: cf. 242a] that magic [*goeteia*: cf. #a] is ineffective [*ergos*, with *mede*] against [*kata*] those who live in virtue [*arete*: cf. 291c].

The *akolouthia* of what had been subject to *theoria* results in an understanding (*noeo*) relative to the inability of magic to work (*ergos*) against *arete* or better, those living in it.

-d but those fortified [*ochuroo*: to make fast and sure] by divine assistance [*boetheia*] triumph over [*huperischo* (*huper* + *echo*, cf. 282e): to prevail] every assault [*epiboule*: cf. 291d].

Boetheia: support, usually in the auxiliary sense which enables one to have or be over or beyond (*huper* prefaced to *echo*) every *epiboule* or plan (*bouleuo*) upon (*epi*).

293. The narrative [*historia*, with *para*: cf. 192b] testifies [*martureo*: cf. 236e] to divination [*manteia*: prophetic power] by observing birds [*oionoskopia* (*oionos*: large bird of prey + *skopeo*, cf. 267a with *kata* prefaced to verb): practice of augury & *epitedeuo*: cf. 135a as hasten along] when it says of the one mentioned that he had powers of divination [*manteia*] and received advice [*sumbouleuo*: cf. 213b] from [*para*] birds.

Manteia: cf. *mantis* in 292b as the one who performs this. The same applies for *oionoskopia*: cf. 292b for *oionistes*. Both give advice, a *bouleuo* or a request-with (*sum*) relative to (*para*) birds.
-b before this he was taught [*didsasko*: cf. 252a] things about his immediate [*prokeimai*: cf. 188e as lies before] task [*spoude*: cf. 283b as zeal] by the braying of an ass.

Prokeimai: that which lies (*keimai*) before (*pro*) and thus is immediate.

-c because he was accustomed [*sunethos*, adverb] to get advice [*sumbouleuo*: cf. #a] by the sounds [*phthoggos*: a clear, distinct sound] made by irrational animals [*alogos*: cf. 161a as irrational] under demonic [*daimonion*, with *kata*] influence [*energeia*: cf. 292b as activity].

Another instance of *sumbouleuo*, here with regard to the utterances by irrational animals or animals lacking (*a-*) *logos*. The reason for this is submission to demonic working (*energia*) in (*en* prefaced to noun). In pre-Christian times the word *daimon* a guiding spirit, mostly positive.

-d it (Scripture) shows [*diegeomai*: cf. 168c as tells of] that in this way those who earlier had been overcome [*prolambano*: cf. H-44d as came before] by deceit [*apate*: cf. 203e as error] of demons [*daimon*: cf. 292b] have come to the point that instead of reasoning [*logos*: cf. 280d as text] they accept [*dechomai*: cf. 231c as receiving] teaching [*didaskalia*: cf. 160b as instruction] which comes to them from observing [*parateresis*: cf. 149b as observance] the sound [*phone*: cf. 232b as voice] of irrational animals [*alogos*: cf. #c].

Diegeomai: to lead out (*hegeomai*) in a thorough manner, intimated by the preposition *dia* (through) prefaced to the verb. Deceit or error (*apate*) from demons takes the place of *logos* with regard to a *parateresis* or a keeping beside (*para*) sounds from animals which lack *logos*.

-e he (Balaam) was taught [*expaideuo*: *ex* + *paideuo*, cf. 285a] by those things which deceived [*apatao*] him and to which he held fast [*prosecho*: cf. 178d as paying attention] that the power [*dunamis*: cf. 292b] of those against whom he was hired was invincible [*amachos*: cf. 64a].

Deceptions from the past acted as a *paideia* (noun) from (*ex* prefaced to verb) to which (*pros*) Balaam held fast (*echo*). Here (divine) *dunamis* is set against demons.

294. In the Gospel [*Euaggelikos*: cf. 286a] narrative [*historia*: cf. 293a] the Legion or horde [*sugkrotema*: thing adapted for a purpose] of demons [*daimon*: cf. 293d] was prepared to oppose the authority [*exousia*: cf. 230b as capacity] of the Lord [*Kurios*].

Sugkrotema: also as that which is well-organized; from the verbal root *sugkroteo*, to applaud. The discipline intimated here is set against the *exousia* or authority of Jesus Christ.

-b When he who exercises power [*kratos*: cf. 15a with *epi* prefaced to noun] over [*kata*] everything approached, Legion greeted [*boao*: cf. 143b as cries out] his superior [*hyperchomai*: cf. 276a as assumed] power [*dunamis*: cf. 293e] and did not hide [*epikrupto*: *epi* + *krupto*, cf. 231b] the truth [*aletheia*: cf. 281b] that this was the divine nature [*phusis*: cf. 271c] which at the right [*katheko*: cf. 6a as proper] time [*chronos*: cf. 203a] punishes [*kolasis*: cf. 84a as punishment] those who have sinned [*hamartano*: cf. 186a].

Compare *kratos* with *exousia* in #a as well as with *dunamis* here as the superior power confronting Legion. *Kratos* is the expression of the latter and exercised in accord with (*kata*) a given pattern. Legion acknowledges that this *dunamis* is the divine nature which gives out punishment at the right time or *chronos*. *Chronos* refers to conventional time as opposed to *kairos*, a special event or circumstance. Use of the former may suggest a prolonged period as opposed to a relative brief intervention.

-c This occurred beforehand when the demonic [*daimonios*] power [*dunamis*: cf. #b] which accompanied [*pareimi*: cf. 282 with regard to *to paron*] the diviner [*mantis*: cf. 292b] taught [*didasko*: cf. 283xd] Balaam that the people of God are invincible [*amachos*: cf. 293e].

The preposition *para* (beside) intimates that demonic *dunamis* or capacity which was *para* to the diviner.

295. As we bring into agreement [*harmoizo*: cf. 178d with *sun* prefaced to verb] the narrative [*historia*: cf.

294a] with our earlier investigations [*proexetazo*: cf. 219a as search].

The harmony effected is between *historia* and those things which were sought (*tasso*) out (*ex*) beforehand (*pro*); i.e., two prepositions prefaced to *tasso*.

-b whoever wishes [*bouleuo*: cf. 287c as requests] to utter a curse [*kataraomai*: *kata* + *araomai*, to pray] against those living in virtue [*arete*: cf. 292c] can elicit no harmful [*luperos*: causing sorrow], inauspicious [*apemphaino* (*apo* + *en* + *phaino*, cf. 285c): to be incongruous] sound at all, but the curse [*katara*] turns [*trepo*: cf. 264] into a blessing [*eulogia*].

