

TRANSLATION OF HOMILIA IN DIVITES BY BASIL OF CAESAREA
WITH ANNOTATION AND DATING

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ABSTRACT

This dissertation provides an English translation of Basil of Caesarea's sermon *Homilia in divites* based on Yves Courtonne's Greek text. I have included details of Basil's scriptural content in the notes. The searches to identify the scriptural content were done using LXX and GNT as databases and employing the search capabilities of Accordance Bible Software. Many scholars' comments on the sermon are also included in the notes. No English translation and annotation of Basil of Caesarea's sermon *Homilia in divites* has been available, though a devotional book with the translation appeared in 2009 after I began this project. As far as I know, Courtonne's 1935 French language version is the only commentary. While scholars have made assumptions about the date of the sermon, questions remain. I include details of a rigorous search to identify the date of composition which pulls together existing scholarly thought and an intricate search of internal data. I believe the sermon was written in 371 as Basil raised funds for his *Basileiados*. He invited a group of wealthy men to arrive early for a panegyris and delivered *Homilia in divites* in the days prior to the panegyris. Moreover, Basil's exegetical and theological writings have received much attention, while this sermon, which is neither overtly exegetical or theological, has only had limited study. Thematically, *Homilia in divites* is a sermon for Basil's and our times. He vividly describes the way God planned for wealth to be used: wealth is to be distributed not stored. Equally as vividly, Basil describes the consequences of storing wealth.

To my children Ruth E. Boyd-Galezewski and Griffin D. Wright,
my husband Maurice W. Wright,
and my father Ernest R. Boyd, Jr.

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I want to mention a few people whose help was consequential in completing this dissertation. "Research" entered my life when I was a high school senior in Bluefield, West Virginia. Ms. Rosanna Reaser taught me the—then entirely new—intricate details of researching and writing a proper paper. She did a great job. During that same period, the Virginia Synod of, what now is, the Evangelical Lutheran Church in America accepted me as a candidate for ordained ministry. Through its programs and shepherding, which involved psychological and I.Q. testing, I was able to see the world and myself in new ways.

The members of my committee have given me valuable guidance and instruction. Dr. Leuchter, who was new to the faculty when he joined my committee, immediately assessed my needs and recommended particular readings, in order to bring my knowledge of the Hebrew Scriptures current, necessary because they were Basil's scriptures. He has given me support throughout the exam and dissertation process. When he teaches, Dr. Blankinship expresses a love for the subject matter in compelling ways. Both his manner and his knowledge base have been instructive for me. He is also practical and has worked with me on learning stratagems. Seeing the confluence of these elements in his teaching has freed me to consider life differently.

In the fall of 2004 I attended a luncheon in the Department of Religion at Temple University. A woman stood up and said she was going to lead a Greek Readings group and everyone who was interested could join her. Since then I have been reading Greek texts with Dr. Limberis. Her expertise and guidance have been invaluable in my work

here, particularly in checking my translation, though she is not responsible for any errors you might find. She has helped me envision my larger project. Dr. Limberis manages to simultaneously be elegant and serious, a combination I find reassuring. Her ability to address a range of complex topics and also get people to laugh is top notch.

My children and husband have supported me in returning to school in a variety of ways. For example, Ruth taught me Latin; Griffin taught me French. Maurice has proofread, coached, cooked, driven, and whatever else was necessary to support my study. I am fortunate to have such loving people around me. Thanks to all of you who have supported me in this endeavor.

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CHAPTER 1

BASIL'S SERMON

This English translation of *Homilia in divites* by Basil of Caesarea is based on the Greek text collated by Yves Courtonne and published in *Homélies sur la richesse*,¹ a commentary on two of Basil's sermons on wealth, and I have used the digital version of that text found in *Thesaurus Linguae Graecae*. After translating portions of *In ebriosos* several years ago, I wanted to translate another of Basil's sermons. Basil's Greek is eloquent and wonderful. His thinking is clear and he expresses ideas vividly. Having the opportunity to focus on translating and annotating *Homilia in divites* has been a treat.

The Message of the Sermon

Basil based *Homilia in divites* on the story of the rich young man who asks Jesus how to inherit eternal life. The pericope is Matt 19:16-24, though he does refer to later verses from Matthew 19 on a few occasions. Basil explicates Jesus' instruction in v. 21, "Go, sell what you possess and give to the poor." The sermon is written in nine sections

¹ Basil of Caesarea, *Homilia in Divites*, collated by Yves Courtonne (Paris: Firmin-Didot et C^{ie}, 1935) as published in *Thesaurus Linguae Graecae*, University of California, Irvine, an electronic database under a trademark of the Regents of the University of California. Courtonne's book which contains the Greek and French versions of *Homilia in Divites* is titled *Homélies sur la Richesse, édition critique et exégétique* (Paris: Firmin-Didot et C^{ie}, 1935).

which form an artful exegesis and carefully scrutinizes the pericope. The first sentence of the sermon indicates that the listeners and Basil have just heard the story about the young man read aloud. That sentence and the similarity of the subsequent sentences to Matt 19:16-24 suggest a meeting in which scripture reading and preaching took place. Based on the sermon's content, it is likely that the audience members are nearly all rich males, since Basil explicitly only acknowledges wealthy men.

In section one Basil looks closely at the young man in the Matthean narrative by focusing on the contradiction between the young man's interest in what Jesus teaches, but his lack of interest in doing what Jesus instructs. Basil concludes, "This habit is a deviation from the directions, and the habit thoroughly condemns." Then, in the next sentence, he turns to his listeners and speaks to them directly about themselves, "Do you speak to a teacher and yet you do not do the things of a disciple?" Basil shows the listeners that they are like the young man: they obey the easy commandments, such as not murdering, but ignore the provision about selling possessions and giving to the poor. He says, "By as much as you have more than enough riches, by that much you lack in love." However, by the end of the sermon, Basil has described how greed and wealth lead people to violate all of the commandments. He presents the idea that people are happier when they put things away from themselves. Basil advises, "Change toward the joyous covenant."

The remaining eight sections of the sermon are organized around various phases of the life of a rich man. Basil explains how rich men's souls are harmed by owning many possessions. Section two delves into the uses for wealth, and Basil employs paradox in the discussion, entangling ideas of earthly and heavenly gain, "If you were to keep

wealth, you do not have it; if you distributed wealth, you will not lose it." He says that a method of the devil prompts people to promote excesses, but then Basil indulges himself in the excess of listing the things wealthy people own in luxurious quantities, such as herds of camels and swine, baths in the city and country, stone slabs for walls, and gold covered roofs.

Section three delves into Matt 19:23-24, which compares the difficulty of a camel passing through a needle to the difficulty of a rich man entering heaven. Basil reasons through his thoughts on superfluous wealth. Here he introduces the trope, which is active through the end of the sermon, of burying things in the earth for security. The rich listener hides his wealth in the earth for banking purposes, finds gold in the earth and digs it up but then buries it again for safe keeping. The rich listener buries his heart in the earth also, "for where your treasure is, he said, there also the heart." Clearly, Basil's pointed ridicule makes the burying and digging trope work rhetorically and to a serious and pointed end. He imbeds groups of three repetitions of words in section three.

Accountability is the theme of section four. Basil pelts the male listeners with questions. "What will you say to the judge?" "Do you not clothe people?" "Do you allow people to live disgracefully?" "Do you let people go hungry?" "Maybe you have been diseased by a wealth loving woman!" Basil develops the theme of wealth-loving women as magicians who enchant their men by making the men also love wealth. He claims, "These lovers of gold rejoice at being bound in their hand cuffs, as if the gold alone should bind them together." Basil asks when that man can "take care of the soul?" He advises that the men who wish to sell their possessions and give to the poor should give to the artisans who serve the wealth-loving women, — artisans such as the painters and

sculptors. Those men who do not are ruined by wealth just as the tide ruins a sculpture in the sand. Embellishing the inanimate disorganizes the soul. Basil asks his listener how many times the listener's seal ring, a luxury item, has harmed people by not dismissing a debt or authorizing other beneficial choices.

Basil discusses the insatiable character of desire in section five. He describes the grief and rivalry caused by desire for more wealth, and concludes, "You make your own soul to be harmed through much insatiation." Basil uses the story of Naboth the Jezreelite from 1 Kgs 20 as an example of the situation of the listeners and concludes it was Ahab's desire that killed Naboth. Next Basil develops an image of a flooding river with its "irresistible violence." The violent river sweeps away whatever is in its path. "Thus also are the greedy men advancing over vast areas with force." Basil describes these greedy men as overpowering slave-makers, who increase their own surpluses. He declares that "nothing can stand up to the violence of wealth." This section concludes with the rich listener on trial for his life. Basil projects into the future, "You will love to be set free from things."

In section six Basil mocks his listeners for working so hard at unrighteousness. He suggests that they are already important enough and would be better off if they no longer labored for spiritual unfruitfulness. "When will you comprehend the condemnation of Christ?" he asks and begins a series of judge and judgment allusions. Basil launches an ekphratic depiction of a rich man condemned by the "enlivened images" of people he destroyed during his life, and whose current sycophants and advocates will no longer be of any help when the fatherless, the widow, the beaten, the shredded servants rise. "Remember the eminent coming of Christ, when they will be raised up;" he cautions and

then, wanting to shock, he quotes John 5:29, "those who have accomplished good deeds [go] to the resurrection of life, but those who have accomplished evil deeds [go] into a resurrection of judgment."

The natural qualities of riches guide Basil's message in the seventh section. He lists gold and precious stones and describes wearing and showing them, but asks the man adorned with jewels if the jewels can add a day to his life or if he can use them to keep away disease. Jewels, Basil pronounces, are often "bait for sin." They enable wars and the forging of weapons. Brothers kill each other for them. "Possessions," Basil concludes, "are the ransom for a soul." Basil disabuses the need parents feel to leave an inheritance for their children by including a mocking conversation between the rich and God, "Give children to me, in order that I refuse to obey your commandments." Moreover, he describes the perils to the children of wealth. Keeping wealth imperils the soul, whereas, by giving away wealth a person can "present riches to the soul as the means to life."

The rich, unmarried man is Basil's subject for section eight. This man is constrained from giving to the poor due to his manner of living, however he will leave a will granting money to the poor. Basil's sense of humor rises to the moment, "When you will no longer be among mortals, then you will become humane; whenever I saw you dead, then I could say you have brotherly love." That kind of decision leads to death. Basil goads the unmarried, rich man asking when he will make the will. How will he know the coming hour of his death? Basil imagines a scenario in which the man dies alone without completing his will and then a scenario in which unscrupulous lawyers pervert the will as they write it so that the expected portion for the poor is confounded.

Finally in the last section, Basil shifts to a more scandalous scenario: the rich man who will not even act after death in order to give to the poor. The man dies with his wealth. Basil charges him, "While you were living, you placed yourself under the commandment; after death and dissolution, then you preferred to honor the commandment of hostilities above the command to love your neighbor." God expects a living sacrifice, Basil instructs, and people with abundance at the end of life should offer the abundance. He urges the listeners not to invest in inscribed memorials and elaborate burials, rather to meet needs with their surpluses. "Piety," he persuades the wealthy listeners, "is a beautiful shroud" and once you achieve that, you are richly dressed. After all, Christ became poor so that we can become rich. Finally he urges the rich men to give wise consideration to the common good by observing the commandments in order to inherit eternal life.

The Date and Circumstances of Composition

Scholars discuss the date and circumstances for the composition of Basil's sermon *Homilia in divites*. In his commentary on this sermon, Yves Courtonne writes, "It is not possible to assign a date with certainty" to this homily. However Courtonne reports the thought of A. Puech, *Histoire de la Littérature grecque chrétienne*, t. III, p. 266, who estimates composition in the year 368 because of the misery from the famine of that time. Courtonne writes that *Homilia in divites* is about wealth and was composed when "it was

appropriate to remind the rich of the principle of charity."² This tension between social justice and wealth is a potent aspect of the piece.

C. Paul Schroeder places the composition of the sermon around 369. "In 369, within a few years of his [Basil's] ordination to the priesthood, a major catastrophe struck Caesarea and the surrounding area, a drought followed by a severe famine." There were food shortages. Schroeder believes this homily was delivered around the time of the famine.³ In his powerful collection, Schroeder groups *Homilia in divites* with other sermons which deal directly with social justice themes, including *I Will Tear Down My Barns, In Time of Famine and Drought*, and *Against Those Who Lend at Interest*.⁴ These sermons all combine social justice and wealth themes.

² Courtonne, *Homélie*, 6. Courtonne groups *Homilia in divites*, Homily number 7, with Homily 4, *Homilia de gratiarum actione*. Courtonne translates both into French and annotates them.

³ C. Paul Schroeder, *On Social Justice: St. Basil the Great, Popular Patristics Series* (Crestwood, New York: St. Vladimir's Seminary Press, 2009), 21.

⁴ Schroeder uses the English titles for the sermons. The cross references to the sermon titles are *I Will Tear Down My Barns* or Homily 6, or in Latin *Homilia in illud: Destruam horrea mea*; *To the Rich* or Homily 7, or in Latin *Homilia in divites*; *In Time of Famine and Drought* or Homily 8, or in Latin *Homilia dicta tempore famis et siccitatis*; and *Against Those Who Lend at Interest, Homilia in psalmum 14b*, which is a second homily on Psalm 14.

Susan Holman also discusses 369 as the year for composition of *Homilia in divites* partly due to the famine and partly due to the historical practice of grouping this sermon with Homily 6, *Homilia in illud: Destruam horrea mea*, which tells those who are storing away grain to open their barns and let starving people eat it instead of storing it for their own families' later use. Holman writes, "In those MSS where Basil's sermons on the psalms, usually kept separate, are interleaved with the other homilies, the homilies on Psalm 14 often immediately follow Homilies 6 and 7 [*Homilia in divites*]." Holman finds this historical proximity of the sermons to be significant for dating.⁵

Jean Bernardi is cautious about naming a year of composition. He also mentions the connection to *Homilia in illud: Destruam horrea mea*, thinking that plea for the rich to share their grain could be connected to *Homilia in divites'* plea for the rich to give away their wealth. However, Bernardi says, "We cannot rule out the possibility that it belongs to another period."⁶ Like Bernardi, I wondered about a different time and circumstance. It seems clear that a sermon which tells people to sell what they have and give the money to the poor must be concerned with social justice and yet, as I read *Homilia in divites*, I primarily hear a message to rich Christian men telling them how to receive eternal life. It sounds like a stern message of spiritual guidance.

⁵ Susan R. Holman, *The Hungry are Dying: Beggars and Bishops in Roman Cappadocia* (New York: Oxford University Press, 2001), 102.

⁶ Jean Bernardi, *La Prédication des Pères Cappadociens: Le prédicateur et son auditoire* (Paris: Presses Universitaires de France, 1969), 61.

Holman describes Basil's audience: "Basil clearly addresses his audience as landowners, married men whose possessions suggest affluence."⁷ In one section he also addresses unmarried wealthy men. In *Homilia dicta tempore famis et siccitatis*, Basil describes the people in his audience. Holman notes that that sermon was delivered during a church service and that Basil mentions the listeners in his sermon. Holman describes it this way: "Basil identifies the audience as apathetic adults, boisterous but inattentive children, and screaming infants. Although the few adults 'remain with me at prayer, even those are distracted.'"⁸ In *Homilia in divites* he makes no mention of a varied group. Evidence within the sermon leaves me to assume that only rich men were there to listen.

While translating *Homilia in divites* and especially while I searched for material relating it to the scriptures, I also wondered what internal evidence there could be to help identify a more specific date. Some details follow to add to that discussion. What occasion would bring together a group of rich, Christian men? Holman mentions a salient detail in her reminder that Basil sometimes describes his audience and setting. In *Homilia in divites* Basil makes no reference to a service or Sunday morning. It seems that the regular services on Sunday would routinely draw a varied crowd. I suspect that Basil had convened a group solely comprised of rich Christian men—a personal invitation from the Archbishop. That would explain the homogeneous group and also would provide a situation in which Basil could address his moral challenge of caring for the poor. Peter Brown notes a new vision for the bishops during the period "The existence of the poor

⁷ Holman, *Hungry*, 108.

⁸ Holman, *Hungry*, 78.

offered, for the first time in the history of the Greco-Roman world, an opportunity to highlight their role in a new, post-classical society."⁹

If Basil handpicked his audience he could write a focused message for a particular group, which is what we have in *Homilia in divites*. Because of their wealth, these men would have been influential, accustomed to a level of autonomy, and would anticipate personal attention from other powerful individuals. They might also be well educated intellectuals from Basil's region. Brown describes the "wealthy classes" as having the "leisure to engage in such elevating and time-consuming matters" as religion.¹⁰ Basil simultaneously flatters and criticizes his audience in sec. 6, line 5. He recognizes their prominence saying, "Is it not at three cubits all people await you?"¹¹ It seems he could only make that kind of comment to members of a wealthy and aristocratic group.

⁹ Peter Brown, *Poverty and Leadership in the Later Roman Empire* (Hanover: University Press of New England, 2002), 16.

¹⁰ *Ibid.*, 20.

¹¹ M. I. Finley, *The Ancient Economy* (2nd ed.; Berkeley: University of California Press, 1985), 35, points to lists as a way to measure wealth in antiquity using *Odyssey* at 14.98-104. The swineherd Eumaeus lists his master's holdings. Basil compiles a similar list as a way of flattering his listeners and also helping them to see that they can give wealth away without hurting themselves. The list in sec. 2 at lines 29 through 47 is a parallel example to the swineherd's list from *Odyssey*. Peter Brown also looks back to antiquity as a way to describe the wealth of the late empire. Brown quotes *Ecclesiasticus* 38:24-25 in *Poverty*, 20.

I will develop the scenario in which Basil as Archbishop has convened a meeting of wealthy Christian men prior to a martyr festival with at least two intentions. One is pastoral; to be sure these rich men understand that they are in spiritual peril, that their souls are disorganized by possessions.¹² A powerful and well-connected Archbishop, a local man from a wealthy family, would speak as a peer to this influential and wealthy group. Who could be better suited to explain the way to salvation than another very rich man who had already given away his own wealth? That focus supports Courtonne's description of the sermon as a sermon about wealth.¹³ But Basil had another important reason to assemble this select group. Basil needed funds to complete construction of his hospital, residence and church: the new city Basil built in a Caesarea suburb which I will refer to as *Basileiados*. While I primarily view this sermon as about the perils of wealth, this second reason makes *Homilia in divites* a social justice text as well.

