

# Epicurus, gods and God

**Post by "Joshua" of October 16, 2019 at 11:07 PM**

PD 1 employs "*aphtharton*", as mentioned above. Perhaps this is Epicurus' preferred word when describing gods?

Vatican saying 78 uses "*athanaton*", speaking of immortal good.

The Letter to Menoeceus uses "*athanatois*", a slight variation of the same word. This change reflects the agreement of the word with the plural "*agathois*" (goods). "*Agathon*", singular, is used in the previous formulation.

Both relevant words, *aphtharton* and *athanaton*, are formed by prefixing the word stem with the negation "a-". Same here as in English; atheist, amoral, abiogenesis.

*Phtharton* is defined in the "Middle Liddell" (a scholarly lexicon of Ancient Greek) as "corrupted; decaying". *Aphtharton*, then, is uncorrupted, and undecaying.

*Thanaton* (-os), as Hiram mentions above, is death. *Athanaton* is immortal, or deathless. So there are evident shades of meaning between the two.