Araomai: to pray in the sense of beseeching or making a vow, here as the opposite designated by the preposition *kata* (against). *Apemphaino*: as a shining from (*apo*) in (*en*), a paradox, hence being inauspicious.

-c What we understand [*noeo*: cf. 292c] is that hurling [*momos*: blame] reproaches [*loidoria*: abuse] does not touch [*hapto*: cf. 250c] those who live in [*kata*] virtue [*arete*: cf. #b].

The *kata* or according to virtue acts as a shield, something we gain by the application of our *nous* or faculty of perception.

296. For how can the man lacking possessions [*aktemon*] be reviled [*loidoreo*: cf. *loidoria*, 295c] for being covetous [*pleonexia*: cf. 122a as greed]?

-b How can a man preach about [*epithrulleo* (*epi* + *thrulleo*, to chatter, babble): to make a noise about] licentiousness [*asotia*: wastefulness] to one who lives in a retiring [*anachoreo* (*ana* + *choreo*, cf. 220b with *a* prefaced to adjective): to withdraw] and secluded [*idiazoo*: cf. 18a as live as solitaries] manner?

Epithrulleo: literally, to make babble or nonsense upon (*epi* prefaced to verb), here with regard to a person who has separated (*choreo*) himself back (*ana*, in the sense of withdrawing) and devotes himself to private concerns, the meaning of *idiazoo*.

-c or temper [*thumos*: cf. 96d as spirit] to the mild man [*praos*: gentle], or pride [*tuphos*: cf. 15b as arrogance] to the man living moderately [*metriophroneo*: *metrios*, cf. 210a as adverb & *phroneo*, cf. 289b] or anything else worthy of blame [*epimomos*: cf. *momos*, 295c] to those known [*gignosko*: cf. 263b] for their opposites?

Three pairs of opposites: *thumos-praos* (temper-mild man), *tuphos-metriophroneo* (pride-moderately) and *epimomos-gignosko* (worthy of blame-known for opposites). The verb *metriophroneo* stands out here, as an exercise of thoughtfulness and prudence (*phronesis*) done in good measure, *metrios*.

-d their goal [*skopos*: cf. 150c as purpose] being to present [*parecho*: cf. 205a as offers] their lives blameless [*aleptos*: cf. 188b as incomprehensible].

Skopos: that which one watches which is to have (*echo*) beside (*para*) their lives as blameless, *aleptos* derived from *lambano* with alpha privative, i.e., not graspable.

-e How shall I revile [*loidoreo*: cf. #a] a man who has given no material [*hule*: cf. 214c as matter] for it, whose life [*bios*: cf. 290b] is immune [*atroto*: not wounded] to [*eis*] evil [*kakia*: cf. 291c] because he looks [*blepo*: cf. 283c as observe] to [*pros*] God?

Loidoreo: alternately as to abuse. The context concerns a manner of life (*bios*) not affected by the entry (*eis*) of evil by a person looking in the direction toward (*pros*) God.

297. When the inventor [*heures*: discoverer] of evil [*kakia*: cf. 296e] failed [*diamarturomai* (*dia* + *martureo*, cf. 293a): to protest] in this completely still he did not stop [*pauo*: cf. 229c] conniving [*epinoeo*: cf. 278e as invented] against [*kata*] those he was assaulting [*epibouleuo*: cf. 292a as plots].

Diamarturomai: the one who testifies through (*dia*). Note the two uses of the preposition *epi* (upon): prefaced to *noeo* (to think, consider) and *bouleuo* (to request).

-b but through pleasure [*hedone*: cf. 289e] yet again he enticed [*deleazo*: cf. 47a] nature [*phusis*: cf. 294b] to [*pros*] evil [*kakos*: cf. 288e], having turned to [*trepo*: cf. 295b] deception [*epinoia*: *epi* + *nous*, cf. 282e] which is characteristic [*idios*, with *pros*: cf. H-19b as alone] of him.

Deleazo: fundamentally, to catch by offering bait which here is *hedone*. The object is to turn nature in the direction to (*pros*) evil which is effected by *epinoia* or mind (*nous*) upon (*epi*), the preposition prefaced to the noun signifying strong intent.

-c Indeed pleasure [*hedone*: cf. #b] resembles [*hoios*: cf. 244f] the bait [*delear*] of evil [*kakia*: cf. #a].

-d when cast out [*proballo*: cf. 161a as protecting] lightly [*eukolos*: cf. 92a as easily], it draws [*ephelko*: cf. 238e] gluttonous [*lichnos*: dainty] souls [*psuche*: cf. 273c] to the fish hook of destruction [*apoleia*].

Contrast two prepositions prefaced to two verbs: *pro* (before) to *ballo* (to cast) and *epi* (upon) prefaced to *helko*, to draw, drag). The alternate meaning of *lichnos* as dainty serves as an allurement to the

fish hook.

-e Especially through licentious [*akolastos*: cf. 289d as libertine] pleasure [*hedone*: cf. #c] is nature [*phusis*: cf. #b] when it is not on guard [*aphulaktos* (*a* + *phulasso*, cf. 290c), adverb], drawn aside [*parasuro*: *para* + *suro*, cf. 75c with *kata* prefaced to verb] to [*pros*] evil [*kakos*: cf. #b].

Akolastos as implying unbridled intensifies *hedone* and draws aside (*para* prefaced to verb) in the direction toward (*pros*) evil.

298. For those who triumph over [*huperischo*: cf. 292d] the arms [*hoplon*: cf. 262a as armor] (of the enemy), who showed [*deiknumi*: cf. 271c as reveals] every attack [*prosbolē*: cf. 258e as application] made with iron weapons weaker [*asthenes*: cf. 148b] than their own power [*dunamis*: cf. 294c].

Contrast the two prepositions: *huper* (beyond) prefaced to *echo* and *pros* (toward which) prefaced to *boule* (plan). The first as a verb defeats the second or attacks *pros*.

-b by their strength [*kratos*: cf. 294b as power] they turned [*trepo*: cf. 297b] the line of battle [*phalagx*: phalanx] of their enemies [*antikeimai*: cf. 291b as adversary] who were wounded [*katatraumatizo*: *kata* + *traumatizo*] by feminine darts of pleasure [*hedone*: cf. 297e].

Kratos as strength contrasts with feminine darts of *hedone*. Such darts effected wounds in accord with (*kata* prefaced to verb) this assault which is presented in feminine terms.

-c Those who were stronger [*kreisson*: cf. 282b as mastering] than men were vanquished [*hesson*: less, weaker] by women.

