

Gregory of Nazianzus – The Shaping of Theōsis over the Stamp of Neoplatonism

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The Stamp of Neoplatonism

Plotinus, *Enn.* 1.6.9 (LCL 440:260-261)

Γενέσθω δὴ πρῶτον **θεοειδῆς πᾶς** καὶ καλὸς πᾶς, εἰ μέλλει **θεάσασθαι θεόν** τε καὶ καλόν. Ἦξει γὰρ πρῶτον **ἀναβαίνων ἐπὶ τὸν νοῦν** κάκει πάντα εἴσεται καλὰ τὰ εἶδη καὶ φήσει τὸ κάλλος τοῦτο εἶναι, τὰς ιδέας· πάντα γὰρ ταύταις καλά, τοῖς νοῦ γεννήμασι καὶ οὐσίας. Τὸ δὲ ἐπέκεινα τούτου τὴν τοῦ ἀγαθοῦ λέγομεν φύσιν προβεβλημένον τὸ καλὸν πρὸ αὐτῆς ἔχουσαν.

Plotinus, *Enn.* 6.7.15 (LCL 468:134-135)

Ταύτην οὖν τὴν ζωὴν τὴν πολλὴν καὶ πᾶσαν καὶ πρώτην καὶ μίαν τίς ἰδὼν **οὐκ ἐν ταύτῃ εἶναι ἀσπάζεται** τὴν ἄλλην πᾶσαν ἀτιμάσας; σκοτός γὰρ αἱ ἄλλαι αἱ κάτω καὶ σμικραὶ καὶ ἀμυδραὶ καὶ εὐτελεῖς¹ καὶ οὐ ὕκαθαραὶ καὶ τὰς καθαρὰς μολύνουσαι. κἂν εἰς αὐτὰς ἴδῃς, οὐκέτι τὰς καθαρὰς οὔτε ὀρᾶς οὔτε ζῆς ἐκεῖνας τὰς πάσας ὁμοῦ, ἐν αἷς οὐδὲν ἐστὶν ὅ τι μὴ ζῆ καὶ **καθαρῶς ζῆ** κακὸν οὐδὲν ἔχον.

Plotinus, *Enn.* 6.7.15 (LCL 468:136-137)

ὅ τι οὖν ἐγέννα, ἀγαθοῦ ἐκ δυνάμεως ἦν καὶ ἀγαθοειδὲς ἦν, καὶ αὐτὸς ἀγαθὸς ἐξ ἀγαθοειδῶν, ἀγαθὸν ποικίλον. διὸ καὶ εἴ τις αὐτὸν ἀπεικάξει σφαῖρα ζώση ποικίλη, εἴτε παμπρόσωπόν τι χρῆμα λάμπον ζῶσι προσώποις εἴτε ψυχὰς τὰς καθαρὰς πάσας εἰς τὸ αὐτὸ συνδραμούσας φαντάζοιτο οὐκ ἐνδεεῖς, ἀλλὰ πάντα τὰ αὐτῶν ἐχούσας, καὶ νοῦν τὸν πάντα ἐπ' ἄκραις αὐταῖς ἰδρυμένον, ὡς φέγγει νοερῶ καταλάμπεσθαι τὸν τόπον—φανταζόμενος μὲν οὕτως ἔξω πως ἄλλος ὢν ὀρῶν ἄλλον· δεῖ δὲ **αὐτὸν ἐκεῖνο γενόμενον** τὴν **θέαν** ἑαυτὸν ποιήσασθαι.

You must become first **all godlike** and all beautiful if you intend to **see God** and beauty. First the soul will **come in its ascent to intellect** and there will know the Forms, all beautiful, and will affirm that these, the Ideas, are beauty; for all things are beautiful by these, by the products of intellect and essence. That which is beyond this we call the nature of the Good, which holds beauty as a screen before it.