To begin, let us consider Basil's renunciation of his personal wealth. Gregory of Nyssa writes of Basil being "the man who ungrudgingly spent upon the poor his patrimony even before he was a priest, and most of all in the time of the famine, during which he was a ruler of the Church, though still a priest in the rank of presbyters; and afterwards did not hoard even what remained to him, so that he too might have made the

¹² Basil shows very real concern and understanding on this point and mentions the spiritual peril of having wealth numerous times, such as sec. 4, lines 1-3, 21, 36-37, and 43; sec. 5, lines 9-10 and 21-25; sec. 6, line 1; sec. 7, line 40 to the end of the section; and sec. 9, line 19.

¹³ Courtonne, *Homélie*, 6.

Apostles boast."¹⁴ Gregory's comment identifies three phases of Basil's donation of significant portions of his wealth. It is to the period around 357, shortly after his baptism and ordination as reader that "we may refer his renunciation of his share of the family property. . . . But St. Basil did not renounce all property." He kept a house and farm on the family estate, for example.¹⁵ When the famine and drought were problems in 369, Basil made a large purchase of grain. Gregory of Nazianzus relays this information in his oration on Basil's life. "There was a famine, the most severe one ever recorded. The city was in distress, and there was no source of assistance, or relief for the calamity. . . . The hardest part of all such distress is the insensibility and insatiability of those who possess supplies. For they watch their opportunities, and turn the distress to profit, and thrive upon misfortune." Gregory is clear that Basil did not perform a miracle in order to feed the multitude, rather, "by his word and advice he opened the stores of those who possessed them, and so, according to the Scripture dealt food to the hungry, and satisfied the poor with bread, and fed them in the time of dearth, and filled the hungry souls with good things." Nazianzen contrasts Joseph and Basil saying Joseph made a profit but Basil's purchase of food was gratuitous, free of charge to the hungry.¹⁶

¹⁴ Gregory of Nyssa, *Against Eunomius* 1.10 (NPNF²).

¹⁵ Philip Schaff, ed., *Prolegomena 3: "Life at Caesarea,"* NPNF², 8 (OakTree Software, Inc. Version 1.1).

¹⁶ Gregory of Nazianzus, *Funeral Oration on the Great Saint Basil, Bishop of Caesarea in Cappadocia*, Oration 43.34-36 (NPNF² 7). OakTree Software, Inc., Version 1.1.

These works, when Basil gave away large portions of his wealth to help others, would have to have been public knowledge, particularly his purchase of grain for those who were starving in the 368–369 drought and famine. We do not know the reactions of other rich men, however, Basil alludes to this situation in *Homilia in divites* and it is easy to imagine how this history could influence him and his audience as he prepared for and delivered *Homilia in divites*. In sec. 1, lines 20-23, Basil issues a challenge that he could only make if he had already given substantial amounts of his own wealth away, "Do you confess the good while you ignore what is to be given? Surely though, that good of goods is quite clearly within one's power. You also could ask about eternal life; but being attached to your present life of advantage you might disgrace yourself. Does the Teacher hold a harsh or grievous or difficult thing before you? 'Sell your possessions, and give to the poor.'" How would his room full of rich men have responded to the Archbishop?

Basil includes additional comments in his sermon that indicate that he did not cling to possessions.¹⁷ He was from a wealthy family, which gave him one kind of authority among other rich men—they were his peers. But he had also gained moral authority when he renounced his own wealth. Nazianzen describes Basil's appearance, speaking generally, "Hence came his single coat and well worn cloak, and his bed on the bare ground, his vigils, his unwashedness, and his most sweet food and relish, bread, and

¹⁷ Some examples illustrating Basil's freedom from owning things include sec. 2, line 9; sec. 3, line 20; sec. 4, lines 39-41, and 44; sec. 5, lines 49-52; sec. 7, lines 37-39; sec. 8, lines 1-3 and 12-17; sec. 9, lines 1-5 and 31.

salt."¹⁸ Basil opens section 2 by discussing the basics of life, clothing and food with his listeners, "Will you clothe yourself in expensive raiment? Accordingly a short frock will protect your two arms, however a covering will fulfill every necessity with one garment of clothing. In regard to nourishment, will you misuse your wealth? One loaf of bread is sufficient to fill a stomach."

These comments reflected Basil's own personal choices and must have contrasted with the choices of his rich audience: otherwise he would have had no authority to make the statements. Basil uses his own example to shame these rich men, and he could not have done so if he still possessed great wealth. I believe this situation dates the sermon after the famine and after his grain purchase—that is, after the first two wealth distributions Nyssen identifies. When Basil delivers this sermon, he has little material wealth remaining and, as a consequence, could speak confidently to his audience. The opening of section 5 supports that situation, "But you," he says to his rich listeners, "speak as a poor person yourself. I conclude it myself. For the person in need of much is a poor person." He persuades them to stop clinging to their possessions, to own fewer things, to sell their possessions and to give the money to the poor. Nyssen's remark about Basil's distribution of his own wealth vaguely describes the third phase of giving, but we know that one of Basil's remarkable accomplishments was the building of his new city, and we also know that any large building project is quite expensive. Where did the money come from? Basil would have gone to the wealthy and powerful soliciting funds for the project.

¹⁸ Nazianzen. *Oration* 43.61 (NPNF² 7).

Philip Rousseau believes "the weight of the evidence suggests that the *Basileiados* was sufficiently underway by 372 to attract the patronage of the emperor." This project likely germinated out of the extreme need for food during the famine.¹⁹ Nazianzen writes about Basil gathering the hungry together and feeding them pea soup and salted meats during 369.²⁰ Rousseau explains the growth from feeding pea soup to a new city this way, "Something of that system was already in place during the emergency of 369, and . . . the famine encouraged Basil to make more formal arrangements for the needy. The project must have taken, however, several years to develop fully."²¹ Rousseau points to three letters of Basil's in order to identify the time-frame, 94, 150, and 176. Letter 94 is addressed to Governor Elias in 372.²² Basil asks what harm he does by building a place for travelers, a hospital and place for vocational training. Clearly, construction is underway in 372. Basil would have needed funding before that, or at minimum, promises of funding. Without some gold in hand, he could not have purchased materials. I see this letter pointing to fundraising prior to 372, not that Basil would necessarily have done all of the fundraising prior to 372, but at the very least, enough to purchase materials and hire labor. Letter 150 is addressed to Amphilochius prior to his becoming bishop early in

¹⁹ Philip Rousseau, *Basil of Caesarea* (Berkeley: University of California Press, 1994), 141.

²⁰ Nazianzen, *Oration* 43.35 (*NPNF*² 7).

²¹ Rousseau, 140.

²² Basil of Caesarea, *Letter 94* to Governor Elias (*NPNF*² 8).

373, and it mentions staying outside of the city of Caesarea at the hospital.²³ Here we have a progress report of sorts. The hospital was complete in 373. Letter 176 is also addressed to Amphilochius, then the Bishop of Iconium, and is dated to 374.²⁴ Basil requests that Amphilochius arrive in Caesarea three days early for the martyr festival so that he can honor the church of the hospital. It seems that Basil's impressive building project developed beginning in 369 and continued to grow into 374.

Rousseau cites Letter 176 in which Basil asks Bishop Amphilochius to arrive three days early for a martyr festival in order to spend some time in his new hospital at *Basileiados*. This practice of asking important people to arrive early for martyr festivals was common. Vasiliki Limberis describes the practice of the Cappadocian fathers, who would "invite other dignitaries to the panegyris, the festival celebration for the martyr, either to hold important meetings or just to attend the festival. At least this was Basil's tactic because letters deal with such matters."²⁵ Limberis lists as examples Letter 100 to Bishop Eusebius to come early to the festival for Saint Eupychius to confer, 142 to an accountant whom Basil wished to meet the *chorepiscopoi*, also at a festival for Saint Eupychius, 176 to Bishop Amphilochius for a tour of the hospital, and 200, which is another invitation to Bishop Amphilochius to come early before the martyr festival for

²³ *Ibid.*, Letter 150 to Amphilochius (NPNF² 8).

²⁴ *Ibid.*, Letter 176 to Amphilochius (NPNF² 8).

²⁵ Vasiliki M. Limberis, *Architects of Piety: The Cappadocian Fathers and the Cult of the Martyrs* (New York: Oxford University Press, Inc., 2011), 27.

Saint Eupychius and to become better acquainted with Basil's area.²⁶ In Letter 95, Basil writes to Eusebius the Bishop of Samosata describing a meeting that they both might attend prior to a martyr festival.²⁷

It appears then that it was Basil's practice to plan meetings in the days before a festival, to locate the meetings close to the site of a martyr festival as a convenient way to conduct business of various kinds and to keep in touch with influential people who could support him and the range of ministry he shepherded. That practice can explain how and where he met with a group of wealthy men who were able to give him money for the continued building of his new city. I believe Basil invited prominent people to come early to any number of martyrs' festivals at Caesarea. In terms of *Homilia in divites*, he could have used the time to meet with them for scripture reading, to deliver his sermon, and to allow them to retreat together outside of Caesarea to review plans for the *Basileiados*. Basil could have personally led a walking tour showing how his building plan expanded the existing edifice. Wealthy visitors would have been given a way to help both Basil and themselves. By donating large sums to the new city they would be giving to the poor, as the sermon repeatedly recommends, and be given an opportunity to "reorganize their souls," while also supporting a powerful and influential bishop who belonged to a wealthy family of their region. Moreover, this method of giving mirrored the traditional civic model historically practiced in the empire, that is, the *euergetai* contribute to the

²⁶ *Ibid.*, 27, n. 93.

²⁷ Basil of Caesarea, *Letter 95* (NPNF² 8).

city rather than to individual poor people. They became "public benefactors" by supporting Basil's large building project.²⁸

Homilia in divites contains two references to a panegyris which seem to help define circumstances for Basil's delivery of the sermon. Comments about a panegyris would be appropriate if the group would soon attend one. The first mention is in sec. 1, lines 58–61.

Accordingly, no one is distressed by outward circumstances when bringing his own things to sell at a panegyris and yet the person is against obtaining the things he is lacking in inward states when at a panegyris; (59) but precisely as he might purchase expensive things at a low price, so greatly would he rejoice for himself, when thus changing toward the joyous covenant; (60) you might be distressed, giving gold, silver, and possessions; he [God] provides stones and dust in order that you might obtain a blessed life.

Basil depicts people coming to the festival intending to sell some of their things for money, saying that is not distressing for them. But he prods, instead they could come to the festival seeking an inward change rather than financial gain. In that situation, people would "purchase" eternal life for a "low price," by giving his or her possessions to the poor, thereby "changing toward the joyous covenant." That giving might leave people feeling distressed, Basil consoles, but God provides a blessed life. Basil expressly details

²⁸ Peter Brown, *Poverty*, describes the shift from traditional public benefaction to Christian support of the poor, 4-6.

gifts of "gold, silver, and possessions." Those are high value gifts to give, ones he could use responsibly and lovingly in his building project.

Late in the sermon, in sec. 8, line 19, Basil again mentions a panegyris to his listeners.

But you were in full life and strength for (15) what period, reveling in luxury through your lifetime and gradually dying for wantonness, you lifted your hands but not to regard the poor; is not that kind of action a preparation for death? (17) What kind of wages have to be paid for your daily labor? Show the works, and demand the reciprocity. No one tends to business after the finish of the panegyris; neither is the person coming after the games to be crowned; nor will someone act bravely after battles; clearly then for that piety (20) there is nothing after life.

In this example Basil chides the listener who has lived a life of luxury with no thought for the poor or the commandment. Rather such a listener thinks leaving a will both benefits the poor and counts as much as a lifetime of good works geared toward helping the poor. He compares the finish of the festival to the finish of life. For comparison he offers the thought that "no one tends to business after the finish of the panegyris" because "for that [stingy] piety there is nothing after life." Basil asserts, in no uncertain terms, that leaving a will for the benefit of the poor after a life of selfish luxury will not fulfill the commandment of love. If he were saying these things on the day prior to a panegyris, he would be positioning his listeners for serious soul searching. In a way he held them captive because everyone was in town to attend the festival. Those who accepted his counsel could make changes in their lives, including talking to Basil about a contribution to his *Basileiados* before the close of the panegyris.

Both of these excerpts refer to commercial activities at the martyr festivals. Basil also addresses the commercialization of the festivals in other of his writings. "He deals with the subject because it seems lucrative emporia were set up adjacent to martyria when the *panegyris* was taking place" according to Limberis.²⁹ Citing *The Long Rules* question 40, she elaborates "Basil calls any commercial transaction that takes place at a martyr shrine 'unseemly and unbefitting to Christians.'"³⁰ Basil's sermon examples then, include activities he deplors. He includes these two moneymaking examples to show his listeners that commercial transactions at a festival were against God's intention and also against their self interest. The two segments together direct listeners to attend to their inward states at this *panegyris* by giving "gold, silver, and possessions."³¹ After death it will be too late. Basil delivers a forceful message of salvation to these men.

After hearing his examples, the listeners would have to consider their own reasons for attending a *panegyris*. If Basil was meeting with selected wealthy people shortly before a martyr festival, then not only would the listeners have a chance to make the choice Basil presents in his sermon in the near future, they would also have Basil in their presence noticing which choice they made. If Basil is indeed meeting with rich potential donors, he truly has set up a spiritual challenge for these Christians in terms of their own souls. They can give their riches, even part of their riches and in a variety of ways. The

²⁹ Limberis, 103.

³⁰ Ibid., 25 and also n. 83.

³¹ Basil, *Homilia in divites*, sec. 1, line 61.

best would be a gift to Basil for the benefit of the poor. He could continue building a hospital, a soup kitchen, and housing with the money.

Based on Nyssen's comments about Basil's divesting himself of his patronage, Rousseau's scenario for the development of the *Basileiados* and the dating of letters, particularly 94, suggests Basil would have solicited funds either in 370 or 371. I believe there are clues in the sermon that will help us get closer to a year of composition. Two Letters, 58 and 66, both dated to 371, repeat language used in the sermon. The example in Letter 58 is simple to see.³² In section 6, line 35, Basil uses the expression "heart of stone." I have searched all of Basil's Letters in *NPNF*² and find only this one which includes the phrase "heart of stone." The appearance of only one use suggests "heart of stone" is not an expression Basil routinely employed. Maybe he had the words in his mind because he had been working on *Homilia in divites*. This sermon is highly structured and every word is carefully chosen. Both "stone" and "heart" are used over and over, nuanced in a variety of ways to give depth and sometimes, as in this section 6 example, to sensationalize scenarios.

It is impressive that Basil could create such a wide range of employments for "stone" and "heart." Only once do they appear together and that is this final sentence of section 6. With vivid ekphrastic treatment, he has been describing the terror of facing one's sins after death, "If these shocking things do not scare you, then joyous things will not be encouraging, in that case we hold conversation with a heart of stone." In *Homilia in divites* "heart of stone" alludes to Ezek 11:19 or 36:26, identical verses. In Letter 58,

³² Basil of Caesarea, *Letter 58* (*NPNF*² 8).

Basil tells his brother Gregory, who sent Basil forged letters, "I wish that I had a heart of stone, so that I neither remembered what took place, nor understood the present, having bent to the earth from every blow over this, bearing along like the cattle." In both cases a shocking revelation has preceded the expression. Also in both, the heart of stone is able to keep the stone-hearted individual from absorbing the shocking revelation. The similarity is also structural, Basil places a short question immediately prior to the sentence containing the expression "heart of stone."

The second letter presents a more complex situation. Letter 66 is addressed to Athanasius who was Bishop of Alexandria at the time.³³ A section of this epistle shares vocabulary and characteristics with a sermon selection, sec. 1, lines 34-38. Those sermon lines are some of the most highly calculated in *Homilia in divites*, calculated even to the point of containing a collection of letters which appear in one direction in the first half and in reverse in the second half.³⁴ The back and forth illustrates the deformed limb and then the restoration of the limb, the action of restoration by a physician. The compound sentence takes the A, B, a, b form. A includes μὲν and a includes δὲ. B uses οὐκ and b, οὐ. Both A and a contain the word ἰατρὸς.

Καὶ εἰ μὲν ἰατρὸς ἐπηγγέλλετο κολοβώματα μελῶν ἐκφύσεως ἢ ἐξ
ἀρρώστιας προσόντα σοι διορθώσασθαι, οὐκ ἂν ἠθύμεις ἀκούων·

³³ Ibid., *Letter 66* to Bishop Athanasius (*NPNF*² 8).

³⁴ The letters are ἀτοπελλετκολοβα, then they are reversed, αβολοκτελλεποτα, fifteen letters in each direction.

ἐπειδὴ δὲ ὁ μέγας τῶν ψυχῶν ἰατρὸς τέλειόν σε ποιῆσαι βούλεται τοῖς
καιριωτάτοις ἐλλείποντα, οὐ δέχη τὴν χάριν, ἀλλὰ πενθεῖς καὶ
σκυθρωπάξεις.

Basil would have concentrated deeply, would have thought this scheme through many times as he worked all of these elements into the sentence he wanted. I suggest that he considered these words and others in the sermon for some time as he prepared for his important donor's conference. He not only had an important message but he was likely before an audience of his peers, perhaps other skilled rhetors and intellectuals. This was not a Sunday sermon that had to be written quickly in six days. In this situation, the Archbishop is giving the sermon for a meeting he has scheduled. To a large degree, he determined the amount of preparation time available.

Here is my translation of the sermon sentence and the letter segment. I will compare shared elements following the two translations.

And if a physician was to announce to be making restorations of mutilations of limbs from natural causes or from sickness, after hearing of this you would not ever be discouraged; on the other hand because the Great Physician of Souls wants to make you complete, after leaving the most vital part undone, you can not take the favor.

Now let us look at my translation of the section from Letter 66. I have defined the beginning and ending of the letter segment using the same limits as in the sermon segment above. The segment begins at the beginning of the first sentence using a shared word, which is "physician," and ends at the end of the sentence after the last shared word, "cut through."

And you are obligated for that, with the purpose of the most skilled physician, to begin with care at the vital parts, you know how to do that more parsimoniously than everyone. What could be more important throughout the world than the church of Antioch? If she happens to return to harmony, which nothing prevents, as the head being possessed with strength, she can supply soundness to the whole body. She prays for your wisdom for the people and the sickness of the city for your evangelistic sympathy; that indeed has not only been cut through by the heretical, but also has been torn apart by the things spoken among people who think alike.

Now let us compare words and ideas in the sermon and letter segments.