-d When the women appeared [*horao*: cf. 255a as see] to them as displaying [*proballo*: cf. 297d as cast out] their form [*morphe*] instead of weapons [*hoplon*: cf. #a], they forgot [*lethe* with *lambano*, cf. 289b as pick] their manly strength [*andreia*: cf. 288c as courage] and dissipated [*dialuo*: cf. 245c as dissolved] their strength in [*eis*] pleasure [*hedone*: cf. #b].

Proballo or a casting before (*pro* prefaced to verb) of form, *morphe* suggesting a more a shape or figure. This results in forgetting *andreia* or (manly) courage and a loosening (*luo*) through (*dia* prefaced to verb) into (*eis*) pleasure, *hedone* implicit as belonging to women.

299. Most likely [*eikos*: probable] some among them would be filled with lust [*epilussao* (*epi* + *lussao*, to enrage): to be made for] for unlawful [*athesmos*: wicked] intercourse [*mixis*: mixture] with foreigners [*allophulos*: cf. 290a as alien].

The preposition *epi* (upon) prefaced to *lussao* (to enrage) transforms it into lust for *mixis* with those of another (*allos*) tribe (*phule*).

-b Familiarity [*oikeiotes*: friendly relations] with [*pros*] evil [*kakos*: cf. 297e] was estrangement [*allotriosis*] from help [*summachia*: cf. 117d as will strengthen] of the Good [*Kalos*: cf. 265b as beauties].

Oikeiotes suggests being of one's home (*oikos*) in the direction toward (*pros*) evil. *Allotriosis* as estrangement or alienation is similar here to the use of *pros*.

-c Immediately God began to make war [*expolemeo*] against them.

-d However, zealous [*zelotes*] Phineas did not wait [*anameno*: cf. 250c] to have sin [*hamartia*: cf. 279c] purged [*katharizo*: cf. 208a as purified] by a decision [*psephos*: pebble for voting] from above [*anothen*: cf. 284a].

Anameno: literally to wait upon (*ana* prefaced to verb) which enhances the desire to have sin purged.

Psephos as pebble is the means by which a democratic assembly votes.

-e At once he became judge [*dikastes*] and jury [*demios*: belonging to the people].

300. Having been moved [*kineo*: cf. 253a] to [*eis*] anger [*orge*: cf. 94b] against [*kata*] those who were filled with lust [*lussao*: cf. 299a with *epi* prefaced to verb], he did the duty [*ergos*: cf. 292c as ineffective, with *mede*] of a priest [*hiereus*] by cleansing [*katharizo*: cf. 299d as purged] the sin [*hamartia*: cf. 299d] with blood.

The movement is into (*eis*) anger, *orge* intimating a disposition toward this emotion which is that of a priest *kata* (against) those filled with lust (*lussao*: or rage).

-b not with the blood of an innocent [*anaitios*: *an* + *aitia*, cf. 153h as cause] animal which did not share [*meteschekotos*: from *metecho*, cf. 230d as share] the stain [*miasma*: cf. 94b] of licentiousness [*akolasia*: intemperance] but the blood of those who were joined with [*suzeugnumi*] each other in evil [*kakia*: cf. 297c].

The innocence of an animal comes from not having (*echo*) with (*meta*) *miasma* or pollution which results from licentiousness.

-c while the spear held off [*histemi*: cf. 259c as took his place & *kinesis*, cf. 244c as motion] divine justice [*dike*:

cf. 257a] by piercing [*diexerchomai*: cf. 251b as gave a clear explanation] the two bodies together, mixing [*katamignumi*] pleasure [*hedone*: cf. 298d] with the death of those who had sinned [*hamartano*: cf. 294b].

Compare the interaction of three prepositions, the first two prefaced to one verb: *dia* (through) and *ex* (from) prefaced to *erchomai* or a through-from-coming and *kata* (according to) prefaced to *mignumi*, a mixing in accord with *hedone*.

301. It appears [*dokeo*: cf. 286a] to me that the narrative [*historia*: cf. 295a] offers [*katatithemi* (*kata* + *tithemi*, cf. 2378e with *sun* prefaced to verb): to place, put] some helpful [*psuchopheles*: *psuche*, cf. 297d + *opheleo*, cf. 207b] advice [*sumboule*: cf. 244e].

Dokeo means that Gregory is offering an opinion, here regarding the placing (*tithemi*) in accord with (*kata*) an advice which is with or together (*sum*). That advice is useful for the soul as the compound adjective reveals.

-b by which we learn [*didasko*: cf. 294c as taught] that of the many passions [*pathos*: cf. 287a] which afflict [*katagonizomai*: cf. 259a as fought against] our thinking [*logismos*: cf. 266b as thoughts], none is so strong as the disease [*nosos*, with *pros*: cf. 280b as disease] of pleasure [*hedone*: cf. 300c].

The affliction by *pathos* is a contention (*agonizomai*) according to a pattern (*kata* prefaced to verb) with regard to our *logismos*. This word pertains more to reckoning and calculation and thus differs from *logos* from which it is derived...a weakening, if you will, of *logos*.

-c The Israelites...were reduced to slavery [*katadouleo*: *kata* + *douleuo*, cf. 222d] by this illness [*nosos*: cf. #b] at the sight [*thea*: cf. H-20c] of the foreign [*allopoulos*: cf. 299a] women.

The sight (*thea*) or view of women from another (*allos*) tribe (*phulos*) makes the Israelites subservient to or slaves (*doulos*, noun) to or in accord with the order inherent within this illness.

-d shows [*deiknumi*: cf. 298a] that pleasure [*hedone*: cf. #b] is our enemy [*polemios*: cf. 264a] difficult to combat [*dusmachos*] and to overcome [*dusantagonistos*: *dus-*, cf. 258f + *antagonizomai*, to struggle].

Two instances of *dus-* (hard) prefaced to words: *machomai* (to fight) and *antagonizomai* (to struggle). Despite the softness and luxury often associated with *hedone*, it turns out to be *dus-*.

302. By defeating [*krateo*: cf. 258e as in the grasp] with her appearance [*phaino*: cf. 285c] those who had not been conquered [*aettetos*: *a* + *hessaomai*, to be inferior] by weapons [*hoplon*: cf. 298d], pleasure [*hedone*: cf. 301d] raised a trophy [*tropaion*: cf. 151b as monument] of dishonor [*atimia*: cf. H-19a as rejection] against them and held up [*steliteuo*: to inscribe on a stele] their shame [*aischune*: cf. 256d] against [*kata*] them to the light.