This life then, multiple and universal and primary and one—who is there who when he sees it does not **delight to be in it**, despising every other life? For the other lives, the lives below, are darkness and little and dim and cheap; they are not pure and pollute the pure lives. And if you look at them you no longer either see or live the pure lives, those lives all together in which there is nothing which does not live, and **live purely**, having no evil.

Whatever it generated, then, was the power of the Good and had the form of good, and Intellect itself is good from [the many] which have the form of good, a good richly varied. And so, if one likens it to a living richly varied sphere, or imagines it as a thing all faces, shining with living faces, or as all the pure souls running together into the same place, with no deficiencies but having all that is their own, and universal Intellect seated on their summits so that the region is illuminated by intellectual light—if one imagined it like this one would be seeing it somehow as one sees another from outside; but **one must become that**, and make oneself the **contemplation**.

Plotinus, *Enn.* 6.7.34 (LCL 468:190-191)

Καὶ οὐκέτι θαυμάσομεν τὸ τοῦς **δεινοῦς πόθους** παρέχον εἰ πάντη **ἀπήλλακται καὶ μορφῆς νοητῆς**· ἐπεὶ καὶ ψυχῆ, ὅταν αὐτοῦ **ἔρωτα** σύντονον λάβῃ, ἀποτίθεται πᾶσαν ἣν ἔχει μορφήν, καὶ ἥτις ἂν καὶ νοητοῦ ἢ ἐν αὐτῇ. Σοὺ γὰρ ἐστὶν ἔχοντά τι ἄλλο καὶ ἐνεργοῦντα περὶ αὐτὸ οὔτε ἰδεῖν οὔτε ἐναρμοσθῆναι. ἀλλὰ δεῖ μῆτε κακὸν μῆτ' αὐτὸν ἀγαθὸν μηδὲν ἄλλο πρόχειρον ἔχειν, ἵνα δέξῃται **μόνη μόνον**.

And we shall no longer be surprised if that which produces **these strangely powerful longings** is altogether **free from even intelligible shape**; since the soul also, when it gets an **intense love** of it, puts away all the shape which it has, even whatever shape of the intelligible there may be in it. For it is not possible for one who has anything else and is actively occupied about it to see or to be fitted in. But one must not have evil, or any other good either, ready to hand, that the soul **alone** may receive it **alone**.

Plotinus, *Enn.* 6.9.7 (LCL 468:328-329)

εἰ δὲ τοῦτο, πάντων τῶν ἔξω ἀφεμένην δεῖ **ἐπιστραφεῖν πρὸς τὸ εἶσω πάντη**, μὴ πρὸς τι τῶν ἔξω κεκλίσθαι, ἀλλὰ ἀγνοήσαντα τὰ πάντα καὶ πρὸς τοῦ μὲν τῆ αἰσθήσει,¹ τότε δὲ καὶ τοῖς εἶδεσιν, ἀγνοήσαντα δὲ καὶ αὐτὸν **ἐν τῇ θεᾷ** ἐκεῖνου γενέσθαι, κάκεινφ **συγγεγόμενον** καὶ ἰκανῶς οἷον ὁμιλήσαντα ἤκειν ἀγγέλλοντα, εἰ δύναται, καὶ ἄλλω τὴν **ἐκεῖ συνουσίαν**·

But if this is so, the soul must let go of all outward things and **turn altogether to what is within**, and not be inclined to any outward thing, but ignoring all things (as it did formerly in sense-perception, but then in the realm of Forms), and even ignoring itself, come to be **in contemplation** of that One, and **having been in its company** and had, so to put it, sufficient converse with it, come and announce, if it could, to another that **transcendent union**.