Words repeated in both the sermon and letter include ἰατρός, physician, καιριωτάτος, vital part, ἀρρωστία, sickness in the sermon but ἀρρώστημα, a sickness, in the letter. Synonyms include ὁ μέγας, "great," used to describe the great physician in the sermon compared to ὁ σοφός, "wise man," used to describe the wise physician in Letter 66. Both "great" and "wise" describe a positive competence of the physician. In the sermon Basil uses κολοβώμα which is the part taken away or cut off in a mutilation. Letter 66 contains διατέμνω, to cut up, or cut through. Basil uses a word in each text to describe cutting up or mutilating. In *Homilia in divites*, Basil negates twice with οὐκ and οὐ and also in Letter 66, Basil negates twice but with οὐδὲν and οὐχ.

There are also similar meanings between the two documents. In his sermon Basil writes about "restoring body parts" and in his letter to "give soundness to the body." Both documents present a skilled physician changing things for the better even though a vital part might remain undone. In both the sermon and the letter, Basil employs the "sound

body" as a metaphor. Also, both texts present a situation in which the physician may not succeed due to choices other people make. After considering Letter 58 and 66 along with the already agreed pattern of his giving and his famine response, I believe that Basil wrote *Homilia in divites* in 371, during a time close to the composition of these two letters. I also believe that he wrote the sermon specifically for a selected group of rich men at a meeting prior to a martyr festival. We have no way of knowing how persuasive *Homilia in divites* was, but we do know that he built his *Basileiados* and that it was grand.

Translation and Annotation

In translating, I have tried to remain close to Basil's Greek and what I understand his meaning to be. Because Greek has a way of expressing ideas which differs from English, I have had to make choices about how to shape the English. In those situations I have typically stayed closer to the Greek syntax rather than working toward felicity in English, though I have worked to write an English text that makes sense to the English reader. In the few situations where I could not shape the English into an easily understood sentence, I have added a footnote or discussed the sentence elsewhere.

Basil's vocabulary is large. When I first started working on the sermon I looked up definitions for many words and double checked parsing by searching either the Greek New Testament (GNT) or the Old Greek of the Hebrew Scriptures (LXX). My Bible is digital, Accordance 9 from Oak Tree Software, and I can search both GNT and LXX for individual words using either the lexical form or an inflected form. This speeds up the translation process. With one action I can quickly locate words, define them and also

parse them. I simply type a word and every use of it in either GNT or LXX appears on the screen. It soon became clear that Basil was quoting or employing the scriptures a surprising amount of the time, even considering his expressed devotion to the scriptures.

In many writings, Basil describes his high value for the scriptures. In *De fide* he makes this statement, "I will avoid those titles and words, which are not actually found in divine Scripture—though they preserve the implied Scriptural meaning—and whatever words in addition to the novelty of their language also bring us a new sense, and cannot be found to have been used by the saints, these I shall shun completely as novel and alien to the godly faith."³⁵ I began to wonder how literally Basil meant what he said as I began my translation work. It became clear that the scriptures were everywhere in the sermon. It also became clear that if I looked up every word and analyzed each instance of the use of his words which I found in the scriptures, I had a slow, labor intensive process ahead of me, but my curiosity drew me into this approach. The results of those searches and analyses fill the footnotes to my translation. And for the record, all but a handful of words are words used in LXX or GNT.

In addition to these notes, I have included other scholars' comments, in particular those of Yves Courtonne, who wrote, I believe, the only commentary on the sermon and published it in *Homélie sur la Richesse, édition critique and exégétique* in 1935. That book includes Courtonne's explanation of his collation of Basil's works. Courtonne gives attention to references to classical works in his sermon commentary whereas I have

³⁵ Basil of Caesarea, *De fide* in *The Ascetic Works of Saint Basil* (trans. and ed. W. K. L. Clarke; London: Society for Promoting Christian Knowledge, 1925), 91.

focused on the Scripture. *Homilia in divites* has not received as much scholarly attention as many of Basil's other writings. Until C. Paul Schroeder published his collection of translations of several of Basil's social justice sermons in 2009, *Homilia in divites* was not available to the English reader. Schroeder's interest was in presenting the sermons to the public and, consequently, he did not commentate or annotate his translations. I have included some of his comments in these notes. I hope that pulling together commentary and ideas about *Homilia in divites* from various places will draw attention to this meaningful sermon.

My method in searching the scriptures began with a search for a single word from the sermon. Then I continued searching those results with the next word from the same sermon sentence. I usually ignored conjunctions and pronouns. Typically I would only find a few matches in the scriptures from a search of multiple words. Then I read those matches to see if the message of one matched the message of the sermon sentence the words came from. Gradually I searched through an entire sermon sentence one word at a time or several words simultaneously. A number of times I found entire scripture sentences or phrases in Basil's sentences and frequently these quotations included exact comparisons of inflection between the sermon and scriptures. Quite a few times when I read the scripture verses after a search, I saw words which had been used in the sentences before or after the one I was concentrating on at the time. This revealed extended segments of the scriptures that correspond to segments of the sermon, as if Basil sewed his sermon to the scripture, tacking the two together at certain words. I have recorded the results of these searches in the footnotes to my translation. As much as possible, I have presented both the Greek words and their English translation in my footnotes.

Basil's Use of the Scriptures

Basil not only mentioned his high regard for the scriptures in *De fide*, but wrote exegetic sermons treating the Psalms, the Hexameron, and Isaiah. His opening phrase in his homily on Psalm 1 is, "All Scripture is inspired by God and is useful."³⁶ He saw the Scripture as a tool for people to employ in improving their conditions. In Letter 2 he describes how imitation of good works which are learned from scripture study is medicine for people's ailments.³⁷ People who wish to please God must strictly observe the Scriptures, he writes in Letter 22.³⁸ That particular letter includes over fifty Scripture references. In *Moralia* Basil places importance on memorizing the Scripture so that "on each occasion when temptations assail a person" the Christian can recall the words and he memorized the Scriptures.³⁹ In the opening to his treatise *De Spiritu Sancto*, Basil writes at some length about the value of a syllable, and also quotes Matt 5:18 on the importance of every iota and dot of the law.⁴⁰ For Basil, every part of the Scriptures counted and had to be taken seriously.

³⁶ Basil, *Homily on Psalm 1* in *Exegetic Homilies. The Fathers of the Church*, Vol. 46. (trans. A. C. Way; Washington: The Catholic University of America, 1963), 151.

³⁷ *Ibid.*, *Letter 2.3* (NPNF² 8).

³⁸ *Ibid.*, *Letter 22* (NPNF² 8).

³⁹ *Ibid.*, *Moralia*. LXII:4/283C, in *Ascetic Works of Saint Basil* (trans. and ed. W. K. L. Clarke; London: Society for Promoting Christian Knowledge, 1925).

⁴⁰ *Ibid.*, *The Book of St. Basil on the Holy Spirit 1.2* (NPNF² 8).

During Basil's life, the Eastern church regarded LXX as the Scriptures. John Meyendorff indicates "the Christian East took a longer time than the west in settling on an agreed canon of Scripture." There was hesitation about books in the Old Greek collection which were not part of the Hebrew Canon, "texts originally composed in Greek."⁴¹ Clearly though, considering a pericope from the Gospel of Matthew is used as a basis for *Homilia in divites*, some of the contents of our current GNT canon were held in high regard during the period when texts considered elements of Christian traditions gradually changed to Scripture. Meyendorff offers Basil's "famous sentence. . . on Scripture and Tradition" to represent "the consensus of later Byzantine theologians: 'We do not content ourselves with what was reported in Acts and in the Epistles and in the Gospels; but, both before and after reading them, we add other doctrines, received from oral teaching, and carrying much weight in the mystery [of the faith].'"⁴² Thus, Basil relied on both Scripture and Tradition in his writing and preaching, but he differentiated between the two. A glance at the references he makes in both *Hexameron* and *De Spiritu Sancto* illustrate his high regard for the Gospels and Pauline Writings. Also, it seems Basil had more than one version of at least one text, but presumably of various texts. He comments on multiple versions of texts in *Hexameron*, "This is enough to show that the Creator's voice had effect: however, in several editions, there is added. . . . words that other interpreters have not given. . . . In accurate copies these words are marked with an

⁴¹ John Meyendorff, *Byzantine Theology* (New York: Fordham University Press, 1979), 7.

⁴² *Ibid.*, Byzantine, 8. The quotation is in *De Spiritu Sancto* 27.66 (NPNF² 8).

obelus. . . ."⁴³ Basil's reference to the obelus suggests his use of the Hexapla and likely also a "version of the martyr Lucian" which was popular in Asia Minor and Syria.⁴⁴

Notwithstanding this zeal and love for the scriptures, one has to wonder if Basil, with his optimal training in classical rhetoric from the best schools, and being an individual with a superior and active intellect, would fully exclude words which are not Scriptural. In a recent theological analysis, Darren Sarisky gives attention to Basil's use of the Gospel of Matthew and concludes, "While Basil places a priority on the vocabulary of Scripture itself, of course he does not restrict himself exclusively to it." He uses "synthetic terms" for, instance, words built on the Scriptural example.⁴⁵ In the compound Greek sentence printed above, Basil has used the noun κολοβῶμα, which is not in today's GNT or LXX, however, the verbal form, κολοβόω, is in both. Κολοβῶμα is not in the intermediate Liddell and Scott Lexicon either, only the large desk edition. That suggests it is not a frequently used word in classical texts. Basil allowed himself some leeway in word choices.

He also includes classical style rhetorical palindromes, paradoxes, and riddles in the sermon. So while he does limit himself in word choice, Basil finds ways to enlarge his expression beyond the vocabulary of Scriptures and Tradition and uses rhetorical

⁴³ Basil, *Hexameron* 4.5 (NPNF² 8).

⁴⁴ William Arthur Tieck, *Basil of Caesarea and the Bible* (Ann Arbor, Michigan: University Microfilms, 1953), 213.

⁴⁵ Darren Sarisky, *Scriptural Interpretation: A Theological Exploration* (West Sussex, UK: Wiley-Blackwell, 2013), 88.

flourishes he would have learned when he studied rhetoric. In that same sentence just mentioned, I have noted a palindrome, a sequence of letters in the "A" and "a" parts of the sentence that reads forward in "A" and backward in "a." The long line of letters does not seem to spell words but their length illustrates a limb, a leg or an arm, and the forward and backward motion corresponds to the amputation and restoration that the words describe. Palindromes often form words, but do not necessarily, and they can be made of numbers as well as letters.⁴⁶ A second palindrome is about a man's hand trembling. At sec. 8, line 32, Basil writes ἡ δὲ χεὶρ ὑπότρομος ἤδη κλονουμένη ταῖς συνολκοῖς, then already the trembling hand moves in confusion from convulsions. The repeated letters are κλον and νολκ. This short string of reversing letters illustrates the short, quick trembling motion of the convulsion. Basil paints a kind of picture for the audience.

Paradox is a second classical device Basil uses and uses often in this sermon. At sec. 1, line 45 he says, "The consuming of riches is the nurture of begging." In sec. 2, line 10, he is explicit about employing paradox, "What I intend to say to you will appear paradoxical." That paradox is stated at line 13: "If you were to keep wealth, you do not have it; if you distributed wealth, you will not lose it." These particular paradoxes are also riddles. "A riddle is a description of an object or situation . . . with the aim to puzzle

⁴⁶ Jerzy Danielewicz, "A Palindrome, an Acrostich and a Riddle: Three Solutions," in *The Muse at Play: Riddles and Wordplay in Greek and Latin Poetry* (ed. Jan Kwapisz, David Petrain, and Mikolaj Szymanski; Beiträge zur Altertumskunde, Band 305; Berlin: De Gruyter, 2013), 320.

the recipients."⁴⁷ The listeners would hear these riddles and be drawn in by their curiosity. Basil has begun section 5 with a riddle for his rich listeners, "You speak as a poor person yourself," and through line 5 he speaks in the second person. After that he changes to the third person plural and describes the vulgar competition "they" have over who is richest. Basil places a sober paradox in sec. 5, Beginning at line 11: "For while is it necessary to celebrate and have gratitude since they have become wealthier; they bear with pain and are distressed, that the day after tomorrow they be surpassed somewhere as second of the exceedingly rich." Paradoxically, they are richer and both celebrate and bear with pain. These riddles and paradoxes can be found throughout Basil's sermon and it is easy to understand why they are common features in ancient literature.⁴⁸ Basil uses them to the end. In sec. 9, line 32 he deploys this riddle and paradox: "Piety is a beautiful shroud." On the one hand he has been encouraging the listeners to give away everything they do not need during their lives and at death, including their clothes; on the other hand it seems he would have them naked in the ground. There is no reason to have fine clothes rotting on a dead body, he advises. His alternative was to be clothed in piety, in their love for neighbor and God. Basil may have constrained himself in his choice of words, but he certainly had a satisfying experience and a good time using the ones in the Scriptures.

⁴⁷ Christine Luz, "What had it Got in its Pocketses? Or, What Makes a Riddle a Riddle?" in *The Muse at Play: Riddles and Wordplay in Greek and Latin Poetry* (ed. Jan Kwapisz, David Petrain, and Mikolaj Szymanski; Beiträge zur Altertumskunde, Band 305; Berlin: De Gruyter, 2013), 93.

⁴⁸ *Ibid.*, 89.

The fabric of *Homilia in divites* is woven from threads of Basil's eloquence, his sense of humor, education, impressive theological understanding, and his total devotion to God. He has explicated the story of the young man who did not want to give up his belongings and wealth and brought it to life for other rich men. His sentences are filled with the words of the Scriptures to such a degree that he would have to have memorized large portions of the Scriptures, both LXX and GNT. The words of the Scriptures seem to naturally flow into his sentences. I hope my footnotes convey that fluid combination and that the documentation is not too tedious for those reading the notes. There were so many instances of the words of Scripture that I could not document them all. It was hard to know when to stop trying and in some cases, hard to know how to explain what I had found.

A characteristic of Basil's piety was to limit himself to the words of the Scriptures but he has not left his traditional education as a rhetor behind. That training is visible in his manner of writing and provided the tools he needed to write the treatises, letters, homilies and other documents that continue to influence the church today. There is an often repeated and telling story about Basil's eloquence that I also will repeat. I initially found it in the introduction to a copy of Basil's advice *To Students on Greek Literature*.⁴⁹

⁴⁹ Basil, *To Students on Greek Literature* (notes by Edward R. Maloney; New York: American Book Company, 1901), 11. Elizabeth Jeffreys describes this treatise by Basil as "a classic statement of the cultural problem. . . on how to interact with secular classicism," She sees little later development of ideas which would help Christians sort

There, he was teaching the students how to study in the pagan schools while being faithful to their Christian beliefs. The story goes that Basil's past teacher, the great orator Libanius, received a letter from Basil one day. Their correspondence is published in the Loeb collection of Basil's letters. Libanius was so pleased by the contents of the letter that he declared to everyone present, "We are overcome in the elegance of [his] epistles," meaning that Basil had surpassed him. "It is Basil who is conqueror." That same conquering elegance is evident in *Homilia in divites*.

through their Atticist training. "Rhetoric in Byzantium," in *A Companion to Greek Rhetoric* (ed. Ian Worthington; Victoria, Australia: Blackwell Publishing, 2007), 177.

CHAPTER 2

TRANSLATION: HOMILIA IN DIVITES

Section 1

Just now we were told⁵⁰ things about this one young man,⁵¹ and indeed the hearer⁵² has remembered completely the diligence of the questions at that time: for first⁵³,

⁵⁰ The biblical texts used here are in Accordance Biblical Software 9.2.1: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren, eds., *Greek New Testament, Nestle-Aland* (27th ed., second printing; Deutsche Bibelgesellschaft, 1994. The GRAMCORD Institute, 2001) and Alfred Rahlfs, ed., *Septuaginta (Rahlfs Greek Septuagint)*, *Kraft/Taylor/Wheeler Septuagint Morphology Database* v. 3.01d (Stuttgart: Württembergische Bibelanstalt/Deutsche Bibelgesellschaft, Stuttgart., 2004). English translations of the *Greek New Testament*, GNT, will, unless otherwise noted, be from the *New Revised Standard Version of the Bible* (Division of Christian Education of the National Council of the Churches of Christ in the United States of America, 1989). English translations from the *Septuagint*, LXX, will be from Sir Lancelot C. L. Brenton, trans. *The Septuagint in English* (London: Samuel Bagster & Sons, 1851) unless otherwise noted. Any quotations from the Hebrew Scriptures will be noted at the time. The first word of the sermon, εἶρηται, told, an inflection of λέγω, is used only once in the GNT and not at all in the LXX. That one use is Luke 4:12, "It is said, 'Do not put the Lord your God to the test.'" Basil seemingly begins his sermon about a young man who questions Jesus, with either irony or a warning.

⁵¹ The story of the young man who asks Jesus how to inherit eternal life is Matt 19:16-22 and in *On Social Justice*, Schroeder prints that pericope at the head of the sermon, 41. Courtonne, *Homélie*, 38, n.1, identifies Matt 19:16-26 as the pericope. Verse 22 ends the discourse between Jesus and the young man. However, Basil refers to the difficulty of a camel going through the eye of a needle, which is the content of vv. 23 and 24, in his sermon in five places: in sec. 1, line 32, sec. 3, line 22, sec. 4, lines 34 and 48, and also sec. 7, line 30. In line 9, Basil mentions the teacher, διδάσκαλον, suggesting v. 16 as the beginning of the reading, so it is likely that the reading the sermon is based on is Matt 19:16-24. I did not find any references to Matt 19:25 or 26 in my scripture searches and cannot explain their inclusion in Courtonne's writing. Synoptic parallels for the story are Mark 10:17-25 and Luke 18:18-25.

⁵² Ἀκροατὴς, hearer, appears four times in the GNT: Rom 2:13, Jas 1:22, Jas 1:23 and Jas 1:25. In each case ποιέω, to do, is also used to say one must be a hearer and a doer, in Romans and Jas 1:25, of the law; in the other two verses, of the word. The meaning of all four verses is that hearing either the law or the word is not enough. A person must also take action. Basil introduces the hearer in line 2 and the doer, ποιούμενος, translated here as "producing," in line 4, mirroring the scriptural precedent.

⁵³ Basil begins laying out the elements of his complex and layered argument by liberally using several structural markers in the first 19 lines. I see these as evidence that the sermon was delivered orally since they would be organizing signals for a listener and will note them as they arise. Here he explicitly uses πρῶτον to note the beginning and adds μὲν, "for first." In Greek μὲν and its partner δὲ, take an infinitesimal amount of time

we see that the man is not himself the lawyer from Luke's gospel.⁵⁴ (3) On the one hand,⁵⁵ the man was a tempter, producing a feigned ignorance that you will question; on the other hand⁵⁶ this man, while soundly⁵⁷ questioning, was not obediently⁵⁸ receiving the

to pronounce. However, in English they can interrupt the flow of the message and I have variously, and not necessarily, translated them and so I have footnoted them in these first 19 lines for clarity.