Krateo: to have the upper hand, if you will, as far as *hedone* is concerned which is done simply by making an appearance or manifestation (*phaino*). A *tropaion* as monument suggests a longer lasting remembrance to *hedone*. The same applies to *steliteuo* which suggests a monument composed of even more durable material.

-b Pleasure [*hedone*: cf. #a] revealed [*apodeiknumi*: cf. 260a] that she makes men beasts [*boskema*: that which is fatted, cattle].

Boskema: more properly as cattle fatted for slaughter.

-c the irrational [*alogos*: cf. 293d], animal [*ktenodes*] impulse [*horme*: cf. 279b as ambition] to wantonness [*akolasia*: cf. 300b as licentiousness] made [*anapeitho* (*ana* + *peitho*, cf. 256b with *a* prefaced to noun): to convince] them forget [*eklanthano* (*ek* + *lanthano*, to forget): to escape notice utterly] their human nature [*phusis*: cf. 297e].

Ktenos: more as a wild beast described by an adjective proper to it, *alogos* or lacking *logos* which here is a *horme* or violent movement. The preposition *ek* (from) prefaced to *lanthano* intensifies the sense of forgetting one's human *phusis*, i.e., making it *alogos*. This comes about not by force but by persuasion up or onto, *ana* prefaced to the verb *peitho*.

-d they did not conceal [*epikrupto*: cf. 294b as hide] their guilt [*agos*: pollution, any matter of religious awe] but adorned [*egkallopizomai*: to take pride in something] themselves with the stain [*miasma*: cf. 300b] of disgrace [*aischune*: #a].

The preposition *epi* (upon) prefaced to *krupto* implies a hiding upon with respect *agos*, also guilt pertaining to religious observance, etc. Instead of this, people took pride in the *miasma* or pollution stemming from shame (*aischune*).

303. Therefore what does this statement [*diegma*: a setting forth] teach [*paideuo*: cf. 285a as instructed] us?

-b That having learned [*manthano*: cf. 255c] what great power [*ischus*: cf. H-21b] for [*pros*] evil [*kakos*: cf. 299b] the disease [*nosos*: cf. 301c as illness] of pleasure [*hedone*: cf. 302b] has, we ought to conduct [*apoikizo* (*apo* + *oikizo*, cf. 256c with *ex* prefaced to verb) to dwell separate from] our lives [*bios*: cf. 296e] as distant as possible from it.

Manthano: often applied to that which is perceived by the senses. The lesson is power related to evil or in the direction toward which (*pros*) pertaining to the disease of *hedone* or pleasure. The preposition *apo* (from) prefaced to *oikizo* suggests keeping pleasure far from one's home (*oikos*) or our manner of life, *bios*.

-c if not, the disease [*nosos*: cf. #b] may discover [*lambano*: cf. 289b as pick] an entrance [*parodos*: cf. 252c as passing] against [*kata*] us.

The *para* (beside) prefaced to *hodos* (way) suggests sneaking in along side as well as *kata* (against) us. -d so we can [*eph' hemin*] remain [*meno*: cf. 218a] unaffected by passion [*apatheia*: cf. 33c as impassibility] as long as we stay far away from that which causes the flames.

Apatheia: a state free from *pathos*. While negative, it suggests a positive state with regard to Gregory's teaching on advancement in spiritual growth. Compare it with the fire of *epithumia* or desire upon (*epi* prefaced to *thumos*) in #e.

-e the fire of desire [*epithumia*: cf. 280b] will burn in our breast [*kolpos*: bosom, womb].

304. That we may be kept [*phulasso*: cf. 290c] distant from such evil [*kakos*: cf. 303b], the Lord [*Kurios*: cf. 294a] in the Gospel with his own voice cuts out the root of passion [*pathos*: cf. 301b] or the desire [*epithumia*: cf. 303e] resulting from sight [*eido*: cf. 252a as behold].

Eido: to know as well as to see which here is connected with both *pathos* and a desire upon (*epi* prefaced to *thumos*).

-b teaching [*didasko*: cf. 301b as learn] that the man who welcomes [*paradechomai*: cf. 214a as submitted] passion [*pathos*: cf. #a] by having looked at [*opsis*: cf. H-43b as sight] it provides an entrance [*hodos*: cf. 290c as road] to the disease [*nosos*: cf. 303c] harmful to [*kata*] himself.

Paradechomai: to receive beside, *para* prefaced to verb. Here it can intimate receiving *pathos* by one's side or obtains it stealthily. The means of entry is *opsis* which also refers to a vision or appearance.

-c The evils [*poneros*: cf. 278a] of the passions [*pathema*: cf. 282c], like a plague [*loimos*], having gained possession of [*katakrateo* (*kata* + *krateo*, cf. 302a): to prevail over] that which was opportune [*kairos*: cf. 273a as time], stop [*pauo*: cf. 297a] only at death.

Pathema: as noted earlier, is an alternate word for *pathos* which signifies more the state of *pathos* than the *pathos* itself. Here it is strong (*krateo*) against (*kata*) over that which was *kairos* or a specific event or occasion.

305. I believe [*oiomai*: cf. 280d] it is not necessary to prolong [*mekuno*: to extend] the text [*logos*: cf. 293d as reasoning] by offering [*protithemi*: cf. 264b as preferred] the reader [*tugchano*: cf. 230c with an adverb] the entire life of Moses as an example [*hupodeigma*: cf. 197b] of [*eis*] virtue [*arete*: cf. 295c].

Oiomai: as with *dokeo* (to seem, appear), the offering of an opinion. The preposition *pro* (before) prefaced to *protithemi* suggests a setting before one who comes upon Moses' life. After all, no prolongation of the *logos* is necessary due to the example (*deigma*) from under (*hupo*) which leads into (*eis*) virtue.

-b With regard to a person reaching [*anateino*: cf. H-46d as raising] for a higher [*hupselos*: cf. 265a as lofty] life [*zoe*: cf. 235a], what had been said offers provision [*ephodion*: cf. 124a regarding *epodos*] for true [*alethes*: cf. 235a] wisdom [*philosophia*: cf. 200a as philosophy].

The preposition *ana* (up, upward) prefaced to *teino* means reaching in an upward direction. Note that *zoe* applies more to biological life compared with *bios*, a manner of life. What was said provides *ephodion*...provision for travel...or obtaining love (*philos*) of wisdom (*sophia*), philosophy.

-c To anyone who shows weakness [*malakizomai*: to be made effeminate] in laboring [*hidroo*: to perspire] for [*pros*] virtue [*arete*: cf. #a], there would be no gain [*kerdos*: cf. 259b as progress] even if many more things should be written than what has been said.