Porphyrius, *De abstinentia* 1.56.3-4

Οὐχὶ δὲ τοῦ ἔνδον χάριν νοσήματος, ὡς ἂν τὸν **ὑπὲρ ἀθανασίας ἀγῶνα ἀθλοῦντες καὶ θεοῦ συνουσίας**, ὧν κωλυόμεθα διὰ τὴν τοῦ σώματος συνουσίαν, πάνθ' ὑπομενοῦμεν εὐλόγως, εἰ καὶ μετ' ἀλγηδόνων ποιεῖσθαι τὰς ὑπομονὰς ἐχρῆν; Καὶ οὐ δήπου τοῖς νόμοις τοῦ σώματος ἔπεσθαι βιαίσις οὔσι καὶ ἀντικειμένους τοῖς τοῦ νοῦ νόμοις καὶ **ταῖς ὁδοῖς ταῖς σωτηρίοις** ὑπομένομεν.

And this being the case, ought we not to sustain every thing, tough of the most afflictive nature, with equanimity, for the sake of being purified from internal disease, **since our contest is for immortality, and an association with divinity**, from which we are prevented through an association with the body? By no means, therefore, ought we follow the rules of the body, which are violent and adverse to the laws of the intellect, and to **the paths which lead to salvation**. (tr. Taylor, 43).

Porphyrius, *Ad Marcellam* 6

αὐτὸ γὰρ τὸ πρᾶγμα ὡς οὐδὲν ἄλλο ἄλλω ἀντίκειται πράγματι, ἡδονή τε καὶ ῥαθυμία τῇ **πρὸς θεοὺς ἀνόδῳ**. ἐπεὶ οὐδὲ τὰ ὑψηλότερα τῶν ὄρων ἀκινδύνως καὶ θεοὺς ἀνόδῳ. ἐπεὶ οὐδὲ τὰ ὑψηλότερα τῶν ὄρων ἀκινδύνως καὶ πόνων ἄνευ ἧν ἀναβαίνειν, οὐδ' ἀπὸ τῶν μυχῶν τοῦ σώματος διὰ τῶν εἰς τὸ σῶμα καταγωγῶν, ἡδονῆς τε καὶ ῥαθυμίας, ἀνακύπτειν. διὰ γὰρ μερίμνης ἢ ὁδοῦ καὶ **τῆς ἀναμνήσεως τοῦ πτώματος**.

Iamblichus, *De anima* 39

Πλωτῖνος δὲ καὶ οἱ πλείστοι τῶν Πλατωνικῶν ἀπόθεσιν τῶν παθῶν καὶ τῶν μορφωτικῶν διαγνώσεων, δόξης τε πάσης ὑπεροψίαν [τε] καὶ τῶν ἐνύλων διανοήσεων **ἀπόστασιν, πλήρωσίν τε ἀπὸ νοῦ καὶ τοῦ ὄντος, ἀφομοίωσίν τε** τοῦ κατανοουμένου πρὸς τὸ κατανοοῦν **τὴν τελεωτάτην κάθαρσιν** ὑπολαμβάνουσιν. Ἔνιοι δὲ καὶ τούτων πολλάκις ἀποφαίνονται περὶ τὴν ἄλογον ψυχὴν καὶ τὸν δοξαστικὸν λόγον ἐμφύεσθαι τὴν κάθαρσιν· τὸν δὲ λόγον αὐτὸν τὸν οὐσιώδη καὶ τὸν νοῦν τῆς ψυχῆς αἰεὶ ὑπερέχειν τοῦ κόσμου καὶ συνῆφθαι τοῖς νοητοῖς αὐτὸν καὶ οὐδέποτε δεῖσθαι τελειώσεως καὶ ἀπολύσεως τῶν περιττῶν.