⁵⁴ It is difficult to know to which passage in Luke Basil alludes. In the parallel story to this one from Matthew, that is Luke 18:18, Luke uses ἄρχων, ruler, to describe the questioner. But here Basil says τῷ Λουκᾷ νομικῷ. That inflection of νομικός is not found in Luke in the GNT used here or in textual variants for 18:18 in the *Synopsis of the Four Gospels: Greek-English Edition of the Synopsis Quattuor Evangeliorum*, Kurt Aland, ed., (Stuttgart: United Bible Societies, 1982). However, the one use of νομικός, lawyer, in Luke is 10:25, "Just then a lawyer stood up to test Jesus. 'Teacher,' he said, 'what must I do to inherit eternal life?'" Schroeder also notes Luke 10:25 as Basil's reference, 41. That pericope is defined in *Synopsis* as Luke 10:25-28 and the synoptic parallels are Matt 22:34-40 and Mark 12:28-34.

⁵⁵ μὲν.

⁵⁶ δὲ.

⁵⁷ μὲν.

⁵⁸ δὲ.

answer as his own.⁵⁹ For the griever (5) would not have gone away⁶⁰ after such answers by the Lord, unless he contemptuously brought questions to him. Therefore it was as if he

⁵⁹ Basil loads this sentence with rhetorical flourish. Using cataphora he names the tempter and then describes the tempter. He creates parallel construction marked by μὲν and δε; with each half containing ἐρωτάω, and terminated by identically inflected participles. Also, both parts of the sentence use homoeoteleuton, with 9 of 18 words ending in sigma and in the first half, alpha or eta sigma but in the second half omega or omicron sigma. The use of both ἐρωτήσεις and ἐρωτῶν is an example of *conduplicatio*. He presents cross alliteration in the first half : πειραστῆς ἦν, εἰρωνικῶς τὰς ἐρωτήσεις. Moreover, the final word of the first half, ποιούμενος, meaning "producing questions," is repeated in nearly the same inflection, ποιούμενον, "worthy questioner," in line 12, creating brackets for a section that references Job 22:2-4. Basil makes a pun with the word "question" by bracketing his discussion of questioning and the questioner with words meaning "question" and also points to Job 22:2-4, a series of questions. The texts are thematically similar: how the Lord expects the rich to treat others, and they share five words: ποιούμενος, do or make; κρίσις, judgment; Κύριος, lord; λόγος, word; and διδάσκαλος, teacher. Basil has begun with the Job 22 message and has emphasized it with a pun. This section of Job is one of several, also Sir 7:32 and Isa 58, which Benoit Gain holds up as defining the social work mission in which the church was active during this period, *L'Église de Cappadoce au IV^e Siècle d'Après la Correspondance de Basile de Césarée (330-379)* in *Orientalia Christiana Analecta* N. 225. (Rome: Pontificium Institutum Orientale, 1985), 271.

was plainly declaring his confused habit to us; in some manner⁶¹ the habit was laudable by bringing the thought to light, in some other manner⁶² the habit was most wretched and to be given up in every way. The explanation⁶³ was truly the teacher, and going past the pretension of the Pharisees,⁶⁴ and an opinion of the lawyers,⁶⁵ and a crowd of scribes,⁶⁶ (10) subscribing this familiarity to the only true and good Teacher, it was this which he

⁶⁰ Quotation from Matt 19:22, part of the reading for the sermon, and also Mark 10:22, a parallel reading.

⁶¹ μὲν.

⁶² δε.

⁶³ μὲν.

⁶⁴ The only verse in GNT and LXX with both φαρισαῖος, Pharisee, and παρέρχομαι, going past, Luke 11:42, "But woe to you Pharisees! For you tithe mint and rue and herbs of all kinds, and neglect justice and the love of God."

⁶⁵ The only use of the inflection νομικῶν, lawyers, in GNT or LXX is Luke 11:45 and that verse and the sermon sentence also use the word διδασκάλος, teacher, in reference to Jesus. The opinion the lawyers express is that Jesus insults them with what he says.

⁶⁶ In the Markan parallel to the narrative about the Lukan lawyer, scribes question Jesus rather than the lawyer of Luke's version. Jesus reminds them that loving one's neighbor as one's self is one of the great commandments, to which a scribe responds, Mark 12:32, calling Jesus "Teacher" and describing his words as true which Basil also does in the following sermon phrase.

stated publicly.⁶⁷ Nevertheless the worthy questioner has shone light on his anxiety⁶⁸ as to how he might possibly inherit eternal life,⁶⁹ "and such a thing is pleasing."⁷⁰ But⁷¹ that

⁶⁷ Averil Cameron, *Christianity and the Rhetoric of Empire: The Development of Christian Discourse* (Berkeley: University of California Press, 1991), 79-80, describes the importance of preaching as a means of educating the laity, "Preaching therefore became for most Christians the medium through which they heard and were regularly reminded of the interpretation of the Scriptures, the relation of the Old Testament to the life of Jesus, and of both to the overall divine providence." She sees the incorporation of repetition and the use of familiar themes as critical in this undertaking. All of those elements are obvious in Basil's sermon, in particular he uses repetition to emphasize the command to sell possessions and give to the poor.

⁶⁸ Basil places two words that have the same beginning sound side by side, φανῆναι, reveal, and φροντίδος, to call attention to them. The only use of the inflected form φροντίδος, anxiety, in either GNT or LXX is Job 11:18 where it is positioned beside αναφαίνεταί, to appear. The verse addresses anxiety: "And thou shalt be confident, because thou hast hope; and peace shall dawn to thee from out of anxiety and care."

⁶⁹ Κληρονομήσειε, inherit, is the only optative verb in the sermon. The phrase "inherit eternal life" is repeated in four GNT verses. Mark 10:17 and Luke 18:18 are parallel accounts to the Matthean text for this sermon. Matt 19:29 is part of the pericope which follows that Matthean text and presents elements of the sermon which Basil specifically treats such as inheritance, familial relations and property ownership. Luke

disgraces⁷² the remainder of his whole course of action,⁷³ against his habit of not⁷⁴ giving attention to the truly good,⁷⁵ rather⁷⁶ carefully considering the pleasures of many things;

10:25 is the Lukan lawyer asking Jesus about eternal life who Basil mentioned in the third line of the sermon. The phrase is not used in LXX.

⁷⁰ Basil quotes Paul in I Tim 2:3 and 5:4. Paul's full sentence is, "This is pleasing in the sight of God."

⁷¹ δὲ. The μὲν/δὲ sequence shifts to negation combined with ἀλλὰ from here to line 19, which I will footnote as a way of demonstrating the structure. This change marks the end of Basil's analysis of the young man's situation and shifts to a criticism of the young man's actions. At line 19, Basil shifts again and begins speaking in second person to his listeners.

⁷² Basil's sentence includes words also used in 1 Tim 5:20, λοιπὸν, remaining, but as λοιποὶ in 5:20, and ἐλέγχω, disgrace. Both this sentence and 1 Tim 5:20 address the treatment of a believer who continues to sin: "As for those who persist in sin, rebuke them in the presence of all, so that the rest also may stand in fear."

⁷³ Προαίρεσις, course of action, is used throughout Ecclesiastes mostly with πνεῦμα, a blowing. In sections seven and nine of this sermon, Basil quotes Ecclesiastes chapters 2 and 5. Here four verses from chapter two use προαίρεσις (vv. 11, 17, 22 and 26) and their message is that the self-centered work of humans is vanity and waywardness of spirit. Basil is also distinguishing between self-centered human work and following God's teaching. There are no GNT uses of προαίρεσις.

⁷⁴ οὐ.

the habit, (15) having learned deliverance lessons from a true teacher,⁷⁷ not⁷⁸ to inscribe that lesson to the heart itself,⁷⁹ (17) not even⁸⁰ to bring the lesson to a deed,⁸¹ rather⁸² to

⁷⁵ Basil uses ἀποβλέπω, give attention, for the verb of this clause and, by that choice, inserts an allusion to Heb 11:26 in order to counter the accusation of the clause, the only use of ἀποβλέπω in GNT: "He [Moses] was looking ahead to the reward."

⁷⁶ ἀλλὰ.

⁷⁷ Basil makes several comments in this section about the teacher and the student. Here he describes a "true" teacher and criticizes the young man. Soon he will sound incredulous that a person could hear a teacher and not take the teaching seriously. Bernardi, *Prédication*, 89, makes two related points about this interest in "the teacher." One is that Basil's father was a rhetorician and had the same career in mind for Basil. The other is that Basil enjoyed explaining texts, Scripture texts in particular. Bernardi describes Basil having the "temperament of a teacher."

⁷⁸ μή.

⁷⁹ Jeremiah 38:33 uses εγγράφω, to mark, and καρδία, heart: "I will surely put my laws into their mind, and write them on their hearts; and I will be to them a God, and they shall be to me a people." In *Homélie*s, Courtonne describes this expression of engraving the teaching in the heart as "a metaphor considering the soul as a corporeal being," 113-114.

⁸⁰ μηδὲ.

⁸¹ Romans 2:15a uses γραπτός, inscribe, καρδία, heart, and ἔργον, work, an allusion to the message: "They [Gentiles] show that what the law requires is written on

go away despondently.⁸³ The young man was blinded by the passion of the love of riches.⁸⁴ But⁸⁵ this habit is a deviation from the directions,⁸⁶ and the habit thoroughly

their hearts." Also here is ἀγαγεῖν, bring, which is found only twice in GNT and ten times in LXX. One of the GNT uses, Acts 23:18, is preceded by νεανίσκον, young man, the word describing Basil's protagonist, and includes the verb ἐρωτάω, to ask, from the elaborate sentence described at line 4, n. 10. Acts 23 provides a discourse discussing Roman law and God's law. It also lists items demonstrating the wealth of the Roman government, which are similar to Basil's upcoming lists of possessions.

⁸² ἀλλὰ.

⁸³ Deuteronomy 28:65b connects to the sermon message and the two sentences share two words: καρδία, heart, and ἀθυμέω, to be discouraged. Besides a misgiving heart, the sermon and Deuteronomy share the notion of failing eyes and a wasting soul. Both are part of larger narratives about penalties for not obeying God's law, specifically the law of having only one god.

⁸⁴ Courtonne, *Homélies*, describes this sermon as one of two written by Basil on wealth, 6. The other is sermon 4 based on Luke 12:18. Schroeder connects the sermon to social justice in his collection of Basil's sermons, *On Social Justice*, 24. Of the message Schroeder writes, "The focus is not on the individual's relationship to wealth and possessions, but rather on the fact that having great wealth while others lack daily necessities constitutes a violation of the law of love." Holman, *Hungry*, 102, writes of the sermon under the heading "Fiscal Penury and Unjust Wealth: Basil's Homilies 6 and 7." The sermon is addressed to rich men and studies the spiritual peril caused by their wealth.

condemns the variances within himself.⁸⁷ (19) Do you speak to a teacher and yet you do not do the things of a disciple?⁸⁸ Do you confess the good⁸⁹ while you ignore (20) what is

Basil delves into their responsibility to follow God's command to give their wealth to the poor, delineates the pitfalls of keeping wealth, and emphasizes the eternal life they will receive if they follow that law of love.

⁸⁵ δὲ.

⁸⁶ Hebrews 13:5 uses *τρόπος*, translated here as "directions," alongside *αφιλάργυρος*, love of money, which compares to the sermon's *φιλοπλουτία*, love of riches: "Keep your lives free from the love of money."

⁸⁷ Basil shifts from the young man to the second person, "you," after this sentence. Now he is directly addressing his listeners.

⁸⁸ Gain in *L'Église*, 189, compares this to Basil's several comments about his own disinterested and disruptive auditors. In the second sentence of Letter 213, NPNF² 8, Basil says, "I was indeed downcast in soul when I saw in a great multitude the almost brutish and unreasonable insensibility of the people." Gain mentions other more moderate comments on listening in Homily 3, sec. 1 and *Hexameron* 8. 7, NPNF² 8. His examples are numerous and they prove Basil's expectation that people pay attention to teachers and learn from their lessons. Another problem connected to the situation Basil names here is that of the believer who hears Jesus' instruction but does not obey. The situation has to do with perfection. According to John Meyendorff, *Byzantine*, 169, "Basil identifies this function of 'perfecting' creation as 'sanctification,' and implies that not only man, but nature as a whole, is perfectly itself only when it is in communion with God."

to be given? Surely though, that good of goods is quite clearly within one's power.⁹⁰ You also could ask about eternal life;⁹¹ but being attached to your present life of advantage you might disgrace yourself. (21) Does the Teacher⁹² hold a harsh or grievous⁹³ or difficult thing before you? "Sell your possessions, and give to the poor."⁹⁴ (24) If farming

⁸⁹ Titus 1:16 echoes the question Basil asks and uses both words of Basil's phrase, ἁγαθὸν ὁμολογεῖς, confess the good. Titus reads, "They profess to know God, but they deny him by their actions. They are detestable, disobedient, unfit for any good work." Basil writes of doing, ποιέω, and Titus of actions, ἔργον.

⁹⁰ Basil mirrors Matt 19:16 and 17 by repeating ἀγαθός, good, three times. In Matthew, Jesus explains that doing what is good requires observing the commandments, including selling one's possessions and giving to the poor. Basil, lines 19 and 20, challenges the hearer to follow Jesus' teaching and states that the listeners can do what Jesus instructs.

⁹¹ Using vocabulary from Matt 19:17, Basil challenges his listener.

⁹² In both the Matthew 19 story and its synoptic parallels and also the Matthew 22 story and its parallels, Jesus is addressed as Teacher, a formal title. Here Basil uses the article and is speaking of Jesus.

⁹³ The sentence is an allusion to Deut 30:11 and the narrative that precedes it: when you obey the commandments of the Lord with all you heart and soul the Lord will prosper you. It is not too difficult to obey God's law.

⁹⁴ Matthew 19:21b. In his letter to Eustathius of Sebasteia, Letter 223.2, dated to 375, Basil indicates that he had this same awakening experience that he recommends,

the fields was proposed to you, or the hazards from business,⁹⁵ (25) or otherwise as many toilsome labors as are added for you to deal with,⁹⁶ then it was necessary for you to be grieved while feeling impatient to satisfy the required conditions. (26) If this way is

before he made his tour of Mesopotamia, "I read the Gospel, and I saw there that a great means of reaching perfection was the selling of one's goods, the sharing them with the poor, the giving up of all care for this life, and the refusal to allow the soul to be turned by any sympathy to things of earth." Rousseau, 62, dates Basil's Mesopotamian trip to 356. It seems that Basil could not make such a statement to his listeners without having given away his own wealth. Gregory of Nyssa, in *Against Eunomius*, 1.10, describes three distinct times Basil gives away his wealth, ". . . the man who ungrudgingly spent upon the poor his patrimony even before he was a priest, and most of all in the time of the famine, during which he was a ruler of the Church, though still a priest in the rank of presbyters, and afterwards did not hoard even what remained to him. . . ."

⁹⁵ In Matt 22:1-14, Jesus tells the parable comparing the Kingdom of Heaven to a king who gave a banquet for his son's wedding. The two occupations mentioned in line 25 are the same two mentioned in Matt 22:5 as inappropriate excuses for not attending the wedding banquet, one man goes to his farm and the other to his business, ἐμπορία. This word has only one GNT use.

⁹⁶ Sirach 7:15 shares ἐπιπόνοος, toilsome, in this phrase, and γεωργία agriculture, from the first phrase of this sentence, "Hate not laborious work, neither husbandry, which the most High hath ordained."

continually an easy way, having no labor and no sweat,⁹⁷ [then] the lesson promises to show you as an inheritor of eternal life,⁹⁸ do not rejoice in the blessing of salvation,⁹⁹ instead you could depart life with your soul in pain¹⁰⁰ and grieving, and you make everything unprofitable for yourself as much as it has been obtained beforehand for

⁹⁷ Courtonne, in his commentary on this sermon, finds various types of metaphors in Basil's writing. Here he finds a concrete expression of an abstract concept. *Homélie*, 109.

⁹⁸ James 2:5 shares ἐπαγγέλλομαι, to promise, and κληρονόμος, heir, with this phrase, "Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him?" Basil is addressing the materially rich; James describes the materially poor.

⁹⁹ Four of the words from this sentence are repeated in Acts 16:17 but not sequentially. They are in the message of the slave girl with a power of divination, "These men are slaves of the Most High God, who proclaim to you a way of salvation." The four words in the sermon sentence are on lines 27-29: οὕτως, this, ὁδοῦ, way, ἀγγέλλω, proclaim, and σωτηρία, salvation. When translated as a sentence they read, "He proclaimed this the way of salvation." Basil has imbedded a message in his text through the words of a slave girl.

¹⁰⁰ This may be Basil's first reference to the rich man and Lazarus, Luke 16: 19-31. In 16: 24 and 25 ὀδυνάω, in pain, is used twice, but only four times in GNT and two of those uses are in this rich man story. No LXX uses seem thematically connected.

you.¹⁰¹ (30) For if you do not murder,¹⁰² so you yourself say, neither do you commit adultery,¹⁰³ not steal,¹⁰⁴ nor give false testimony against a particular person,¹⁰⁵ you create

¹⁰¹ Line 30 shares vocabulary with Gal 3:10, a warning about obeying the law: For all who rely on the works of the law are under a curse; for it is written, “Cursed is everyone who does not observe and obey all the things written in the book of the law.” The common words are ποιέω, do, πᾶς, all, and ὅσος, as much as. Using the inflected forms from Basil's sermon renders this sentence, "You do nearly everything." This sentence aims the curse of the law toward Basil's listeners and he is about to demonstrate the curse in the sermon.

¹⁰² In LXX: Exod 20:15; Deut 5:18. In GNT: Matt 5:21 and 19:18; Rom 13:9.

¹⁰³ In LXX: Exod 20:13; Deut 5:17. In GNT: Matt 5:27 and 19:18; Rom 13:9; Jas 2:11.

¹⁰⁴ In LXX: Exod 20:15; Lev 19:11; Deut 5:19. In GNT: Matt 6:20 and 19:18; Rom 13:9.