The verb *hidroo* as to perspire is a sharp contrast to the verb *malakizomai* which connotes being effeminate.

306. But let us not forget [*lethe*: cf. 298d] the definition [*diorismos*: division, separation] in the Prologue [*prooimion*: introduction].

-b where we asserted [*diischurizomai* (*dia* + *ischurizomai*, to make oneself strong): to separate] that the perfect [*teleios*: cf. 203b as completely] life [*bios*: cf. 303b] was such that no description [*perigraphē*: circumference] of its perfection [*teleiotes*: cf. 162f as more perfect] obstructs [*koluo*: cf. H-74c as hindered] its progress [*proodos*: cf. 244c as advancement].

Here the manner of life (*bios*) is asserted or strengthened through (*dia* prefaced to the verb) as being perfect or pertaining to the end or goal of life. With this finality in mind, no writing (*graphie*) around (*peri*) is possible, for it obstructs forward advancement (*pros* prefaced to *hodos*).

-c to show the certainty of the definition of perfection which we have offered [*apodidomai* (*apo* + *didomai*: cf. 241a): to give up, allow].

307. For he who raises [*hupsōo*: cf. 280a] his life beyond [*para*] all things by such ascents [*anabasis*: cf. 255b] never fails [*aporeō*: to be at a loss] to become even loftier [*hupsos*: cf. 260b as height] than he was.

Para: connotes a rising alongside or beside ascents.

-b until, I believe [*oiomai*: cf. 305a], like an eagle in everything his life [*zoe*: cf. 305b] may be seen [*theoreō*: cf. 289f as considered] on high [*meteoros*: raised from the ground] and beyond the cloud whirling around [*helisso*: to turn round] the ether [*aither*] of spiritual [*noetos*: cf. 269b] ascent [*anabasis*: cf. #a].

Oiomai: the offering of an opinion as with *dokeō* (to seem, appear). The object of contemplation (*theoria*, noun) is *zoe* or biological life, if you will, which is raised on high to the spiritual ether or that which is perceptible to the mind, *noetos*.

308. He (Moses) triumphed over [*kreisson*: cf. 298c as stronger] the murderous [*phthoropoios*: cf. 87a as disordered] law [*nomos*: cf. 291c].

-b And those who were eager for [*kataspoudazo*: *kata* + *spoudazo*, cf. 288e] his death by law [*nomos*: cf. #a] indeed exercised [*eisphero* (*eis* + *phero*, cf. 287b): to carry into] great care [*pronoia*: foresight] not only for his life but also for his highly esteemed [*eudokimos*: cf. 48d as great] education [*trophe*: cf. 141a as food] by introducing [*ago*: cf. 279c as leads] the youth to all wisdom [*sophia*: cf. 289a].

Spoudazo: to pursue, here intensified by the preposition *kata* prefaced to it, according to which. Note the interaction of two prepositions prefaced to words: the *eis* (into) to *phero* or carrying in and the *pro* (before) *nous* or mind...an into-before describing the desire for Moses' death. Note the association of *trophe* or nourishment with *sophia*, wisdom.

309. After these things he stood above [*kresson*: cf. 308a as triumphed over] human honor [*time*: cf. 215d] and kingly dignity [*axia*: worth, value].

-b considering [*krino*: cf. 280c as judging] it to be stronger and more royal to keep watch [*phroura*: prison, garrison] with respect to virtue [*arete*: cf. 305c] and to be adorned [*egkallopizomai*: cf. 302d] with its decoration [*kosmos*] than to be a spearman and wear royal adornment [*kosmos*].

The *krino* or judging is with respect to preferring the mentality of a garrison (*phroura*) concerning virtue and to have its *kosmos* or decoration compared with the *kosmos* of royalty.

310. We understand [*noeo*: cf. 295c] by our investigative [*exetastikos*: given to inquiry] contemplation [*theoria*: cf. 269b as considered] both the friend [*philos*: cf. 213b] and the enemy [*echthros*: cf. 148b] of the soul [*psuche*: cf. 297d].

Here *noeo* is similar to the roles of *oiomai* and *dokeō* as to offering an opinion or insight into the situation at hand. It is aided by a *theoria* which is specific, given to inquiry.

-b Then he made his withdrawal [*hesuchia*: cf. 23d as quietude] the teacher [*didaskalos*: cf. 265b] of lofty matters [*hupselos*: cf. 305b as higher].

Hesuchia: pertains to silencing of one's mental faculties as a preparation for prayer.

-c and thus his mind [*dianoia*: cf. 281a as idea] was enlightened [*photizo*] by the light [*phos*] which shone from [*eklampos*] the bush.

The biblical sense of *photizo* pertains to instruction, here relative to one's faculty of perceiving (*noeo*) through (*dia*). Note a second verb which pertains to light, *eklampos*; the verbal root *lampos* suggesting radiance or being conspicuous.

-d Next he hastened [*spoudeō*: cf. 293b as task] to share with [*koinoneō*: cf. H-56c] his countrymen the good things which came to him from God [*theothēn*: cf. 47c].

Spoude as zeal or earnestness is directed to *koinoneo* with regard to *theothen*. This word is an adverb connoting at the hand or help of the gods.

311. On those occasions he showed [*epideiknumi*: *epi* + *deiknumi*, cf. 301d] his power [*dunamis*: in two ways: cf. 298a] by warding off [*amuntikos*, with *kata*: cf. 263a as defend] his enemies with manifold [*polutropos* (*pollos* + *trepo*, cf. 298b): much turned] blows one after the other and by doing good [*euergetikos*] to his countrymen.

The *epi* (upon) prefaced to *deiknumi* connotes a showing upon (Moses') *dunamis*, his capacity for warding off enemies.

-b but he made their faith [*pistis*: cf. 280a] a vessel for crossing the water.

312. He (Moses) approached [*proseggizo*: *pros* + *eggion*, nearer] the divine nature [*phusis*: cf. 302c].

Eggion: although nearer with regard to his *pros*, never will Moses attain the divine nature.

313. The last of [*telos*, with *epi*: cf. H-6a as end] his just actions [*katorthoma*: cf. H-48a as what are correct] was punishment [*kolazo*: cf. 279a as punish] of licentiousness [*akolasia*: cf. 302c as wantonness] through the priesthood [*hierosune*: cf. 285b].

Epi (upon) is an upon-ness of *telos* as end with respect to those actions directed aright, *kata* being prefaced to the noun.