Iamblichus, *De anima* 43

Καὶ μὴν τῆς γε καθάρσεως ἀφαίρεσις τῶν ἄλλοτριῶν, **ἀπόδοσις τῆς οἰκείας οὐσίας, τελειότης, ἀποπλήρωσις, ἀντάρκεια, ἄνοδος ἐπὶ τὴν γεννησαμένην αἰτίαν**, συναφὴ πρὸς τὰ ὅλα τῶν μερῶν, δόσις ἀπὸ τῶν ὅλων εἰς τὰ μεριστὰ δυνάμεως καὶ ζωῆς καὶ ἐνεργείας καὶ τὰ τοιαῦτα νοεῖσθω ὡς πάντων χρησιμώτατα. Οἱ δὲ οὐ πείθονται τοῖς ἀρχαιοτέροις ταῦτα προσησαμένοις αὐτῆς τὰ ὄντως συμφέροντα, λύσιν δὲ ἀπὸ σώματος καὶ ἀπαλλαγὴν τῶν καταδέσμων καὶ φθορᾶς ἐλευθέρωσιν καὶ γενέσεως ἄφεσιν καὶ τὰ τοιαῦτα σμικρὰ τέλη προϊστάνται αὐτῆς, ὡς τὰ προέχοντα τῶν ὅλων.

For no two things can be more entirely opposed to one another than a life of pleasure and ease, and the **ascent to the gods**. As the summits of mountains cannot be reached without danger and toil, so it is not possible to emerge from the inmost depths of the body through pleasure and ease which drag men down to the body. For it is by anxious thought that we reach the road, and by **recollection of our fall**. (tr. Zimmern).

Plotinus, on the other hand, and most Platonists, consider **the most perfect purification** to be a divestment of the passions and of the knowledge that makes use of images, a distain for all opinion, a **disassociation** from thought involved with matter, **a being filled with Intellect and Being**, and an **assimilation** of the thinking subject with the object of its thought. Some of them also often say that purification concerns the irrational soul and the opinionative part of the reason, but that the essential reason itself and the intellect of the soul are always superior to the cosmos, are joined to the intelligible realm, and are never in need of perfection or of release from superfluous elements. (tr. Finamore and Dillon, 67).

Let us consider the following as the most useful of all the ends of purification: **removal of foreign elements, restoration of one's own essence, perfection, fulfillment, self-sufficiency, ascent to the engendering cause**, conjoining of parts to wholes, and the gift of power, life, and activity from wholes to individuals. Others, however, are not persuaded by the ancients when they emphasize the real benefits of purification, but they give prior place to deliverance from the body, release from bonds, freedom from decay, escape from generation, and such minor ends of purification, as though these were superior to the universal ones. (tr. Finamore and Dillon, 71).

Iamblichus, *De anima* 49

Ὁ δὲ παρὰ Πλάτωνι Τίμαιος ἤπερ ἐσπάρησαν διαφερόντως ὑπὸ τοῦ δημιουργοῦ, ἄλλαι μὲν εἰς ἥλιον, ἄλλαι δὲ εἰς γῆν, ταύτη καὶ τὴν **ἀνοδον** αὐτὰς ἀνάγει, μὴ ὑπερβαίνουσιν τὸν ὄρον τῆς οἰκίας ἐκάστην πρὸς τῆς δημιουργικῆς καταβολῆς.

Iamblichus, *De anima* 50

Ἐνωσιν μὲν οὖν καὶ ταυτότητα ἀδιάκριτον τῆς ψυχῆς πρὸς τὰς ἐαυτῆς ἀρχὰς πρεσβεύειν φαίνεται Νουμήνιος, σύμφυσιν δὲ καθ' ἑτέραν οὐσίαν οἱ πρεσβύτεροι διασφύζουσι. Καὶ ἀναλύσει μὲν ἐκεῖνοι, συντάζει δὲ οὗτοι προσεικάζουσι· καὶ οἱ μὲν ἀδιορίστῳ συναφῆ, οἱ δὲ διωρισμένη χωρῶνται. Οὐ μέντοι κρατεῖται ὁ διορισμὸς αὐτῶν ὑπὸ τοῦ κόσμου ἢ κατέχεται ὑπὸ τῆς φύσεως, ὥσπερ τινὲς τῶν Πλατωνικῶν ὑπειλήφασιν· ἀνεῖται δὲ πάντῃ ἀφ' ὧν, ὥσπερ ἐπὶ τῶν χωριστῶν ὑπειλήφασιν· ἀνεῖται δὲ πάντῃ ἀφ' ὧν, ὥσπερ ἐπὶ τῶν χωριστῶν οὐσιῶν τουτὶ νοοῦμεν.