¹⁰⁵ LXX records this commandment identically in Exod 20:16 and Deut 5:20 using ψευδομαρτυρέω, to bear false: οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ. Basil has used καταμαρτυρέω, witness against, instead: οὔτε καταμαρτύρησάς τινος μαρτυρίαν ψευδῆ. He matches this LXX example in using οὔτε μαρτυρίαν ψευδῆ. Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (2nd ed.; Oxford: Oxford University Press, 1968), 198, comments on Rom 13:9, "At Rom 13:9 Paul's reference to four of the Ten Commandments is expanded in some manuscripts by the addition of another, 'You shall

useless zeal around these things for yourself,¹⁰⁶ do not invest in that which falls short, through this lesson alone will you be able to enter into the kingdom of God.¹⁰⁷ And if a

not bear false witness." Basil's inclusion of it in his sermon suggests that Basil's copy of Romans was one that included the phrase. It is only included in the present GNT as a variant and the variant uses ψευδομαρτυρήσεις. The GNT, uses καταμαρτυρέω only three times and then, in Matt 26:62 and 27:13 and Mark 14:60, in Jesus' interrogations before his crucifixion. Perhaps Basil wants to memorialize this false witness against Jesus. As for the commandment, GNT uses either οὐ or μή ψευδομαρτυρέω: Matt 19:18; Mark 10:19 and Luke 18:20. In his homily on Psalm 1, section 4, Basil also speaks of some commandments being easy to follow. Compare lines 27 through 31 with Sister Agnes Clare Way's translation in *Saint Basil: Exegetic Homilies*, from Basil's *Psalm 1* homily, "Actually, idleness is in every way easier than any action whatsoever, as for instance, 'Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal.' Each of these demands idleness and inactivity. 'Thou shalt love thy neighbor as thyself.' and 'Sell what thou hast, and give to the poor,' . . . are activities worthy of athletes," 157.

¹⁰⁶ Literally "you create in vain for yourself with the zeal around these things." J. Gribomont, *Histoire du Text des Actes de S. Basile* (Bibliothèque du Muséon; Louvain: Publications Universitaires Institut Orientaliste, 1953), 190, points to Basil's specific use of σπουδή, in his ascetic works, "Σπουδή, zeal, is exactly what distinguishes the common members of Basilian communities, and indeed Christians in the strongest sense." Gribomont depicts Basil "persecuting the ambition of pleasing people." Basil watches his listeners create in vain because their zeal is focused on things.

physician was to announce to be making restorations of mutilations¹⁰⁸ of limbs¹⁰⁹ (34) from natural causes¹¹⁰ or from sickness, after hearing of this you would not ever be

¹⁰⁷ Setting word order aside, Basil's expression beginning at line 33, εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, enter into the kingdom of God, is found seven times in GNT: Matt 19:24 which is part of the reading for the day the sermon was given; Mark 9:47, 10:24, and 10:25 with the 10:24 and 25 being a parallel reading to Matt 19:24; Luke 18:25, another parallel to Matt 19:24; John 3:5, Jesus commenting on baptism; and Acts 14:22, Paul and Barnabas indicating that through persecution believers enter the Kingdom of God. John 3:5 reflects even more of Basil's sermon text, οὐ δύνησι, "No one can enter the kingdom of God without being born of water and Spirit." Basil adds one more word and declares that only through loving your neighbor as yourself can a person enter into the kingdom of God. Numerous other sentences in LXX and GNT use the words εἰς τὴν βασιλείαν τοῦ Θεοῦ but seem thematically remote.

¹⁰⁸ The word κολοβώμα, translated here as mutilations, refers to the part cut off in an amputation. This noun is not used in LXX or GNT, and the related verb, κολοβόω, is used only rarely. Second Samuel 4:12 describes cutting off the hands and feet of the killers of Ishbaal. That example seems more in line with Basil's use of the noun here. The other two uses are Matt 24:22 and Mark 13:20, parallel verses. There the days are cut short in order for the Messiah to save the elect. Later in this sermon sentence, the second part, but in the same placement after the indicative verb, Basil uses καιριωτάτοις, the most vital time or place, here translated the most vital part, which is what the days would be to which Matthew 24 refers.

discouraged; (35) on the other hand because the Great Physician of Souls¹¹¹ wants to make¹¹² you complete,¹¹³ after leaving the most vital part undone, you can not take the

¹⁰⁹ Continuing the amputation theme, μελῶν, a body part, is used only twice in GNT or LXX, in Matt 5:29 and 30. The message: better to tear out your eye or cut off your hand than for your entire body to go to hell.

¹¹⁰ Ἐκ φύσεως, from natural causes, is found only in Rom 2:27, "Then those who are physically uncircumcised but keep the law will condemn you that have the written code and circumcision but break the law."

¹¹¹ In his commentary on this sermon, *Homélies*, Courtonne expresses this phrase, "*Le Christ est le grand médecin des âmes*" and understands Basil to be considering "the soul as a corporeal being." Courtonne categorizes this as a metaphor, 113-114. Gribomont also comments on Basil and physicians. In *Histoire*, he says, "Ancient medicine was magical or religious to a layperson and, in general, the Fathers were not very favorable to it." It is significant then, that Basil refers to the Great Physician of Souls here. Basil gives us a theoretical human physician using "if," a conditional expression and an imperfect verb, ἐπιγγέλλετο, propose. This contrasts with the Great Physician of Souls and its present tense verb, βούλεται, wish, and a superlative adjective, καιριωτάτοις, most vital part.

¹¹² First Esdras 8:16 repeats significant vocabulary from this sentence, ποιέω, do, βούλομαι, wish, τέλος, complete, and ἄν, ever. Pulled out of context, the verse directly supports Basil's message, "And whatsoever thou and thy brethren will do with the silver

favor, rather you mourn and look sullen.¹¹⁴ Far away from readiness you know that one command clearly, and falsely bear witness to it to yourself, that you love your neighbor

and gold, that do, according to the will of thy God." The larger account is about the Persians sending wealth to Jerusalem with Ezra.

¹¹³ Matthew 19:21, from the reading the sermon is based on, "Jesus said to him, 'If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me.'"

¹¹⁴ Πενθεῖς καὶ σκυθρωπάξεις, you mourn and look sullen, is the end of Psalm 34:14, "I behaved agreeably towards them as if it had been our neighbor or brother: I humbled myself as one mourning and sad of countenance." Here is another highly complex sentence. The construction is parallel with μέν and δέ at the beginning of each half and the word ἰατρὸς repeated a few words later. Structurally the two parts are similar with the meaning beginning with the first word and proceeding logically to the end of each half. The message takes a different form, with each half having two clauses. The first clause of each half begins with the same basic meaning, a physician makes a promise, but the second clauses have opposite results. In one the listener would be saved, and in the other, condemned. Basil has imbedded a palindrome of letters in the sentence: ατοπελλετκολοβα, then they are reversed, αβολοκτελλεποτα. The letters appear in one direction in the first half and in the opposite direction in the second half. The sentence is printed in the Introduction in Greek. The back and forth of the palindrome illustrates the deformed limb and then the restoration of the limb by a physician. The listener "cannot

as yourself.¹¹⁵ Behold, the demand¹¹⁶ from the Lord (40) entirely convicts you for abandoning genuine love.¹¹⁷ (41) If the very thing which you confirmed was true,¹¹⁸ since

take the favor" of restoration, rather he "mourns and looks sullen." Another palindrome is at sec. 8, line 32.

¹¹⁵ Εἰμί, to be, and ἐντολή, command, appear in Matt 19:16, part of the pericope this sermon is based on, "Why do you ask me about what is good? There is only one who is good. If you wish to enter into life, keep the commandments." Then, Basil recalls another commandment, by using ἀγαπάω and πλησίον, "Love your neighbor as yourself." Interestingly, this commandment is found in the Matthean pericope for this sermon, Matt 19:19, but not in the Markan or Lucan parallels. It is stated in the Lukan lawyer narrative in all three parallels: Matt 22:39, Mark 12:31, and Luke 10:27.

¹¹⁶ Προτείνω, demand, in this sermon translation, but tied up, in this GNT quote, is used once in GNT, at Acts 22:25: "But when they had tied him up with thongs, Paul said to the centurion who was standing by, 'Is it legal for you to flog a Roman citizen who is uncondemned?'" Earlier, line 18, Basil alluded to Acts 23. These verses allude to a different system of law and a question about what is lawful. The seven LXX uses are all from 2 and 3 Maccabees. Some of those, 2 Macc 7:10 for instance, describe amputation in a military setting during the fight against the Romans.

¹¹⁷ Stroker, examines the Rich Young Man narrative in *Extracanonial Sayings of Jesus*, in his chapter of "Apophthegms" (Atlanta: Scholars Press, 1989), 8-9. Basil expresses the same sentiment as Clement in *Strom.* 3.6.55 including the identically

you kept the commandment of brotherly love from your youth,¹¹⁹ then did you give so much to each person even as much as to yourself,¹²⁰ how can it be that a special commandment of possessions exists for you? (44) The consuming of riches is the nurture of begging; too few things are received toward the necessary care of each person, (45)

inflected ἐλέγχει, convict. Ἐλέγχει is not used in the Matthean account on which Basil has based his sermon. Basil appears to be dependent on Clement.

¹¹⁸ By using the unusual διαβεβαιόω, confirm, Basil connects the comment to 1 Tim 1:6 and 7, Paul's commentary on teachers of the law, "Some people have deviated from these and turned to meaningless talk, desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions." This thought undergirds Basil's sarcasm in the last clause of this sentence.

¹¹⁹ Matthew 19:20, Mark 10:20, Luke 18:21 from the sermon pericope.

¹²⁰ Ἀποδίδωμι ἕκαστος, give back to each person, in the context of God giving back for a person's work, is found in various places in the scriptures: Ps 61:12, Prov 24:12, Job 34:11, Matt 16:27, Rom 2:6, and Rev 22:12. Daren Sarisky, *Scriptural Interpretation*, 150, points to Basil's practice of giving "a substantive account of the negative aspect of transformation." Here we see Basil rebuking his listeners who have not followed Jesus' command. His Matt 16:27 quotation follows Jesus' rebuke of Peter. Using Matthew 16 as an example, Sarisky says, "Discipleship, in the form of forsaking certain beliefs and correlative activities, is requisite for those who take Jesus Christ as the ultimate subject matter of the text."

rather the things are all being distributed close at hand, used up by extravagance¹²¹ around themselves. Thus the man loving the neighbor as himself has acquired no more than his neighbor;¹²² yet truly that would indict having many possessions.¹²³ (48) Where

¹²¹ By "close at hand" Basil means that the rich use their wealth for themselves. In the sermon, Basil positions δαπανάω, translated as extravagance here, and ἀγαπάω close to each other, though they are in different sentences. In 2 Cor 12:15 we find the same situation. Δαπανάω is used twice in the first sentence and ἀγαπάω, to love, twice in the second sentence, "I will most gladly spend and be spent for you. If I love you more, am I to be loved less?"

¹²² Three LXX verses present κτάομαι, acquiring, and τοῦ πλησίον, the neighbor: Lev 25: 14 and 15 which teach not to cheat the neighbor when you buy and sell, and Sir 22:23 which teaches to stand with the neighbor in his prosperity and poverty. Basil has also imbedded a quotation of Mark 12:33 in this sentence, "τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσώτερόν," to love one's neighbor as one's self. That verse is part of the parallel to the Lukan lawyer narrative.

¹²³ Bernardi summarizes Basil's overall teaching in his conclusions in *Prédication*, "On one side, anything that is not strictly necessary for life is superfluous and should be cut off; on the other, there is not, properly speaking, personal property. Everything superfluous which the rich have is not theirs. God is the only true owner, the rich are only stewards, placed by him in the service of the poor, that is to say, those who do not have the necessary shelter, food and clothing," 401.

did these things come from?¹²⁴ It is evident that that person is making his personal enjoyment¹²⁵ more preferable than the consolation of many people! Therefore, as much as you have more than enough riches, by that much you lack in love.¹²⁶ (50) Whenever in

¹²⁴ This exclamation, "Πόθεν ταῦτα;" could be Basil's ironic take on the rich who accumulate many things. It is a quotation from Matt 13:54. Jesus had been in his hometown teaching and people were astounded by his wisdom and powerful deeds. They ask, "Where did this man get all this?" Mark 6:2 is a parallel account.

¹²⁵ Basil alludes to 1 Tim 6:17 by using ἀπολαύσιν, enjoyment, in the same inflection here. The word is used only twice in GNT. "As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment." The one LXX usage, 3 Macc 7:16 is unrelated.

¹²⁶ This sentence is a pair of short, syntactically similar clauses: pronoun, second person singular, present, active indicative verb and a dative singular article and noun. Its message describes the lack of love of Basil's listeners. The first verb, πλεονάζω, more than enough, plus ἀγάπη, love, matches 1 Thess 3:12, "And may the Lord make you increase (optative) and abound in love for one another and for all, just as we abound in love for you." The verb of Basil's second clause, ἐνλείπω (ἐλλείπεις), lack, is found only once in GNT and LXX, Sir 42:24 which I translate, "All things are in pairs, one thing opposite the other one, he has made nothing lacking." This must be the pastoral interpretation of Basil's pronouncement that his rich listener lacks in love. God has a lover for the listener, and it is someone to love by sharing riches.

the past you have cared for the loss of your possessions,¹²⁷ better that you had loved your neighbor.¹²⁸ At this moment many possessions have grown for you rather like limbs for your body,¹²⁹ and the separation of them pains you as if an amputation of vital parts.¹³⁰

¹²⁷ Here Basil describes the listener who cared more for his possessions than his neighbor. That contrasts with Psalm 118:47 where the writer cared exceedingly for God's commandments. The shared vocabulary is μελετάω, care for, and ἀγαπάω, love.

¹²⁸ The words of Basil's sentence are repeated in the verse from Romans, 13:9, though not as a sentence. Yet his meaning is repeated in this refrain, "Any commandment, is summed up in this word, "Love your neighbor as yourself."

¹²⁹ Basil's introduction, Νυνί δέ, at this moment, corresponds to I Cor 12:18, also τὰ μέλη, body part, and σώμα, body, but the verse contrasts to the situation of Basil's listener. The listener has possessions that define his body; in I Corinthians, God has arranged the members of the body. The exact quotation, τὰ μέλη τοῦ σώματος is also found in I Cor 12:12 and 22.

¹³⁰ Again Basil seems to contrast his words with the Scripture. His noun, ἀκρωτηριασμός, amputation, is not used in GNT or LXX, however, the verb, ἀκρωτηριάζω is used. 4 Macc 10:20 has this sentence, "ἠδέως ὑπὲρ τοῦ θεοῦ τὰ τοῦ σώματος μέλη ἀκρωτηριαζόμεθα." Whereas Basil, in a different configuration says, "Τὰ μέλη τοῦ σώματος" at line 52 and "ἀκρωτηριασμός" at line 53. The 4 Macc verse translates, "Gladly do we lose our limbs on behalf of God." Martyrs contrasted to Basil's rich possessors of things.

(53) For if you clothed the naked,¹³¹ if you gave your bread to the hungry,¹³² if your door had opened to every stranger,¹³³ if you became a father for orphans,¹³⁴ if you joined in the

¹³¹ Job 31:19 reads, "If too I overlooked the naked as he was perishing, and did not clothe him;" Basil repeats εἰ, ἀμφιάσας, and γυμνον. Of these three repeated words, if, to clothe, and naked, the word he selects for to clothe, ἀμφιάσας, is not used in GNT and only twice in LXX. Job 31:16 and following is a litany of "if I have not" done "a particular righteous deed" clauses. Mostly they are the actions in Basil's sentence beginning at line 54, though Basil does not quote Job except in this one phrase. Basil does reflect Job's repetition of sequential clauses that begin with 'if.' More interestingly, Basil has introduced amputation to describe the pain of a rich man who is separated from possessions, line 53, but Job describes amputation as the reasonable result of not taking action to follow God's laws. Job 31:22 resolves that if he has not done "then let my shoulder blade fall from my shoulder, and my arm be broken from its socket."

¹³² Basil uses πεινάω for hungry. His phrase compares with Tob 4:16, Isa 58:10, Ezek 18: 7 and 16. Tobit is closest: "Give of thy bread to the hungry." GNT uses of πεινάω are mostly about Jesus' hunger.

¹³³ Job 31:32: "For the stranger did not lodge without, and my door was opened to every one that came."

¹³⁴ Sirach 4:10, "Be as a father unto the fatherless, and instead of a husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth."

suffering of every powerless person,¹³⁵ after doing on behalf of many people would you be grieved by wealth?¹³⁶ (55) And after thoroughly putting things to be renounced away from yourself would you be angry, how long ago did you practice distributing things to the needy?¹³⁷ Accordingly, no one is distressed by outward circumstances when bringing

¹³⁵ Job 30:25a: "Yet I wept over every helpless man."

¹³⁶ The grief of having wealth is described in Mark 10:23 and Luke 18:24. "How hard it will be for those who have wealth to enter the kingdom of God." The Matthean parallel which immediately follows the sermon pericope is different, "It will be hard for a rich man to enter the kingdom of heaven."

¹³⁷ Basil uses λείπω, lack, here which corresponds to Luke 18:22, though not the Matthean or Markan parallel, "When Jesus heard this, he said to him, "There is still one thing lacking. Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me." In the second part of the sentence, Basil uses ἐνδεέσιν, to need, which is from Acts 4:34 where selling one's possessions is demonstrated, "There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold." This verse in Acts is a parallel verse to Acts 2:45, which Basil alludes to in line 61, according to Gregory E. Sterling, "'Athletes of Virtue': An Analysis of the Summaries in Acts," in *JBL* 113, 4 (1994), 679-681. This athletic "sharing of goods" described in these accounts of the Jerusalem church must be a model Basil embraces. Here he uses the model to urge his listeners to be more athletic in their giving. Ἐνδεής, in need, is also used in sec. 5, line 2.

his own things to sell at a panegyris and yet the person is against obtaining the things he is lacking in inward states when at a panegyris;¹³⁸ (59) but precisely as he might purchase expensive things at a low price, so greatly would he rejoice, when thus changing¹³⁹

There he inverts the meaning of 4:35 a different way by insisting that the listeners who cling to their possessions are the needy people.

¹³⁸ Limberis describes a panegyris as a time, often two days, when believers met at a martyr shrine, after fasting, to be transformed by the life and death of a particular martyr. The festival would include singing, preaching and touching the relics of the martyr. Sermons emphasized "the cathartic, transforming joy" of the martyr's death, 16. The martyrium was considered sacred space, 17. However, some saw these events, when many people gathered in one location, as an opportunity to "conduct all sorts of lucrative commercial transactions. Such ventures at these yearly gatherings made perfect sense to the throngs of laity, but the Cappadocians censured them." 25.