-b This was suggested [*hupainissomai* (*hupo* + *ainissomai*, cf. 181b): to intimate darkly] by the anger [*orge*: cf. 300a] that Phineas brought against passion [*pathos*: cf. 304b].

The preposition *hupo* (under) prefaced to *ainissomai* (to speak in riddles) implies that such an way of speaking was done under the influence of *orge*, anger.

-c After all these he went to [*prosiemi*: cf. 144a as experiences] the mountain of rest [*anapausis*: *ana* + *pauo*, cf. 304c].

Compare two prepositions: *pros* (toward which) prefaced to *iemi* and *ana* (up, upon) prefaced to *pauo*, that is, toward-which and being upon.

-d He did not walk on the land below which the people regarded [*horao*, with *pros*]: cf. 298d as appeared] because of the [*ex*] promise [*epaggelia*: cf. 269a].

The people's seeing (*horao*) or attention was toward (*pros*) the land below.

-e He preferred [*meletao*: cf. 36b with *ek* prefaced to verb] to live on what flowed from above [*anothen*: cf. 299d], no longer tasting [*geuo*: cf. 286a] earthly food.

Meletao: to care for, be attentive to, here with regard to *anothen*.

-e he did not simply bring an end [*akros*, with *epi*: furthest point] to his creation [*kataskewe*: cf. 170b as structure] but placed [*epitithemi*: *epi* + *tithemi*, cf. 301a with *kata* prefaced to verb] the finishing touch [*koruphe*: cf. 189b as height] on his work [*ergos*: cf. 300a as duty].

Akros: as a point; compare with the more common *telos* or end as completion. The *kata* of *kataskewe* is directed not only according to (*kata*) that *akros* but upon (*epi* prefaced to *tithemi*) the height in the sense of a crown (*koruphe*) of his work.

314. By these words (Dt 34.5-7) we learn [*didasko*: cf. 304b as teaching] that once a person has accomplished such outstanding deeds [*katorthoma*, cf. 313a as just actions] he is considered worthy [*axioo*: cf. 255c] of this sublime [*hupselos*: cf. 310b as lofty matters] name.

Katorthoma: referring to punishment of licentiousness in #313a.

-b A person would not serve [*douleuo*: cf. 222d as being slavish] God unless he had become superior [*kreitton*: cf. 288e as the better] to everyone else in the world [*kosmos*: cf. 309b as adornment].

Douleuo: connotes service of slave, *doulos* being derived from this verbal root. Use of *kosmos* suggests that Gregory perceives the world as a living decoration, not a lifeless entity.

-c For him this is the completion [*telos*: cf. 313a as last] of the virtuous [*arete*, with *kata*: cf. 191a] life [*bios*: cf. 306b], a completion effected [*katorthoo*: cf. 282a as right conduct] by the word [*rhema*: the subject of speech] of God.

For Moses, *telos* related to virtue is directed aright (*kathorthoo*) not by the *logos* or word of God but by the *rhema* or utterance of God or that which one speaks about. *Logos* is more active whereas *rhema* is more passive.

315. Therefore what are we taught [*paideuo*: cf. 303a] by [*dia*] what has been said? To have one purpose [*telos*: cf. 314c as completion] in [*dia*] life, to be called servants [*oiketes*: house-slave, of one's household] of God by how we live [*bioo*].

Here Gregory asks a question regarding *paideia* (noun) or instruction, whether or not it is through (*dia*) of what has been said

-**b** make your ascent [*anodos*: cf. 291a] up [*epi*] the mountain through purity [*katharotes*: cf. 166b] and holiness [*hagneia*: purity, chastity].

Compare the *epi* (upon) with the *ana* (up, upon) prefaced to *hodos*, way. I.e., make your road in an upward direction upon the mountain. Purity and holiness are guides.

-**c** upon having arrived [*katago*: cf. 7a as to set] there, you are instructed [*didasko*: cf. 314a as learn] in the divine mystery [*musterion*: cf. 273d] by the sound of trumpets.

The *kata* prefaced to *ago* suggests a leading according to after which comes instruction in *musterion* or those things which never can be uttered. However, the loud sound of the trumpets serve to point to them.

-**d** in the impenetrable [*dustheoretos*: *dus-*, cf. 301d + *theoreo*, cf. 307b] darkness [*gnophos*: cf. 169d] draw near to [*proseggizo*: cf. 312a as approached] God by [*dia*] your faith [*pistis*: cf. 311b] and there are instructed [*didasko*: cf. #c] in the mysteries [*musterion*: cf. #c] of the tabernacle [*skene*: cf. 189a] and the dignity [*axioma*: cf. 280c as honor] of the priesthood [*hierosune*: cf. 313a].

As indicated, *dustheoretos* here means hard to contemplate or to consider as referred to *gnophos* which implies storm clouds. Within it we are to draw near in the direction to (*pros* prefaced to verb) but only in that which can never be known, *musterion* relative to the tent or *skene* and dignity of the priesthood.

316. When as a sculptor you carve in your own heart [*kardia*: cf. 244f] the divine oracles [*logion*: announcement] from [*para*] God.

Logion: that which has been uttered, for example the Ten Commandments. Compare with *logos*.

-**b** when you destroy [*exaphanizo*: cf. 203b as vanished] the golden idol [*eidolon*: cf. 212c], namely, if you remove from [*exaleipho*: to plaster over] your life [*bios*: cf. 314c] the desire [*epithumia*: cf. 304a] of avarice [*pleonektikos*: cf. 143b as greedy].

The *ex* (from) prefaced to the verb *phaino* suggests a disappearance from with regard to that which is seen, an *eidolon*. I.e., a verb of seeing destroys an object which is seen. This is perceived also in terms of a plastering over or obliteration of *epithumia*, desire upon (*epi*), i.e., an *ex* (from) of this *epi* (upon) or more specifically the *ex* of *epi* relative to greed.

-**c** when raised [*hupsoo*: cf. 307a] to such heights that you appear [*phaino*: cf. 302a as appearance] invincible to the magic [*goeteia*: cf. 292c] of Balaam.

Being raised on high makes your manifestation (*phaino*) not seen by Balaam's *goeteia*, his juggling up or mixing of signs and symbols.

-**d** (hearing the word magic [*goeteia*: cf. #c], you understand [*noeo*: cf. 310a] the various deceits [*apate*: cf. 293d] of this life [*zoe*: cf. 307b] through which men are drugged [*pharmakeuo*: to use enchantments] as though by some potion [*krater*: mixing bowl] of Circe and are changed [*metaplasso* (*meta* + *plasso*, cf. 165d): to mold differently] into the form [*morphe*: cf. 298d] of irrational animals [*alogos*: cf. 302c as irrational] and leave [*existemi* (*ex* + *istemi*, cf. 155b with *ana* prefaced to verb): to put out of its place] their proper nature [*phusis*: cf. 312a]).