Iamblichus, *De mysteriis* 5.22

Τί δέ; οὐχὶ τὸ ἀκρότατον τῆς ἱερατικῆς ἐπ' αὐτὸ τὸ **κυριώτατον τοῦ ὅλου πλήθους ἐν ἀνατρέχει**, καὶ ἐν αὐτῷ ἅμα τὰς πολλὰς οὐσίας καὶ ἀρχὰς συνθεραπεύει; καὶ πάνυ γε, φήσοιμι· ἅν· ἀλλὰ τοῦτο ὀψιαίτατα παραγίγνεται καὶ τοῖς σφόδρα ὀλιγιστοῖς, καὶ ἀγαπητὸν εἰ καὶ ἐν δυσμαΐς τοῦ βίου ποτὲ ὑπάρξειεν. [...] Κατὰ τὰ αὐτὰ τοίνυν καὶ τὰ περὶ ἡμᾶς παντοδαπὰ ὄντα οὐ χρὴ ἐκ μέρους τινὸς τῶν ἐν αὐτοῖς συνυφαίνεσθαι πρὸς τὰ προηγούμενα αὐτῶν θεῖα αἴτια, ἀλλ' οὐδὲ **ἄτελῶς πρὸς τοὺς ἀρχηγέτας αὐτῶν ἀνήκειν**.

Iamblichus, *De mysteriis* 5.23

Ὁ τοίνυν ποικίλος τρόπος τῆς ἐν ταῖς ἱερουργίαις ἀγιστείας τὰ μὲν ἀποκαθαίρει, τὰ δὲ τελειοῖ τῶν ἐν ἡμῖν ἢ περὶ ἡμᾶς ὄντων, τὰ δὲ εἰς συμμετρίαν καὶ τάξιν καθίστησι, τὰ δὲ ἄλλως ἀπολύει τῆς θνητοειδοῦς πλημμελείας, **πάντα δὲ προσήγορα τοῖς ὅλοις κρείττοσιν ἡμῶν ἀπεργάζεται**. [...]

< ... > Plato's *Timaeus*, however, elevates them in their **ascent** even as they were sown variously by the Demiurge, some into the Sun, others into the Earth, none overstepping the boundary of the abode established in the demiurgic sowing. (tr. Finamore and Dillon, 73).

< ... > Numenius seems to **prefer a unity with undifferentiated sameness of the soul with its principles**, whereas the ancients preserve a coalescence with a different substance. The former compare it to a dissolving, the latter to a co-arrangement. The former treat it as a union without individuation, the latter one with individuation. Their individuated existence is not, however, governed by the cosmos or controlled by nature, as some of the Platonists have supposed, but is completely released from the universe, as we conceive to be the case with separated substances. (tr. Finamore and Dillon, 73).

But come now, you say, is it not the highest purpose of the hieratic art **to ascend to the One, which is the supreme master of the whole multiplicity (of divinities)**, and in concert with that, at the same time, to pay court to all other essences and principles? [...] In the same way, then, the various things at our level should not be linked together, on the basis of one part only of what is proper to them, to the divine causes which preside over them, but **should ascend in their entirety to their leaders**. (tr. Clarke, Dillon and Hershbell, 265).

So then, the varied mode of cult in theurgic rites purifies some things, and brings others to perfection, of what is inherent in us or otherwise connected with us, while others, again, it brings to symmetry and order, and others it frees from mortal error, and **renders all of them conformable to all the beings superior to us**. [...]

