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Summary

THE VERBS GENNAN, ΓΙ(Γ)ΝΕΣΘΑΙ AND RELATED NOMINALS IN THE EARLY ARIAN DISPUTE

The article analyses the usage of the Greek verbs γεννᾶν (“beget”) and γί(γ)νεσθαι (“originate”), the related verbal adjectives γεν(ν)ητός and ἀγέν(ν)ητός, and the noun γέννημα, in three Arian pre-Nicene letters (Arians’ *Letter to Alexander of Alexandria*, Arius’ *Letter to Eusebius of Nicomedia* and *Letter to Paulinus of Tyre* by Eusebius of Nicomedia) in the statements concerning the relationship between the Son of God and God the Father. Taking into account the textual variants of these verbs and adjectives occurring in the manuscripts according to H.-G. Opitz’ edition in *Athanasius Werke*, III/1/1-2 (*Urkunden zur Geschichte des Arianischen Streites*, 318-333, Berlin – Leipzig 1934-1935), the analysis demonstrates that there is a tendency to avoid the usage of γί(γ)νεσθαι as a non-Biblical verb in the texts of Arius and his Alexandrian supporters, whereas in the letter by Eusebius of Nicomedia an openness to the usage of both verbs is apparent. The structure of argumentation in Eusebius’ letter makes it evident that the Nicomedian bishop intended to deny any distinction in meaning between the verbs γεννᾶν and γί(γ)νεσθαι in the statements about the coming into being of the Son of God from God the Father. The only other meaning of γεννᾶν taken into account by him is the division of the Son from the substance of the Father.

Keywords: Arian controversy; “beget” (γεννᾶν); “originate” (γί[γ]νεσθαι); Arius of Alexandria; Eusebius of Nicomedia

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