¹³⁹ Γενομένου, translated here as "changing", seems to relate two different ways to the scripture. Job 31:24-28 is a segment of a poem about different actions a person might take that would be false to God. The first two verses in particular use vocabulary from this section, γενομένου, changing, χρυσίον, gold, and λίθος, stone, but also the hand is mentioned twice and soon, Basil will focus on the hand of the rich man. Verses 24, 25, and 28b follow, "If I made gold my strength, and if I trusted in expensive stone and if I was cheered by many riches becoming mine and if I put innumerable things in my hand. . . then I have lied before the Lord Most High." (My translation.) See also sec. 1, line 54, for another note on Job 31. A second scripture passage using γενομένου which

toward the joyous covenant; (60) you might be distressed, giving¹⁴⁰ gold, silver, and possessions;¹⁴¹ he [God] provides stones and dust¹⁴² in order that you might obtain a blessed life.¹⁴³

also supports Basil's emphasis on inheriting eternal life is Heb 9:15, "For this reason he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant." Basil, l. 60, writes συναλλάγματος for covenant whereas Hebrews uses διαθήκη.

¹⁴⁰ Σὺ λυπῆ, you might be distressed, three uses of δίδωμι, to give, and the theme of giving to the needy, tie this phrase to Deut 15:10, "Thou shalt surely give to him, and thou shalt lend him as much as he wants, according as he is in need; and thou shalt not grudge in thine heart as thou givest to him, because on this account the Lord thy God will bless thee in all thy works, and in all things on which thou shalt lay thine hand." Notice "hand" is also included here and what hands do is a theme throughout this sermon. Deuteronomy 15: 7-11 describes how a community is supposed to meet the needs of the poor.

¹⁴¹ GNT presents four uses of κτήμα, a possession. Two are from the narrative on which Basil is preaching, Matt 19:22 and a parallel, Mark 10:22. The other two are in Acts and relate anecdotes about giving in the early church. Acts 2:45 recounts all members selling what they had to distribute to the poor, and in the next verse, reports the joy they felt. Hans-Josef Klauck, *Magic and Paganism* (trans. B. McNeil; Minneapolis: Fortress, 2003), 12, interprets, "These golden pictures. . . explain the attractiveness of the

new group, which for the first time realizes, in exemplary fashion, the long-desired social utopias of the classical world." Acts 5:1 begins the tale of Ananias and Sapphira who sell their land to give the proceeds to the apostles for distribution but keep some money for themselves. They are both dead within hours of the apostles finding out that they kept some money.

¹⁴² In the section beginning on line 60 and going through line 61, Basil uses a collection of words from Rev 18:11-20, λαμπροῦ, rejoice, χρυσίον, gold, τουτέστι (οὗτος), this, λίθους, stone, and χουν, dust. In this selection from Revelation, Babylon has been destroyed and the merchants are upset because no one buys their luxuries any more. A list of luxury items is included which is similar to the luxuries Basil lists later in his sermon. In Revelation, God has destroyed the rich Babylon in one hour with a stone a mighty angel throws and the merchants put dust on their heads to grieve. The heavens rejoice because God has had justice. Basil is advising his audience to attend the martyr festivals, the *panegyris*, for the spiritual growth they offer rather than coming as a merchant or to buy from a merchant. God will provide stones to destroy the merchants and dust for them to use in mourning.

¹⁴³ The last two clauses, beginning at the end of line 60, have similar vocabulary to Matt 10:9, χρυσίον, golden (money), ἀργύριον, silver money, in the sermon but ἄργυρον, silver in Matthew, and κτάομαι, acquire. Matthew 10:5 begins Jesus' commissioning of his disciples and vv. 9 and 10 clarify how they will have means even though they take nothing along, "Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food."

Section 2

But what will be your use for wealth?¹⁴⁴ Will you clothe yourself in expensive raiment?¹⁴⁵ Accordingly a short frock will protect your two arms, however a covering

This is what Basil describes as the "blessed life." This sentence, line 57 to the end, shares vocabulary with 1 Pet 1:6 and 7. In sentence order the words are: τιμή, reward, πολυτίμητα, expensive, χαίρω (ἀγαλλιάω in 1 Peter), rejoice, λυπέω, grieve, and χρυσίον, golden money. The message of 1 Peter, "In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honor when Jesus Christ is revealed." Courtonne, *Homélie*, 78, points out that Basil is hardly the first "to profess such contempt for riches." He references Plutarch, *Brut. rat. uti*, 989E, "Overlook gold and silver just as the other stones." And Courtonne also mentions Clement of Alexandria, in his *Protrept.* I, 101, 1. Clement asks why people would want to do obeisance to stones, however, Courtonne concludes, "We believe that the words of the Scriptures are sufficient to explain, through one recollection, the disdain of Basil for riches and the terms which he used for their definition," 79.

¹⁴⁴ Χρόω, use, is not used in GNT but in LXX many times. This exact inflection of χρώω, χρήση, is found only twice, 1 Macc 13:46 and Job 13:20. The Job narrative, beginning at 13:1, includes elements which we have already seen in this sermon. The physician image, bad physicians here in Job who lie to God about themselves, and the idea of talking to God about one's righteous life. Job wants God to grant, χρήση, him two

will fulfill every necessity¹⁴⁶ with one garment of clothing.¹⁴⁷ In regard to nourishment, will you misuse your wealth? One loaf of bread is sufficient to fill a stomach.¹⁴⁸ Then,

things, "Withdraw your hand far from me, and do not let dread of you terrify me." NRSV
With the granting of those, Job feels he can advocate for himself before God. Later in the sermon Basil uses this image of an advocate before God at the time of judgment several times, in sec. 6, line 12 ff. for example.

¹⁴⁵ James 2:1-7 contrasts the rich person and the poor person and begins by comparing fine clothes with dirty clothes. Clothes, ἐσθής, the first word in Basil's sentence, is used three times by James, twice in the same inflection. Words from Basil's conclusion to section one also appear: χρυσός, gold, and λαμπρός, radiant. This selection from James overtly describes people who are rich in faith though poor in the world, a paradox Basil discusses in several places. Also πολύτιμος, expensive, is used only three times in the GNT, none in LXX. Of those, I Pet 1:7, makes Basil's point that faith is more precious than gold. First Peter uses χρυσός, whereas Basil uses πλοῦτος, wealth, to end the previous sentence.

¹⁴⁶ Πᾶσαν ἐκπληρώσει τὴν χρείαν, fulfill every necessity, is a quotation of Phil 4:19, "And my God will fully satisfy every need of yours according to his riches in glory in Christ Jesus."

¹⁴⁷ In *Homélies*, 79, Courtonne understands this sentence to correspond to Matthew 10:10 and Luke 3:11, which describes the practices of loving God. Gain, *L'Église*, understands Basil's own practice to be represented in this phrase: Basil would exchange his nighttime sackcloth for his only tunic and in cold weather would button his

only coat over it, 53-54. Gain also reminds that Basil's Christians, *ses chrétiens*, were "owners of one tunic and perpetually on guard against the greedy desire for wealth," 251. The expression, "his Christians" grows from Basil's practice of calling all monks Christians rather than by an individual name, according to Gribomont, 187. In *Histoire*, he quotes Basil from GR22, "What is the dress that suits the Christian?" and then also in GR55, "It is too hard, it causes too much concern, and it directs virtually all our lives to the care of the body, Christians should abstain." Gillian Clark clarifies that Christians generally, who practiced asceticism, opted for a single garment and consequently reduced options for being warm and clean, *Women in Late Antiquity* (New York: Oxford University Press, 1993), 113.

¹⁴⁸ Basil asks his rich listener if he will use food unrighteously. In Job 20:12-19 Zophar the Naamathite responds to Job by describing what happens when the unrighteous man eats. The Job 20 passage shares γαστήρ, belly, in v. 14, and πλοῦτος, wealth, in v. 15, with these two short phrases of Basil's, plus the image of food, τροφή in this sermon and κακία at v. 12, and also the poor, tacitly in the sermon and at v. 10, ἥσσων. Zophar says, "Though evil be sweet in his mouth, though he will hide it under his tongue; though he will not spare it, and will not leave it, but will keep it in the midst of his throat: yet he shall not at all be able to help himself; the gall of an asp is in his belly. His wealth unjustly collected shall be vomited up; a messenger of wrath shall drag him out of his house. And let him suck the poison of serpents, and let the serpent's tongue slay him. Let him not see the milk of the pastures, nor the supplies of honey and butter. He has labored unprofitably and in vain, for wealth of which he shall not taste: it is as a lean thing, unfit

would you be distressed? What is it like to be wanting of something? What is the glory of pain from riches?¹⁴⁹ (5) But, if you did not seek earthly glory, you will find that truth and radiance lead you forward into the Kingdom of Heaven.¹⁵⁰ Otherwise this very thing

for food, which he cannot swallow. For he has broken down the houses of many mighty men: and he has plundered an habitation, though he built it not." At 20:23 Basil seems to quote Job in the phrase "to fill a stomach," πληρῶσαι γαστέρα, "If by any means he would fill his belly, let God send upon him the fury of wrath; let him bring a torrent of pains upon him." For "pain" Basil writes λύπη and Job, ὀδύνη.

¹⁴⁹ Here is a reference to Eccl 4:8b, a verse about men who are alone, without a brother or son and who labor for wealth. Στερίσκω, deprive or want, seems a certain match to Basil's στέρομαι, to be wanting, as it is not used in GNT in any form and is uncommon in LXX. Other common words include ἐμίπλημι, to fill full, compared to Basil's πληρώω, πλοῦτος, and τίς. Basil asks his rich audience what it is like to be wanting. Ecclesiastes 4:8b describes the rich man who lives alone: "Neither is his eye satisfied with wealth," and the man speaks, "For whom do I labor and deprive my soul of good?" The sentence, "What is the glory of pain from riches?" shares all its vocabulary with Eccl 6:2, but no other verse in LXX or GNT. That verse poses the situation where a man is given wealth, substance and honor that he desires and is given by God, but "God shall not give him power to consume it, for a stranger shall devour it."

¹⁵⁰ This sentence shares ζητέω, seek, εὐρίσκω, find, and ἀλήθειας, truth, with Eccl 20:11: "The Preacher asked about many things to find words of desire and the desire was written in words of upright truth." (my translation) The Ecclesiastes' section is a

is the beloved treasure and no gain¹⁵¹ is given apart from it. Because at all events the eagerness for useless things is in vain,¹⁵² this is well-known to all people. But nevertheless probably what I intend to say to you will appear paradoxical: yet it is truer than everything.¹⁵³ (10) The distribution of riches, according to which manner the Lord

meditation on the wisdom of the Preacher. Θέλημα, desire, is used frequently as Basil describes the rich, but here the desire is found in God's truth, rather than interest in extravagant things.

¹⁵¹ ὄφελος, help, is used three times in GNT and once in LXX, which is another Job citation. That passage, Job 15:2 and 3, also includes a use of γαστήρ, stomach: "Will a wise man give an answer with a breath of understanding and then that breath fills up his stomach painfully? By reasoning with those words he is fettered in messages which gain nothing." (my translation) Put more colloquially, "A wise man who speaks 'hot air' fills his stomach with painful gas. By reasoning that way he gains nothing by his words." Of the fifteen mentions of γαστήρ in Job several are colorful allusions to a gastric problem.

¹⁵² Shares ἀνόνητος, useless, and ἀχρήστος, unprofitable, with Wis 3:11b, a comment on the ungodly, "Their hope is vain, their labors unfruitful, and their works unprofitable."

¹⁵³ Paradox, according to Cameron, is a necessary part of fourth century religious rhetoric, "The problem was that the theory and practice of rhetoric not only informed the attitudes and tastes of every educated person; they also provided the only frame within which the truly paradoxical nature of the faith could be put into words at all," 86. Cameron names the Cappadocians as particularly skillful in using paradox. Basil

has laid down a principle,¹⁵⁴ is disposed to continue;¹⁵⁵ so then the riches are constrained¹⁵⁶ to fall into other hands. (12) If you were to keep wealth,¹⁵⁷ you do not have

advanced his argument in this way in sec. 1, lines 20-33, to some degree by simply stating the paradox. Here he explicitly claims to express a paradox and then clearly states the paradox that earthly riches are God's for everyone's benefit. If the rich listener clings to earthly riches rather than distributing them, he will not gain the more important spiritual riches.

¹⁵⁴ The phrase "καθ' ὃν ὁ Κύριος," according to which the Lord, appears in Josh 8:27 and 2 Sam 24:19, but neither seems related to Basil's sentence.

¹⁵⁵ Use of σκορπίζω, scattering, and παραμένω, continue, are used in Psalm 111:9 and foreshadow its quotation. Courtonne, *Homélie*, 44 also identifies this reference, "*Il a dispersé ses biens, il les a donnés aux pauvres; sa justice demeure pour l'éternité.*"

¹⁵⁶ Συνεχόμενος δὲ, so then constrained, as a phrase with matching inflection, is a quote from Job 3:24. Before chapter 3, the righteous and blameless Job had lost everything and was filled with worms because the Lord allowed the devil to persecute Job as a way to prove Job would not curse the Lord. By chapter 3, Job is upset and curses the day he was born, v. 1, says death would be rest, v. 23, and he is being constrained with terror. In the sermon context, here is a demonstration of the Lord's plan to distribute riches, Job's were all taken away, and he was a righteous person. The redistribution is not punishment, simply the Lord exercising authority over wealth.

¹⁵⁷ The expression, ἐὰν φυλάσσης, if you keep, is used many times in LXX. It combines a subjunctive form of φυλάσσω preceded immediately by ἐὰν and relates to

it; if you distributed wealth,¹⁵⁸ you will not lose it.¹⁵⁹ "For he distributed; he gave to poor people; his righteousness endures into eternity."¹⁶⁰ But not for the sake of cloaks and not

doing what God commands: Deut 6:25, 1 Kgs 2:4, 8:25, and 11:38, 1 Chr 22:13, 2 Chr 6:16, and 33:8, and Psalm 131:12. Deut 6:25 is representative, "And there shall be mercy to us, if we take heed to keep all these commands before the Lord our God, as he has commanded us." Basil's sentence warns the listeners to heed the command to love neighbor as self. In GNT ἐὰν and φυλάσσω, "if haply you were to keep," do not appear as a phrase, but the words are used together twice in a sentence, in John 12:47 and Rom 2:26. In both cases φυλάσσω is a subjunctive form. Romans 2:26 uses wordplay and structure which Basil likely imitated: "If those who are uncircumcised keep the requirements of the law, will not their uncircumcision be regarded as circumcision?" However, Basil twists the sense of φυλάσσω to imply hoarding.

¹⁵⁸ Tobit 13:5 also uses ἐὰν σκορπίζω, if you disperse, and is the only use of the phrase in GNT or LXX. Chapter 13 is Tobit's prayer of rejoicing, blessing God. He describes a sequence, several times, of God scourging and then having mercy. Here is v. 5: "And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us."

¹⁵⁹ Both Basil and Psalm 9:19, use οὐκ ἀπόλλυμι, not lose, and they also share the theme of the needy poor. Additionally, 9:19 uses the word πένης, poor, and the identical ending of the next sentence in the sermon, though the next sentence does not quote Psalm 9:19. The next sentence quotes Psalm 111:9 and Basil weaves the words from the two Psalms together as if they were a part of a single piece. Here is Psalm 9:19:

even because of foods, wealth is much sought after by many,¹⁶¹(15) but some method of the devil has been contrived,¹⁶² that method throws thousands of occasions for

"For the poor shall not be forgotten forever: the patience of the needy ones shall not perish forever."

¹⁶⁰ Basil's sentence is a quotation of 2 Cor 9:9, which quotes a section of Psalm 111:9. Basil has quoted 2 Cor 9:9 except he has added γὰρ after ἐσκόρπισε, which no longer needs a "v" ending because of the γὰρ. The quotation of Psalm 111:9 in 2 Cor 9:9 is identical to the Psalm but partial. Especially interesting is the extra τοῦ αἰῶνος, of age, which neither 2 Cor or Basil's sermon include. For this reason it appears that Basil quotes 2 Cor rather than Psalm 111. Compare the final phrase of the sermon where he does include a second "of age." Holman, *Hungry*, 107, discusses Basil's approach to redemptive almsgiving, "Even his construction of the theological argument that dangles heavenly reward before his hearers in exchange for the solidly biblical concept of redemptive almsgiving is developed in language of Roman civic patronage and benefaction." She understands Basil to be raising the poor "to humanity" in a society which did not accept them as fully human.

¹⁶¹ The words of this phrase, "wealth is much sought after by many," except for the word περιπούδαστος, much sought after, are also found in Prov 13:7. Περιπούδαστος is not found in GNT or LXX. If we translate Basil's phrase without περιπούδαστος, we have the phrase, "Wealth is for many" which reads like an introduction for Prov 13:7: "There are some who enrich themselves yet have nothing; and there are some who are humble yet have much wealth." (my translation).

expenditures for the rich, in order to be busy with the excesses¹⁶³ and useless things as if necessities, nothing is enough for them with regard to thinking of expenses. (18) For they distribute wealth both in response to present need and toward what they are about to do; and the wealth is for themselves, and also they lay aside wealth for their children.¹⁶⁴ (20)

¹⁶² Basil employs the phrase μεθοδεία τῷ διαβόλῳ, method of the devil, from Eph 6:11, a verse which also mentions what to wear: "Put on the whole armor of God, so that you may be able to stand against the wiles of the devil."

¹⁶³ Excess is a main theme of this sermon and the word is used fairly often in the scriptures as verb, περισσεύω, noun, περισσεΐα, and adjective, περισσός. Here Basil describes "excess" as a component of the method of the devil. Second Corinthians 8:2 features "excess," a verb and a noun, and some of Basil's other words including πλοῦτος, wealth, and πολὺς, many, plus πτωχεία, poverty, the antithesis of excessive wealth. That verse describes a method of God's and is an example of the paradox Basil introduces at line 10. The churches of Macedonia received God's grace "for during a severe ordeal of affliction, their abundant joy and their extreme poverty have overflowed in a wealth of generosity on their part." They voluntarily gave beyond their means and then begged, not for food and goods, but for the opportunity to share in ministry. The Macedonians became spiritually rich though materially impoverished. Basil's listeners are spiritually poor as evidenced by their material wealth.