Καὶ ἅμα οὐδὲν διείργει τὰ κρείττονα πρὸς τὸ δύνασθαι τὰ καταδεέστερα ἑαυτῶν ἐλλάμπειν, οὐδὲ τὴν ὕλην οὖν ἀφίστησιν οὐδὲν τῆς τῶν βελτιόνων μετουσίας, ὥστε ὅση τελεία καὶ καθαρὰ καὶ ἀγαθοειδῆς ὑπάρχει πρὸς θεῶν ὑποδοχὴν ἐστὶν οὐκ ἀνάρμοστος· ἐπεὶ γὰρ ἔδει καὶ τὰ ἐν γῆ μηδαμῶς εἶναι ἄμοιρα **τῆς θείας κοινωνίας**, ἐδέξατό τινα ἀπ’ αὐτῆς θείαν μοῖραν καὶ ἡ γῆ, ἱκανὴν οὖσαν **χωρῆσαι τοὺς θεούς**.

And, at the same time, nothing hinders the superior beings from being able to illuminate their inferiors, not yet, by consequence, is matter excluded from participation in its betters, so that such of it as is perfect and pure and of good type is not unfitted to receive the gods; for since it was proper not even for terrestrial things to be utterly deprived of **participation of the divine**, earth also has received from it a share in divinity, such as is sufficient for it to be able **to receive the gods**. (tr. Clarke, Dillon and Hershbell, 265-7).

Gregory of Nazianzus

- *Imitation of Christ*

Greg. Naz., Or. 1.5 (PG 35:400)

Γενώμεθα ὡς Χριστός, ἐπεὶ καὶ Χριστός ὡς ἡμεῖς· **γενώμεθα θεοὶ δι’ αὐτὸν**, ἐπειδὴ κάκεινος δι’ ἡμᾶς ἄνθρωπος. [...] Πάντα διδότης, πάντα καρποφορεῖτω τῷ δόντι ἑαυτὸν λυτρὸν ὑπὲρ ἡμῶν καὶ ἀντάλλαγμα· δώσει δὲ οὐδὲν τοιοῦτον οἷον ἑαυτὸν τοῦ μυστηρίου συνιέντα, **καὶ δι’ ἐκεῖνον πάντα ὅσα ἐκεῖνος δι’ ἡμᾶς γενόμενον**.

Let us become like Christ, since Christ also became like us, **let us become gods because of him**, since he also because of us became human. [...] Let us give everything, offer everything, to the one who gave himself as a ransom and an exchange for us. But one can give nothing comparable to oneself, understanding the mystery and **becoming because of him everything that he became because of us**. (tr. Harrison, 59).

- *Purification, Becoming Deiform, and Union*

Greg. Naz., Or. 38.7 (PG 36:317)

Ἐμοὶ δοκεῖν, ἵνα τῷ ληπτῷ μὲν ἔλκη πρὸς ἑαυτὸ (τὸ γὰρ τελῶς ἄληπτον, ἀνέλπιστον, καὶ ἀνεπιχείρητον), τῷ δὲ ἀλήπτῳ θαυμάζηται, θαυμαζόμενον δὲ ποθῆται πλέον, **ποθούμενον δὲ καθαίρη, καθαῖρον δὲ θεοειδεῖς ἀπεργάζεται**, τοιούτοις δὲ γενομένοις, ὡς οἰκείοις, ἤδη προσομιλῆ, τολμᾷ τι νεανικὸν ὁ λόγος, **Θεὸς θεοῖς ἐνούμενός τε καὶ γνωριζόμενος**, καὶ τοσοῦτον ἴσως, ἐνούμενός τε καὶ γνωριζόμενος, καὶ τοσοῦτον ἴσως, ὅσον ἤδη γινώσκει τοὺς γινωσκομένους.

It seems to me that insofar as it is graspable, the divine draws [us] towards himself, for what is completely ungraspable is unhoped for and unsought. Yet one wonders at the ungraspable, and one desires more intensely the object of wonder, and **being desired it purifies, and purifying it makes deiform**, and with those who have become such he converses as with those close to him, - I speak with vehement boldness – **God is united with Gods** (Ps 82:1,6), **and thus he is known**, perhaps as much as he already knows those who are known to him (1 Cor 13:12). (tr. Harrison, 65).