Apate: aptly applied to the juggling or confusion of *goeteia* which Gregory says a person perceives clearly, *noeo*. Such confusion drugs or enchants (*pharmakeuo*) men not unlike Circe, the wicked sorceress who held Odysseus captive in the **Odyssey** of Homer. Her potion or bowl used to mix enchantments changes the form of animals lacking (alpha privative) reason (*logos* to which this alpha privative is prefaced) by which *alogoi* stand outside (*ex*) their proper nature or *phusis*.

-**e** when you come through [*dia*] all these things, and the staff [*rhabdos*: cf. 136c as rod] of the priesthood [*hierosune*: cf. 315d] blossoms [*blastano*: to bud] in you.

-**f** drawing [*ephelko*: 297d] no moisture from the earth but having its own [*oikothen*, adverb: cf. 80a as within] power [*dunamis*: cf. 311a] for yielding [*pros*] fruit [*blaste*: birth from; cf. *blastano*].

References is to the staff of priesthood in #e which has its own *oikothen* power or *dunamis*, that is, its own (adverb related to *oikeo*, to dwell, have as one's home) capacity in the direction toward (*pros*) producing fruit.

-**g** when you destroy [*chorizo*: cf. 153f as separated & *aphanismos*, with *eis*: cf. 203b as ruin] everything which

opposes [*epanistemi*: *epi* + *ana* + *istemi*, cf. #d with *ex* prefaced to verb] your worth.

A verb of separation (*chroizo*) relative to a verbal root indicating being stationary (*istemi*) with two prepositions prefaced to it, *epi* (upon) and *ana* (up, upward)...that is, a separation with regard to being upon-upward.

-h then you will approach [*proseggizo*: cf. 315d as draw near to] your goal [*telos*: cf. 315a as purpose].

That is, once this destruction or separation of #g takes place with respect to *epi* and *ana* or upon and upward, you approach in the direction toward which or *pros* prefaced to the verb you end or *telos*.

317. I speak of goal [*telos*: cf. 316h] as that for which everything is done.

-b the goal [*telos*] of the sublime [*hupselos*: cf. 314a] way of life [*politeia*: cf. H-13b as lives] is being called a servant [*oiketēs*: cf. 315a] of God.

Politeia: life in a free city state where every citizen has the right to speak freely. Having it does not mean being a *doulos* or slave of God but his *oiketēs*, one belonging to his household.

-c together with this is contemplated [*suntheoreo*: cf. 236b as consider along with] an end not covered by a tomb.

-d it is the life [*zoe*: cf. 315d] lived simply [*gumnos*: cf. 125a as in the open] and free from [*aperittos*: without superfluity] evil [*poneros*: cf. 304c] appendages [*epholkion*: cf. 316f for *ephelko*].

Zoe as physical life, here naked (*gumnos*) and without superfluity (*aperittos*) with respect to evil things which have a tendency to draw (*helko*) upon (*epi* prefaced to verb).

318. The text [*logos*: cf. 305a] gives another characteristic [*gnorisma*: cf. 234c as feature] of this service [*douleia*: cf. 148c as slavery] to God.

Gnorisma: that by which a thing is known.

-b For how can an eye which always [*dia pantos*: literally, through all] remains in the light be dimmed [*amauroo*: to be obscure] by [*dia*] the darkness [*skotos*: cf. 162e] from which always it is separated [*allotrioo*: cf. 47a as estranged]?

Two uses of the preposition *dia* (through) with *pantos* (all) as through all with regard to an eye in the light. The verb *allotrioo* suggests being at enmity.

-c He who by every means attains [*katorthoo*: cf. 314b as effected] incorruptibility [*aphtharsia*: cf. 146b] in his entire life [*zoe*: cf. 317d] does not let [*paradechomai*: cf. 304b as welcomes] corruption [*phthora*: cf. 222d] in himself.

Katorthoo: that which is effected according to (*kata* prefaced to verb) the right (*orthos*).

Paradechomai: not to allow beside (*para* prefaced to verb) oneself corruption.

-d For he who truly has come to be in the image [*eikon*, with *kata*: cf. 231c] of God and who has in no way diverted from [*paratrepo*: cf. 290c as turned aside] the divine character [*charakter*: cf. 231c as stamp].

-e bears [*phero*: cf. 248a as descriptions] in himself its distinguishing marks [*gnorisma*: cf. #a] and shows [*sumbaino*: cf. 250a as agree with] in all things his conformity [*homoiosis*: likeness] to [*pros*] the archetype [*archetupos*: cf. 231c].

A connection manifested by the preposition *pros* (toward which) between *gnorisma* or marks by which something is known and *archetopos* or a type or figure (*tupos*) of a beginning (*arche*).

-f he adorns [*kallopizo*: cf. 215c] his own soul [*psuche*: cf. 310a] with what is incorruptible [*aphthartos*: cf. 222e], unchangeable [*analloiotos*] and shares in no evil [*kakia*: cf. 300b] whatsoever [*amignumi*: *a* + *mignumi*, cf. 126b with *kata* prefaced to verb].

Kallos (beauty, cf. verbal root) is identical with three words with alpha privative: *aphthartos*, *analloiotos* and *amignumi* or not corruptible, not changeable and not mixed.

319. These things pertinent [*peri*] to the perfection [*teleiotes*: cf. 306b] of the virtuous [*arete*, with *kata*: cf. 314c] life [*bios*: cf. 316b].

-b tracing in outline [*hupographo*: cf. 190b as depicted] like a pattern [*morphe*: cf. 316d as form] of beauty [*kallos*: cf. 232a] the life [*bios*: cf. #a] of the great Moses.

Hupographo: literally, to write under, here compared to a pattern or *morphe*, more as a form of beauty relative to the manner of life (*bios*) of Moses.

-c so that each one of us might copy [*metagrapho* (*meta* + *grapho*, cf. 207a) to write differently, to translate] the image [*charakter*: cf. 317d as character] of the beauty [*kallos*: cf. #b] which has been shown to

[*prodeiknumi*: cf. 275b as prefigures] us by imitating [*mimesis*: cf. 173b] his way of life [*epitedeuma*: cf. 192a as pursuits].

Metagrapho: to write after (*meta*) in the sense of copying. Compare with *hupographo* in #b, to write under. The object of this verb is *charakter*, a mark produced by engraving, or one of beauty. *Epitedeuma*: often refers to business pursuits which we are to imitate, so this term is more restrictive than, for example, *bios* as mode of life.