¹⁶⁴ The message and vocabulary of Wis 4:1-2 connect with this sentence. Πάρεμι, to be by, and τε, and, plus children, παῖς in the sermon and τεκνίον in Wisdom, are common. You could read the sermon sentence and then Wis 4:1-2 and they seem like

And then they lift up the same wealth for opportunities¹⁶⁵ for numerous expenses.¹⁶⁶

Listen to the sorts of expenditures they plan. It is said, "The wealth may be employed to advantage, some hidden; but some set aside for needs may go beyond the limit of necessities;¹⁶⁷ some wealth may help for extravagances concerning the household,¹⁶⁸

they belong together, "Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men. When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory striving for undefiled rewards." Later in the sermon, Basil describes winning the crown, at sec. 8, line 19.

¹⁶⁵ Εἰς ἀφορμᾶς, for an opportunity, quotes Gal 5:13b and is the only GNT use of the phrase, "Do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another." Then Paul quotes the law, "Love your neighbor as yourself," Basil's refrain.

¹⁶⁶ Holman confirms that Basil "addresses his audience as landowners, married men whose possessions suggest affluence," *Hungry*, 108.

¹⁶⁷ Basil quotes Paul with χρείαις ὑπηρετούμενος, to be a servant to advantage. In Acts 20 Paul is saying goodbye by recounting his time with the believers. Beginning with v. 33: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." (KJV) Basil uses the phrase to demonstrate wealth used beyond necessity, for luxury; Paul to say he supported himself and took no one's wealth for his own use, not even for necessities.

other wealth may be used for outside appearances; on the one hand, wealth may defray the cost of expensive traveling, (25) on the other the wealth is to remain at the radiant house itself by having it fully furnish a respected manner of living;" (27) that they come upon the thought of excesses is a marvel to me. There are countless conveyances, the ones for carrying baggage, also the ones to carry the people around, having covers of brass and silver. There are numerous horses, and these traced by way of pedigree from noble-born fathers, just as the people.¹⁶⁹ (30) The horses carry around those people living

¹⁶⁸ This phrase shares three words with Mark 14:3 which tells of the costly ointment a woman poured on Jesus' head. Some people criticized her action as an extravagance saying the ointment could have been sold and the proceeds given to the poor. Jesus takes her side saying she anointed him for burial, an ethical choice.

¹⁶⁹ I have not found scripture related to this sentence, however, it is so interesting next to Gregory Nazianzen's comments in his funeral oration for Basil that I must point out the comparison. Basil emphasizes the pedigree of the horses in comparison to the pedigree of the rich owners, both of high pedigree. Basil himself is from a rich family of quality pedigree. Gregory, in paragraph three details the nobility of Basil's family and comments that Cappadocia is, "renowned for its youthful progeny, no less than for its horses." In paragraph four Gregory indicates that Basil "maintained that each man's nobility is to be judged according to his own worth" as "our most celebrated and infamous horses are tested by their own properties." These quotations of Gregory are from NPNF², Oration XLIII. Both Basil and Gregory are saying that in Cappadocia there are remarkable people who own remarkable horses. Basil is preparing to say the owners

in self indulgence throughout the city; others join in, others are furnished to travel.¹⁷⁰

Bridles and belts and necklaces are all silver, all gold-spangled. (33) Purple carpets, embellishing their horses as if a bridal pair;¹⁷¹ a multitude of mules,¹⁷² separated by color;

should sell their valuable horses and give the money to the poor. Gregory is describing the horses as a way of building Basil's reputation.

¹⁷⁰ The section beginning on line 28, "There are countless" and ending after "furnished to travel," line 32, shares vocabulary with Matt chapter 10, Jesus' instructions to his apostles. Initially Jesus teaches about how to travel: take no copper or silver, no extra tunic, no food, and stay with worthy people. 10: 9-11 shares χαλὸς, brass, ἄργυρος, silver, and πόλις, city. Jesus' instructions describe the opposite of the travel of the extravagant. Also mentioned in 10:10 is tunic, χιτῶν and food, τροφή but ἄρτος in the sermon, elements from the opening lines of section 2. Chapter 10:21-23 shares ἄνθρωπος, people, οὗτος, this, and πατήρ, father. This theme introduces the hatred believers will suffer, brother against brother and father against child. Basil develops this theme in section 7. Matthew 10:26b uses the word καλύπτω, to cover, in the perfect tense as Basil does in line 29. Matthew says, "Nothing is covered up that will not be uncovered, and nothing secret that will not become known." In section three, Basil discusses the hidden and uncovered.

¹⁷¹ Courtonne, *Homélies*, 117, sees Basil mocking the selfish rich people who indulge in luxury with this comparison.

¹⁷² Basil describes mules with their drivers with noticeably less aplomb than the horses of Cappadocia. Basil kept mules for his personal travel and to transport patients

their drivers, succeeding one another, they run before, they parade alongside. (35) There exists an unskilled number of servants working to satisfy all extravagance for them;¹⁷³ stewards, controllers, husbandmen, every kind of experienced craft,¹⁷⁴ both the necessary

and people to and from to *Basileiados*, the hospital, church, offices and quarters, he built outside of Caesarea, Letter 94 (NPNF² 8). Nazianzen calls this Basil's new city in Oration 43.35 (NPNF² 7). Yves Courtonne points to Basil's use of mules in *Un Témoin du IV^e Siècle Oriental: Saint Basil et Son Temps D'Après Sa Correspondance*. (Paris: Société, 1973), 19-20. Building on Courtonne, Gain, *L'Église*, 16, distinguishes between the horse and the mule. Gain asks if using a horse is not a luxury and therefore unsuitable for clergy and he makes the point that "the more sure footed mule is better suited to these tortured routes" of mountainous regions.

¹⁷³ Job 31:24 and 25 uses ἀριθμός, number, and πολυτέλειαν, extravagance, in Job's lament about wicked things he could have done but did not do: "If I had made gold my strength, and if too I trusted in very costly stone; and if I was enjoying many riches for my own life and if too I put my hand on innumerable treasures. . . ." (My translation)

¹⁷⁴ Acts 17:29 contains a concentration of vocabulary from the last few sentences of the sermon, beginning at line 33: ἄργυρος, silver, χρυσός, gold, τέχνη, craft and λίθος, stone. Certainly the message of Acts is one that supports Basil's sermon, particularly with his comment in this section, line 23, about furnishing what is needful for the household. "Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals."

and ones being procured for enjoyment¹⁷⁵ and luxury; cooks, bakers, wine-pourers,¹⁷⁶ hunters, modelers, painters, makers of pleasure of every kind. (39) Herds of camels,¹⁷⁷

¹⁷⁵ Ἀπόλαυσις, enjoyment, has only three uses between GNT and LXX. This section of Basil's sermon is about the rich and also 1 Tim 6:17, which cautions the rich and uses the word, πλοῦτος, rich, in three different forms: "As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment." Clearly this is a theme Basil aims to express in his sermon.

¹⁷⁶ Οἰνοχόος, wine-pourer, is not found in GNT and only five times in LXX. Ecclesiastes 2:8 records part of the collection of the Preacher which includes both male and female wine-pourers and also ᾄδοντας and ᾄδούσας, singing men and women, related to ἡδονῆς, pleasures, in the next line of the sermon, besides silver and gold from earlier in this section. Basil is emphasizing the vanity of owning these luxury items.

¹⁷⁷ The phrase "herds of camels," ἀγέλαι καμήλων, occurs once in GNT or LXX and is an exact match with Isa 60:7. Verses 4 through 9 list the wealth that the radiance of the Lord will attract to Jerusalem. This list includes various luxuries which Basil names as belonging to the wealthy in this sermon. Comparing the end of section 2 with vv. 4 through 9, both have children who seek wealth, herds of camels, gold, flocks, and silver. There is much in common, however Basil lists luxuries for vain people whereas Isaiah lists goods to glorify God, a demonstration of a positive use for luxury items. Gain, *L'Église*, believes Basil would have traveled on a camel at times because it is well suited for the Cappadocian desert and the area west, toward Galatia. Certainly camels would be

some bearing burdens, others bearing nomads, herds of horses, herds of cattle,¹⁷⁸ (40) flocks, herds of swine, herds of these put out to graze, quite enough land for all those to forage, and further increasing a solemn procession of riches; (42) baths in the city; baths out in the country; gleaming houses with all kinds of marble,¹⁷⁹ for instance, this one of

well known to Basil's listeners, 16. In the next section, on line 22, Basil quotes Matt 19:23-24 about the difficulty of a camel passing through the eye of a needle.

¹⁷⁸ Ecclesiastes 2:7 is another part of the collection of the Preacher, this one including herds of cattle, βουκόλιον, and flocks of sheep, ποιμνιον, and the Teacher also lists servants and maidens as did Basil in lines 36 and 37. Basil has used the list of things rich people have in Eccl 2 to shape his list in section 2.

¹⁷⁹ Both ἀυξάνω, "increasing," and ἀγρός, "country," are frequently used words in GNT and LXX. Ἄγρός has over 200 uses. With that much data it would be impossible to say that any appearance of these two words related to Basil's sermon. On the other hand, a search of the two words together turns up only Matt 6:28. Jesus counsels, "Consider the lilies of the field, how they grow; they neither toil nor spin." The larger context is that God takes care of the earth and so people need not have worries. People should strive for God's kingdom instead. The same message is attached to the *hapax παντοδαπός*, all kinds of, in Job 40:21. As with Matthew 6, God, the speaker, has created the earth and takes care of it. The powerful beast God created has no cares because God is just. The beast also lives in the field: "He sleeps under every kind of tree, beside papyrus and reed and the flowering rush." (my translation) The theme that God has created the earth and justly cares for it is obviously related to Basil's point that rich people worry with the

Phrygian stone, another faced with Laconian¹⁸⁰ or Thessalonian slabs; (44) and their houses are kept warm in winter, and houses are cooled in the summer.¹⁸¹ (45) The floor is

many things in his list and should instead consider God's justice by thinking of God's kingdom. Also mentioned in Basil's phrase is μάρμαρος, marble, another rarely occurring word, once in GNT and once in LXX. Revelation 18:12 was also referenced in Basil's closing to section one, lines 60-61. The entire verse is a list of items the merchants of Babylon will no longer be able to sell. Marble is one of them.

¹⁸⁰ Another *hapax legomina*, is Λακωνικός, Laconian. It refers to Laconian marble here but to a style of women's clothing in Isa 3:22, where it is part of a list of things rich women own, in both places a reference to luxury goods. In Isaiah, the Lord judges the people and will afflict the women for their haughtiness. The Isaiah section begins at 3:18: "In that day the Lord will take away the glory of their clothing . . . and the things they wear, the see-through Laconian robes they wear around the house." (my translation) In section 4 of the sermon, Basil concentrates on rich women and what they own.

¹⁸¹ Amos 3:15 presents an elaborate house which the Lord destroys: "I will confound and strike the house encircled with columns at the summer house and the ivory houses will be destroyed and many other houses will be handed over, the Lord says." (my translation) Matching Basil is οἶκος, house, and θέρινος, summer, and also the existence of an elaborate, second house.

decorated with flowers made of small stones,¹⁸² gold is spread in thin layers on the roof.¹⁸³ It contrasts with the slabs of the walls¹⁸⁴ as much as it is an enhancement for the blossoms of their paintings.¹⁸⁵

¹⁸² Tobit 13:17 uses ψηφολογηθήσονται, to pave with mosaic tile, where Basil uses a phrase instead, πᾶς ψηφίσι διηθησιμένον, additionally Tobit describes another elaborate house to be built in Jerusalem in his prayer praising God: "Bless God the king of the age that he will have built Jerusalem with sapphire and emerald and precious stone. Your walls and towers and ramparts will be built in pure gold and the streets of Jerusalem will be paved with beryl and coal and stone from Ophir." (my translation) Other related vocabulary is χρυσός, gold, τεῖχος, wall, and λίθος, stone. Soon we will see Basil's list of precious and semi-precious stones. Esther 1:6 presents the only use of διανθίζω, decorated with flowers, in GNT or LXX. There it appears describing a textile, in a long list of valuable items owned by Artaxerxes.

¹⁸³ NPNF² publishes sentences from this sermon under its synopsis of Basil's homiletic output. This sermon sentence is included. The gilded part of the house is the ceiling in that translation, but I have followed *Liddell & Scott*, 1256, in translating ὄροφος as roof. The difference is substantial as Basil is describing what we would see if we were there and what the poor people who were there saw. If the ceiling is gilded, we would not know because ceilings are inside, but if the roof is gilded, we would see the sun lighting it up. During a drive from Ankara to Cappadocia, from the road I saw a mosque with a silver dome. It was impressive and noticeable in the semi-desert

landscape. I believe Basil is commenting both on the extravagance of gilding a building and also on the attention-getting aspect of the choice.

¹⁸⁴ Basil has ended this section by describing an elaborate house with stone flowers, a gold veneer roof and walls covered in marble, owned by a rich man who ignores God's commands. Job 33:23-24 is about the man who has repented and who the Lord has "redecorated." Τοῖχος, wall, and καρδία, heart, are the connecting words here and also words Basil comes back to several times in his examples. The Lord replasters the wall in Job 33:23-24: "If there should be a thousand angels of death not one of them will wound him if he should perceive in his heart to be made to repent to the Lord and he would recount his own blame to the man, he would point out his madness, he will cling to him that he not fall to death, and he will renew his body as if fresh plaster on a wall and he will fill his bones with marrow." In the sermon, Basil continues, in the next few lines, to describe his listener who buries his heart in order to save his riches. In Job 33:23, the Lord redecorated a man who repented in his heart.

¹⁸⁵ Schroeder comments on this description of the wealthy, "Basil's privileged upbringing makes his writings about how the wealthy live particularly interesting. When he describes their houses, their dress, their occupations and their mannerisms, it is likely that he is drawing, at least in part, from his personal experience in such matters," 16. Moreover, this passage is an example of ekphrasis, an element "the Cappadocians utilized. . . in a variety of ways to lend clarity and vivacity to their homilies." Limberis, 53. Basil lists the possessions of his listeners in vivid language which would remind them of their beloved goods, but continues mentioning and describing the overabundance of

Section 3

Whenever the wealth is superfluous it is thrown about in countless amounts, it is thrust below the earth and guarded in secret.¹⁸⁶ For the future is unknown,¹⁸⁷ should

belongings to the point of ridiculing. This seems an example of "ekphrasis to persuade," Limberis, 69. By shaming the listeners with this description, Basil might be able to persuade them to give some of their wealth away to the needy. In his commentary on this sermon, Courtonne, *Homélie*, 83, points to the migration of the wealthy, after the third century, to their land. "The wealthy lived there in veritable palaces built in imitation of Italian villas."

¹⁸⁶ Basil knits together words from Eccl 5:8a and 12-13 as a reference to challenge the situation he describes in his opening sentence. Ecclesiastes 5:8a includes περισεΐα (περισσεύω, over and above, in sermon) and γῆς, earth, (both genitive singular): "Also the abundance of the earth is for everyone: the king is dependent on the tilled field." The abundance of the tilled field contrasts with the earth as a hiding place for riches. Ecclesiastes 5:12-13 includes πλοῦτος, riches, φυλάσσω, keep watch, and περιπασμός, distraction (διασπάω in sermon): "There is an infirmity which I have seen under the sun, namely, wealth kept for its owner to his hurt. And that wealth shall perish in an evil trouble: and the man begets a son and there is nothing in his hand." Basil's rich man's guarded wealth hurts the owner, according to Ecclesiastes. Basil contrasts perishable wealth with the imperishable wealth from God throughout his sermon. John Pairman Brown, *Israel and Hellas*, vol. 1 (Berlin: Walter de Gruyter & Co., 1995), 324, describes this expression from Ecclesiastes as an ancient proverb with Egyptian roots. He

perchance certain unlooked for needs surprise¹⁸⁸ us. Unknown¹⁸⁹ then, if you arrive at the need to bury your gold in the earth. But the penalty¹⁹⁰ of the inhumanity of that way of life is not unknown.¹⁹¹ (5) When you were not able to exhaust your wealth by countless purposes, then you hid it in the earth for yourself.¹⁹² Dreadful was the frenzy, when the

groups the examples of its use under the heading "You can't take it with you." That is Basil's theme for this section. At line 34, near the end of this section, he says explicitly, "if possessions could follow you into the future. . . ."

¹⁸⁷ Here begins three uses of ἄδηλος, unknown, which introduce consecutive sentences. Basil uses other sets of three in this third section of his sermon.

¹⁸⁸ Καταλαμβάνω, to seize upon, is used three times in Phil 3:12-14. There Paul describes how he gave up the previous gains in his life because Jesus Christ has made Paul his own and in order to win the prize of God's heavenly call.

¹⁸⁹ Ἄδηλος.

¹⁹⁰ Ζημία, penalty, is used three times in Phil 3:7-8. There Paul describes how he regards all things as a loss compared to the value of knowing Jesus Christ.

¹⁹¹ Ἄδηλος, for the third time.

¹⁹² Εἰς τὴν γῆν ἀπεκρύψω, you hid it in the earth, reflects Psalm 118:19: "I am a stranger in the earth: hide not thy commandments from me." Beginning with v. 10, the Psalm includes words used in the first nine lines of this section including καρδία, heart (two times), πλοῦτος, wealth (two times), and φυλάσσω, guard. The Psalmist seeks the Lord with this heart and stores the Lord's ordinances there. He delights in the Lord's

gold was found in the mine, to examine the earth closely; dreadful was the frenzy, when it became visible,¹⁹³ to hide it from sight again in the earth.¹⁹⁴ (8) Next, I believe, it came to you to bury the wealth in the earth and to bury¹⁹⁵ the heart¹⁹⁶ with it. "For where your treasure is," he said,¹⁹⁷ "there also the heart."¹⁹⁸ The commandments are grieving on

witness as much as all riches. Rhetorically, the Psalm provides a background for the explosive charge Basil is about to voice regarding the rich person's heart.

¹⁹³ Φανερός γίνομαι, here translated "it became visible," quotes Luke 8:17. That verse also shares forms of κρύπτω, to hide, with the sermon. "For nothing is hidden that will not be disclosed, nor is anything secret that will not become known and come to light."

¹⁹⁴ Here is a reference to Matt 6:19: "Do not store up for yourselves treasures on earth, where moth and rust consume and thieves break in and steal." Both use γῆ, earth, and ἀφανίζω, conceal or destroy. Gain sees this same verse used by Basil in training monks. He cites Letter 22, "We should not have the love of money and should not hoard it for unnecessary things," *l'Église*, 142.