- *Becoming God – Incarnational dimensions*

Greg. Naz., Or. 29.19

διὰ μέσου νοῦς ὁμιλήσας σαρκί, καὶ γενόμενος ἄνθρωπος, ὁ κάτω θεός· ἐπειδὴ **συνανεκράθη** θεῶ, καὶ γέγονεν εἷς, τοῦ κρείττονος ἐκνικήσαντος, **ἵνα γένωμαι τοσοῦτον θεός, ὅσον ἐκεῖνος ἄνθρωπος**. ἐγεννήθη μὲν, ἀλλὰ καὶ ἐγεγέννητο· ἐκ γυναικὸς μὲν, ἀλλὰ καὶ παρθένου.

Through the medium of the mind, he had dealings with the flesh, being made that God on earth, which is Man: Man and God **blended**. They became a single whole, the stronger side predominating, in order that **I be made God to the same extent that he was made man**. He was begotten – yet he was already begotten – of a woman. And yet she was a virgin. (tr. Wickham, 86).

Greg. Naz., Or. 30.3

τί δὲ μείζον ἀνθρώπου ταπεινότητι ἢ θεῶ πλακῆναι, καὶ **γενέσθαι θεὸν ἐκ τῆς μίξεως**, καὶ τοσοῦτον ἐπισκεφθῆναι ἀνατολῇ ἐξ ὕψους, ὥστε καὶ τὸ γεννόμενον ἅγιον υἷον ὑψίστου κληθῆναι, καὶ χαρισθῆναι αὐτῶ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα; τοῦτο δὲ τί ποτε ἄλλο ἐστὶν ἢ θεός;

What does the lowliness of Man possess higher than involvement with God, than **being made God as a result of this intermingling**, than being so ‘visited by the dayspring, from on high’, that ‘the holy thing which is born’ has been called ‘son of the most high’ and there has been ‘bestowed on it the name which is above all name’? what could that be but ‘God’? (tr. Wickham, 95).

Greg. Naz., Or. 30.14

Εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Ἰησοῦς Χριστός. πρεσβεύει γὰρ ἔτι καὶ νῦν, ὡς ἄνθρωπος, ὑπὲρ τῆς ἐμῆς σωτηρίας, ὅτι μετὰ τοῦ σώματός ἐστιν, οὗ προσέλαβεν, ἕως ἂν ἐμὲ **ποιήσῃ θεὸν** τῇ δυνάμει τῆς **ἐνανθρωπήσεως**.

For there is one God, and one mediator between God and men, the man, Jeshu Christ (1 Tim 2:5). Even at this moment he is, as man, making representation for my salvation, until **he makes me divine** by the power of **his incarnation**. (tr. Wickham, 105, revised).

Greg. Naz., Or. 30.21

ἔχεις τὰς τοῦ υἱοῦ προσηγορίας. βιάδιζε δι’ αὐτῶν, ὅσαι τε ὑψηλαί, **θεικῶς**, καὶ ὅσαι σωματικάι, συμπαθῶς· μᾶλλον δὲ ὅλον **θεικῶς**, ἵνα **γένῃ θεός** κάτωθεν **ἀνελθών**, διὰ τὸν κατελθόντα δι’ ἡμᾶς ἄνωθεν.

There you have the Son’s titles. Walk **like God** through all that are sublime, and with a fellow-feeling through all that involve the body; but better treat all **as God** does, so that you may **ascend** from below **to become God**, because he came down from above for us. (tr. Wickham, 112).

- *Being made God – Pneumatological imprint*

Greg. Naz., Or. 39.16 (PG 36:353)

Καὶ τὸ Πνεῦμα μαρτυρεῖ **τὴν θεότητα**. τῷ γὰρ ὁμοίῳ προστρέχει· καὶ ἡ ἐξ οὐρανῶν φωνή· ἐκεῖθεν γὰρ ὁ μαρτυρούμενος· καὶ ὡς περιστερὰ, τιμᾷ γὰρ τὸ σῶμα, ἐπεὶ καὶ τοῦτο **τῇ θεώσει Θεός**, σωματικῶς ὁρωμένη.