-d What more reliable [*axiopistos* (*axios*, cf. 176b + *pistos*, cf. 277a): trustworthy] witness [*martus*] of the fact that Moses attained [*endechomai*: cf. 49b as admitting] perfection [*teleiotes*: cf. #a] which was possible would be found [*heurisko*: cf. 270a] than the divine voice.

The preposition *en* (in) prefaced to *endechomai* suggests a receiving in of that which pertains to the end or goal of life (*teleiotes*).

-e God staved off [*paratrepo*: cf. 318d as diverted from] judgment [*orge*: cf. 313b] in order not to grieve [*lupeo*: cf. 263a] his friend [*philos*: cf. 310a].

The preposition *para* prefaced to *paratrepo* suggests a turning to the side or beside of *orge* which also means a natural impulse, not just anger.

-f All are clear [*saphes*: cf. 273a as appropriate] witness [*marturion*: cf. 284a] and demonstration [*apodeixis*: exposition] that the life [*bios*: cf. #b] of Moses ascended [*anabaino*: cf. 243d] the highest [*akros*: cf. 313e as end] mountain of perfection [*teleiotes*: cf. #d].

Marturion and *apodeixis* are similar. The former connotes a person doing the witnessing and the latter, an impersonal exhibition.

320. Since the goal [*teleios*: cf. 306b as perfect] of the virtuous [*enaretos*: cf. 166d] way of life [*politeia*: cf. 317b] was what we have been seeking [*zeteo*: cf. 221a].

Enaretos: the preposition *en* (in) implies a more thorough form of virtue (*arete*) as it applies to citizenship, *politeia*.

-b it is the hour [*hora*] for you to consider [*blepo*: cf. 296e as looks] that example [*hupodeigma*: cf. 305].

Here *hora* is not dissimilar to the concept of *kairos* as a special circumstance often pertaining to time.

-c by transferring [*metaphero*: *meta* + *phero*, cf. 318e] to [*epi*] your own life [*bios*: cf. 319f] what is contemplated [*theoreo*: cf. 307b as seen] through a lofty [*hupselos*: cf. 317b as sublime] interpretation [*anagoge*: cf. 223c as spiritual sense] of what had been spoken concerning the narrative [*historikos*, adverb: literally].

The transfer or bring (*phero*) after (*meta*) is upon (*epi*) one's mode of life, *bios* and that is contemplated by a lofty anagoge or sense of what it means to be spiritual with respect to the history.

-d to be known [*gignosko*: cf. 296c] by God and to be his friend [*philos*: cf. 319e].

-e Truly this is perfection [*teleiotes*: cf. 319f], not to avoid [*chorizo*: cf. 316g as destroy] an evil [*kakia*, with *kata*: cf. 318f] life [*bios*: cf. #c] because we fear [*phobos*: cf. 277b] punishment [*kolasis*: cf. 294b] in a servile fashion [*doulouprepos*, adverb: *doulos*, slave + *prepos*, cf. 178a with *theos* prefaced to adjective].

The mark of the end or completion of life (*teleiotes*): not to separate (*chorizo*) a mode of life which is evil out of fear of punishment which is proper to a *doulos* or slave.

-f not to do [*energazomai*: cf. 279c as producing] good [*agathos*: cf. 269c] because of hope [*elpis*: cf. 267c] for a reward [*misthos*: wages] as though we were capitalizing [*katemporeuomai* (*kata* + *emporeuomai*, to be a merchant): to profit] on the virtuous [*enaretos*: cf. #a] life [*zoe*: cf. 318c] by an arrangement [*diathesis*: cf. 154c as condition] like in business [*pragmateutikos*, adjective] or a contract [*sunallagmatikos*, adjective: *sun* + *allasso*, cf. H-25a with *sun* & *ex* prefaced to verb].

Energazomai with respect to the good means imbuing it (*en* prefaced to verb) with energy. The preposition *kata* (according to) prefaced to *emporeuomai* suggests engaging in trade in accord with a certain way or pattern. Compare this verb with the adjective *pragmateutikos* which suggests the effort it requires to be engaged in business. Also, *sunallagmatikos* implies being involved with commerce or any relation between two parties.

-g but not paying attention [*huperorao*: *huper* + *horao*, cf. 313d] to all for which we hope [*elpis*: cf. #f] and which have been kept [*apokeimai*: cf. 266a as stored] by promise [*epaggelia*: cf. 313d].

The preposition *huper* (beyond) prefaced to the verb *horao* (to see) or a seeing beyond is encouraged with respect to hope and that which was stored up by an *epaggelia* or announcing (*aggello*) upon (*epi*).

-h we consider [*krino*: cf. 309b] falling from [*ekpipto*: cf. H-10a] the friendship [*philia*: love, affection] of God as

the sole dreadful thing [*phoberos*: cf. 255b as fearful], and we consider [*krino*] becoming his friend [*philos*: cf. #d] as the only worthwhile honor [*timios*: cf. 71a with *a* prefaced to adjective] and desire [*erasmios*: lovely].

Philia: love as it pertains to a friend as opposed to *eros*, (sexual love) and *agape* (selfless love).

-I as I have said [*logos*, with *kata*: cf. 141b, as in my opinion], this is the perfection [*teleiotes*: cf. #e] of life [*bios*: cf. #e].

Logos: not unlike the expressing of Gregory's opinion as through the verbs *oiomai* and *dokeo*.

However, here at the conclusion of his text using *logos* is appropriate since its speaks of the finality of Christian *bios* or mode of life.

321. As your understanding [*dianoia*: cf. 310c as mind] is raised [*epairo*: cf. 282a as puffed up] to what is more magnificent [*megaloprepos*: cf. 241b for *megaloprepes*:] and divine.

Our faculty of perceiving (*noeo*) through (*dia*) is raised to that which is becoming (*prepo*: cf. 186a) in a great (*megas*) way.

-b whatever you may discover [*heurisko*: cf. 319d as found] (well do I know [*eido*: cf. 304a as sight] that you find [*heurisko*] many things) will certainly be for the common [*koinos*] good [*kerdos*: cf. 305c as gain] in Christ Jesus. Amen.

Heurisko: to find, discover, a fitting verb at the end of the **Life of Moses** which heralds a beginning.

Gregory puts in parentheses the verb *eido* as to know as well as to see relative to this *heurisko* of many things. They will not be in isolation but for the common (*koinos*) good or better, gain (*kerdos*), a word not unlike the many words with a forward type of definition to them.