

Abstract: The use of the term “nothing” by Saint Gregory of Nyssa in his description of the Creation has the role of transmitting a more profound meaning than the common, traditional one (of “nothingness/void”, inseparable shadow of the world), namely: the fact that the world *is* (has life) “from God” the uncreated One and totally different from the beings. The syntagm “ex nihilo” communicates, therefore, in Saint Gregory’ discourse, a double message: 1. All the things that have received life come from the goodness of God, the One Who is beyond the being and, in a paradoxical sense, apophatic compared to the created beings, “Inexistent” - as Super-existent/ beyond the existence, transcendent, ineffable and incomprehensible by the mind; 2. although created, the world is not devoid of value, on the contrary it is “very good” (Genesis 1: 31) and called to perfection, being the work of the Trinitarian God and in relation with Him in Whom not the being (regardless of its divine quality - *ousia*), but the Person is/has the final word.

Keywords: God, creation, *ex nihilo*, St. Gregory of Nyssa, transfiguration