And the Spirit testifies to [Christ's] **divinity**, for he ran toward one like himself, as does the voice from heaven, for from there comes the one to whom testimony is given. And the Spirit comes as a dove, for he honors the body, being seen corporeally, since it also is **God by divinisation**. (tr. Harrison, 93)

Greg. Naz., Or. 31.4

εἰ μὴ ἀπ' ἀρχῆς ἦν, μετ' ἐμοῦ τέτακται, καὶ εἰ μικρὸν πρὸ ἐμοῦ. χρόνῳ γὰρ ἀπὸ θεοῦ τεμνόμεθα. εἰ τέτακται μετ' ἐμοῦ, πῶς ἐμὲ **ποιεῖ θεόν**, ἢ πῶς **συνάπτει θεότητα**;

If he [the Holy Spirit] did not exist from the beginning, he has the same rank as I have, though with a slight priority – we are both separated from God by time. If he has the same rank as I have, how can he **make me God**, how can he **link me with deity**? (tr. Wickham, 119)

Greg. Naz., Or. 31.28

εἰ μὲν γὰρ οὐδὲ προσκυνητόν, πῶς ἐμὲ **θεοῖ** διὰ τοῦ βαπτίσματος; εἰ δὲ προσκυνητόν, πῶς οὐ σεπτόν; εἰ δὲ σεπτόν, πῶς οὐ θεός; ἔν ἡρητῆται τοῦ ἑνός, ἢ χρυσῆ τις ὄντως σειρὰ καὶ **σωτήριος**. καὶ παρὰ μὲν τοῦ πνεύματος ἡμῶν ἢ ἀναγένσειρὰ καὶ **σωτήριος**. καὶ παρὰ μὲν τοῦ πνεύματος ἡμῶν ἢ **ἀναγέννησις**· παρὰ δὲ τῆς ἀναγεννήσεως ἢ **ἀνάπλασις**· παρὰ δὲ τῆς ἀναπλάσεως ἢ ἐπίγνωσις τῆς ἀξίας **τοῦ ἀναπλάσαντος**.

Were the Spirit not to be worshipped, how **could he deify me** through baptism? If he is to be worshipped, why not adored? And if to be adored, how can he fail to be God? One links with the other, a truly golden chain of **salvation**. From the Spirit comes our **rebirth**, from rebirth comes our **new creating**, from new creating a recognition of the worth of **him who effected the new creation**. (tr. Wickham, 139, revised)

Greg. Naz., Or. 31.29

ἀποκαλυπτικόν, φωτιστικόν, ζωτικόν, μᾶλλον δὲ αὐτοφῶς καὶ ζωή· ναποιοῦν, **θεοποιοῦν**, **τελειοῦν**, ὥστε καὶ προλαμβάνειν τὸ βάπτισμα, καὶ ἐπιζητεῖσθαι μετὰ τὸ βάπτισμα· **ἐνεργοῦν ὅσα θεός**.

He reveals, illuminates, gives life – or, rather, is absolutely Light and Life. He makes us his temple, **he deifies, he makes us complete**, and he initiates us in such a way that he both precedes baptism and is wanted after it. **All that God actively performs, he performs**. (tr. Wickham, 140)

Greg. Naz., Carm. 1.1.3.3-4 (PG 37:408)

Πνεῦμα μέγα τρομέωμεν, ὁμοίθεον, ᾧ Θεὸν ἔγνωμεν,
Ὅς Θεός ἐστιν ἔναντα, καὶ ὃς **Θεὸν** ἐνθάδε **τεύχει**.

Let us quake before the great Spirit, who is my God, **who's made me know God**,
Who is God there above, and who **forms God** here. (tr. Gilbert, 43)

Conclusion: Old Seal, New Impression?

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