¹⁹⁵ Κατορύσσοντι, bury, and συγκατορύσσειν, to bury, correspond to Matt 6:20, διορύσσουσιν, break in. Basil has written his lines 6-10 to parallel Matt 6:19-21.

¹⁹⁶ Sharing οἶομαι, I believe, and καρδία, heart, from this sentence, plus κρύπτω, to hide, from line 6, is Job 38:2. The Lord questions how a person supposes to be able to hide things in the heart from the Lord: "Who is this that hides counsel from me, and confines words in his heart, and thinks to conceal them from me?"

¹⁹⁷ Here is the first of three uses of φησὶν in section 3.

account of this;¹⁹⁹ (10) for they lay down an intolerable life for themselves,²⁰⁰ may they not be totally occupied with unprofitable extravagance. The passion seems to me of our

¹⁹⁸ Matthew 6:21. Matthew is similar to Luke 12:34 except that Matthew uses the second person singular pronoun, σου, and Luke uses the second person plural pronoun, ὑμῶν. The message leading up to the line is entirely different in Matthew and Luke. Courtonne, *Homélie*, 46, also notes Matt 6:21, but translates "*dit l'Écriture*" rather than "he said." William D. Stroker, in his book on *Extracanonical Sayings of Jesus*, (Atlanta: Scholars Press, 1989), 120-122, presents 15 Greek and Coptic permutations of this same expression. Of the examples Stroker presents, Clement, *Strom.* 7.12.77.6 is interesting because, like Basil, he inserts the words φασὶν ἐκεῖ και, in that sequence, into the middle of the sentence. Basil uses sets of three in his third section, including three uses of φασὶν, and they may all be translated identically as "he said." The others are at line 21 and line 25. I believe this is a joke Basil inserted to emphasize how important the rich think they are. In the first two Jesus is the speaker, but in the third one, "he" is the rich man bewailing the way his life would change if he sold his possessions. The listener would be expecting "he said" to be another saying from Jesus, or God, but instead the speaker is someone who only thinks he is a god.

¹⁹⁹ Deuteronomy 15:7-11 is a meditation on the commandment (εντολή in 15:5) about giving to the poor. 15:10b, "and thou shalt not grudge in thine (σου) heart as thou givest to him," repeats Basil's words beginning with "heart" at the end of the Matthean 6:21 quote, including the second person singular pronoun (σου) plus διὰ, on account of, τοῦτο, this, and λυπέω, grieve. This Deuteronomic instruction was in Basil's thoughts.

young man, or even of close resemblance to him, to be nearly alike, just as if some traveler longing after a certain town eagerly arrived at a given point on this road, then at that very place somehow he wanted to destroy all around the inns before the walls,²⁰¹ in hesitation by small movements he made a beginning of the work with useless actions, and removed himself from the accounts of the good things in the city.²⁰² On the one hand

²⁰⁰ Refers to the rich: ἑαυτοῖς, is masculine as are the rich people, however, ἐντολη, commandment, is feminine. The rich lay down an intolerable life, not the commandments.

²⁰¹ In *L'Église*, 276, n. 22, Gain notes that inns were located around cities. He adds, "Presumably, in these regions, Basilian convents [*couvents*] had assumed the role of shelters whose establishment was recommended by the 75th canon of the Council of Nicaea" and describes them as offering the "best innkeepers of the old world."

²⁰² Courtonne, *Homélie*s, describes this anecdote as a comparison that Basil uses to illustrate the similar situations of his rich listeners and the young man in Matthew who goes away grieving rather than doing the final thing to receive treasure in heaven, Matt 19: 21-22. The traveler longs for a city, travels to see the city, but never takes the final action to enter the city: an allegory for the life of the Christian who does not obey the commandment to give. Difficult to translate, my rendering here varies some compared to Courtonne, *Homélie*s, 117, and Schroeder, *Social Justice*, 46. A search of GNT for "wall" and "city" points to Rev 21:10-25, a tour of the Holy City Jerusalem. The tour takes place from outside the walls of the city. This description of Jerusalem emphasizes the treasure there by listing gold, gems, crystal, and pearls.

such men are the recipients of tasks to do,²⁰³ on the other hand they resist getting rid of possessions.²⁰⁴ I have known many who fast, pray, moan, giving forth all the free reverence, yet not bringing forth one coin for those who are oppressed. (20) What is the gain for these people from the other virtues?²⁰⁵ For the Kingdom of Heaven does not receive them; because "it is easier," he said,²⁰⁶ "for a camel to pass through an eye of a needle, than for a rich man to pass into the kingdom of the heavens."²⁰⁷ (23) Thus on the

²⁰³ Matthew 19:16.

²⁰⁴ Matthew 19:21.

²⁰⁵ James 2:14-16 begins and ends with τί ὄφελος, what gain, and Basil begins this sentence that way. Basil asks what gain fasting, praying, and groaning are if the person does not complete the action by giving to the poor. James asks what the gain is from faith without works.

²⁰⁶ Here is the second use of φασὶν in section three.

²⁰⁷ This is a quotation of Matt 19:23 and 24. The parallels are Mark 10:25 and Luke 18:25 though each of these is a little different from the others. Interestingly, the expression εἰς τὴν βασιλείαν τῶν οὐρανῶν, into the kingdom of the heavens, is only found in GNT in Matthew and Basil has tangled the language of v. 23 and 24. Gain, *L'Église*, believes Basil traveled on camels at times and that camels would be well known to Basil's listeners, 16. This verse would, consequently, be a powerful object lesson for Basil's listeners.

one hand the denial is manifest and the Speaker²⁰⁸ is one who never lies;²⁰⁹ yet the people who are persuaded are rare. And how will we live²¹⁰ after losing all possessions? He asks,²¹¹ "What will be the character of my way of life²¹² after selling all my things²¹³ and

²⁰⁸ Ὁ εἰπὼν, the Speaker, is found three times in GNT and LXX: 2 Cor 4:6, Jas 2:11, and Prov 24:24. The pericope mentioned on line 21, Jas 2:8-13, opens with the need to fulfill the law, "Love your neighbor as yourself." In Jas 2:11 the Speaker explains that not following one law means a person has not followed the law.

²⁰⁹ A quote of Titus 1:2: "God, who never lies." The only use of ἀψευδής, one who never lies, in GNT. There is one LXX use in Wis 7:17 which is not related thematically. Titus 1:2 is about God promising eternal life.

²¹⁰ One verse in GNT and LXX contains πῶς and βίος, how and life, and that is 1 John 3:17. The verse and sermon sentence are both questions. 1 John 3 is a meditation on loving one another. This verse asks, "How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses to help?"

²¹¹ The third and final use of φησὶν in section three. The first two, at lines 10 and 22, were direct quotes from the scriptures and Jesus was the speaker. Here the rich man is the speaker and Basil picks words from the scripture to put in his mouth. The last word of the quote is not in GNT or LXX, ἀποκταομαι.

²¹² 1 John 2:16 shares many words from this question including τοῦ βίου, way of life, εἶμι, to be, and πᾶς, all, and explains that all that is in the world, including a vain way of life "is not of the Father, but is of the world." ASV

clearing all my possessions out of the way?" (25) May he not question the master's ordinances. For the Lawmaker knows the ability to fit the law together.²¹⁴ Your heart is tested as if on a balance,²¹⁵ whether leaning toward the true life²¹⁶ or leaning toward

²¹³ Luke 18:22, "Sell all that you own." Matthew 19:21 and Mark 10:21 are parallel but omit "all".

²¹⁴ These two sentences refer to Jesus' being questioned about the law in Matt 22:34-40, Mark 12:28-34, and Luke 10:25-28. Both διάνοια, mind, and καρδία, heart, in line 28, reflect the vocabulary. Jesus' answer in Luke 10:27: "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." Basil's vocabulary, νομοθετέω, give the law, and νόμος, law, points to Exod 24:12b: "I will give thee tablets of stone, the law and the commandments, which I have written to give them laws."

²¹⁵ Basil speaks to the rich person who has not followed the command to get rid of possessions but uses the words of Paul, δοκιμάζω, to test, and καρδία, heart, who has given up his possessions and whose heart is none-the-less tested by God. In 1 Thess 2:3-4 Paul writes, "For our appeal does not spring from deceit or impure motives or trickery, but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts."

²¹⁶ Job 7:1 shares vocabulary and message with Basil. The shared words are ὥσπερ, as if, πότερον, whether, and ζωή, life. Job uses πειρατήριον, trial; Basil δοκιμάζω, test. Job uses βίος, life; Basil καρδία, heart. Job asks, "Is not the life of a man upon earth a state of trial? and his existence as that of a hireling by the day?" Both

present enjoyment.²¹⁷ (29) It has to do with considering the practiced management of riches, and not devotion to enjoyment, rather to practice that which is soberly calculated; (30) and in the balance of laying away riches from oneself, thus rejoicing after putting away riches for strangers, but not feeling annoyed as if being deprived of familiar riches.²¹⁸ Why then should you grieve? Why do you mourn for your soul while obeying: "Sell your possessions."²¹⁹ (33) For if, on one hand, possessions could follow you into the

understand that humans are tested during their lives, but defining that test is described variously. Claude E. Cox, *Aquila, Symmachus and Theodotion in Armenia*. In *Septuagint and Cognate Studies Series*, Number 42 (Atlanta, Georgia: Scholars Press, 1996), 326-327, compares word choices in ancient witnesses. The Hebrew for trial is נִסָּי meaning military service, the LXX synonym is πειρατήριον meaning murderous ordeal, the Armenian text of Zohrapian (published 19th c.) has an original marginal note "sick" by the word, and Aquila (2 c.) used a Greek text with στρατεία meaning campaign or expedition. Basil chooses δοκιμάζω a word suggesting being put to the test, scrutinized, an entrance examination for a school. The sermon leans toward the entrance examination definition.

²¹⁷ Again Basil uses ἀπόλαυσις, enjoyment, and seems to be alluding to 1 Tim 6:17. Also sec. 1, line 49 and sec. 2, line 37 for other 1 Tim 6:17 references.

²¹⁸ Courtonne, *Homélie*, 101, speaks of Basil's perspective, "What is serious is that he seems to challenge ownership itself. On several occasions . . . he speaks of the rich person as a steward who administers property that does not belong to him."

²¹⁹ Matthew 19:21.

future,²²⁰ not even so²²¹ would they be much sought after, since they are overshadowed by the costly things there;²²² on the other hand, if it is enforced that possessions remain here,²²³ why not,²²⁴ offer them for sale,²²⁵ (35) can we take the possessions away with

²²⁰ A wry twist on Matt 19:21. Both use εἰ, if, and ἀκολουθέω, follow. Matthew has Jesus tell the young man to sell his possessions and "come and follow me," ἀκολούθει μοι. Basil presents the spectacle of possessions following the owner, ἠκολούθει σοι.

²²¹ Basil places οὐδ' οὕτως shortly after Jesus' command. First Corinthians 14:21 uses οὐδ' οὕτως, not even so, plus "the law," line 28, foreigners, ἕτερος here and ἀλλότριος from line 31, and also ἀκούω in line 33. "In the law it is written, 'By people of strange tongues and by the lips of foreigners I will speak to this people; yet even then they will not listen to me.' says the Lord." The verse seems to foreshadow Basil's pessimistic ending to this section.

²²² A reference to the description of Jerusalem from Rev 21:9-21. Both v. 11 and 19 use τίμιος, rare, and mention jewels, in v. 11 to describe the radiance of God, and in v. 19 to describe the adornment of the wall of the city. Courtonne, in *Homélie*s, describes this metaphor as "applying a concrete expression to a notion belonging to another class of the concrete," 112-113.

²²³ Here is the Greek from a portion of line 35, including the punctuation, "ἐπισκοτούμενα· εἰ δὲ ἀνάγκη μένεν." The words are part of two different phrases, but when translated as a single sentence, they could ask "whether the torture is to remain, though hidden." Except δὲ, all these words are in Wis 17:16. That chapter describes

them in the coffin?²²⁶ But you, when giving gold, and acquiring a horse for yourself,²²⁷ you are not disheartened; but after sending away the corruptible from yourself,²²⁸ to

people who are so frightened by things they imagine that they "give up their souls" because of "marvelous visions while they sleep," v. 14, are "kept in prisons not made of iron," v. 15, and are tortured as a result of what they imagine. Wisdom 17:16: "And if a certain farmer or herdsman or laborer in quest of solitude was being taken away to a place hard to escape from, he remains through force for all people are being chained by their darknesses," my translations. This parable implies that Basil sees his rich listeners, who are afraid to give away their possessions because of what they imagine their lives would be, as chained in a prison constructed by their imaginations. The word for chain, ἄλυσις, may also refer to a chain when worn as an ornament, so a double entendre for Basil's purposes. He describes women's chains in section four as hand cuffs.

²²⁴ I find no uses of τί μὴ in GNT. In LXX τί μὴ appears as an expression of chastisement in Isa 5:8, which Basil quotes in section five, and Ezek 24:13. Otherwise, all uses are in Job and function to punctuate and grab attention: 4:17, 6:5, 6:22, 15:7, 16:3, and 21:4. Here Basil employs τί μὴ as an attention getting device.

²²⁵ The GNT verses regarding selling possessions and giving the proceeds: Matt 19:21, Mark 10:21, Luke 12:33 and 18:22, Acts 4:43, 4:37, and 5:1.

²²⁶ In Job 21, Job says that God does not always punish wicked people while they are living. Verse 32, regarding the wicked man, repeats Basil's "coffin," ἀγρυπνέω in Job, κέδρος, translated here as coffin, on line 36, and also the verb, ἀποφέρω, to carry

receive the kingdom of heaven²²⁹ in turn, you weep, you reject what you are asked to do,²³⁰ then you shake your head refusing the gift, while forming plans for expenditures on myriad pretexts.²³¹

away: "And he was being carried off to the graves and in the coffin he watched." (My translation.)

²²⁷ Proverbs 22:9 repeats Basil's two verbs, δίδωμι, to give, and κτάομαι, to acquire, while asserting that caring for the poor assures salvation: "He that has pity on the poor shall himself be maintained; for he has given of his own bread to the poor. He that gives liberally secures victory and honour; but he [God] takes away the life of them that possess them [acquire for themselves]."

²²⁸ Προίημι, send away, is used twice in GNT and LXX and both uses are in Job, 7:19 and 27:6. Basil describes the rich person sending away possessions for the poor, an act of righteousness, and then being upset; Job, 27:6, clings to his righteousness, will not let it go. All uses are middle voice. "Keeping fast to my righteousness I will by no means let it go: for I am not conscious to myself of having done any thing amiss."

²²⁹ Matthew 19:23

²³⁰ This near quotation of Acts 3:14 repeats the two words of Basil's expression: ἀρνέομαι, reject, and αἰτέω, to ask. The Israelites ask for a murderer from Pilate rather than have Jesus released. "You rejected the Holy and Righteous One and asked to have a murderer given to you."

²³¹ Psalm 140:4, a prayer, seems to bridge the end of section three and beginning of section four. It uses the word πρόφασις, pretext, from Basil's last phrase as both a verb

Section 4

What will your answer be to the Judge,²³² do you build the walls of a house, but not clothe a person?²³³ Do you prepare the horses, but allow the brother to live

and a noun, the same thing Basil does in his next phrase with κρίνω and κριτής. But also the meaning of the prayer carries across sections. The Psalmist prays for God to keep him from lawlessness and that has been Basil's message in section three and one that continues in section four. Psalm 140:4: "May you not bend my heart to words of wickedness for use as pretexts in sins with people who work lawlessly and let me never couple with their chosen ones." (My translation.) The verse introduces coupling, as does Basil in the fourth section. He brings the wife of the lawless rich man into the discussion.

²³² Τί ὁ κριτής, what the judge, is repeated in Luke 18:6, shortly before the 18:18 beginning of the Lukan parallel to this sermon pericope. 18:6 is near the end of the parable about a poor woman who repeatedly appeals to an unjust judge. He was disrespectful and not godly, but granted her justice because she had asked many times. Luke 18:6-7: "The Lord said, 'Listen to what the unjust judge says. And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them:'" Basil continues with examples of the ones who cry.

²³³ Psalm 61:3 repeats wall and person as it describes the person being assailed. Here is the NRSV translation of the Hebrew, which is very close to the Greek: "How long will you assail a person, will you batter your victim, all of you, as you would a leaning wall, a tottering fence?"

disgracefully?²³⁴ Do you allow the grain to rot, but do not feed the people who are hungry?²³⁵ Do you bury gold in the earth,²³⁶ yet contemptuously collect interest on

²³⁴ Deuteronomy 25:3 repeats ἀδελφός, brother, and ἀσχημονέω, disgrace, and describes the limit of a punishment by judges, "And they shall scourge him with forty stripes in number, they shall not inflict more; for if thou shouldst scourge him with more stripes beyond these stripes, your brother will be disgraced before thee."

²³⁵ Both πεινάω, to be hungry, and τρέφω, feed, appear in Matt 25:37. In the scene, Matt 25:31-46, the Son of Man has returned to judge humankind. He commends those who will inherit the kingdom. They are meek, in contrast to Basil's arrogant, rich, listeners, and express surprise at being chosen in v. 37: "Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink?'" Basil uses this same pericope, 25:31-46, as the basis of the final section of homily 6, *I Will Tear Down My Barns*. In this note and the next, Basil alludes to verses from Matthew 25, a chapter which Gain denotes as indicative of the fourth century Church's understanding of its Old and New Testament mission. Gain further, *l'Église*, 271, comments that the church acted in relation to the state. Helping the community in the Roman era was an expectation of the rich. Basil is working on a new "social imagination" in his listeners. Brown, *Poverty*, 6.

²³⁶ This phrase is similar to Matt 25:18, though the Greek words do not correspond as a quotation. Basil uses κατορύσσω, bury in the earth, rather than the individual words as in 25:18, ορύσσω, dig, γῆ, ground, and κρύπτω, to hide: "Dug a hole in the ground and hid his master's money." This is the parable of the master,

debts?²³⁷ If then a woman dwells together with a wealth loving man, the disease is doubled;²³⁸ for both are excited with luxuries; and together increase a love of pleasure,²³⁹

ἀποκρίνομαι, 25:26, who gives talents to slaves hoping for investment and return.

Ἄποκρίνομαι, translated here as "judge," is the focus of Basil's opening for this section and the Matthean slave who dug and hid the talent is condemned.

²³⁷ Literally to strangle or press tight, ἄγγω, used metaphorically here, "do you despise by strangling?" See Lucian, *Symposium* 32, for another example of the same metaphor, "I do not lend money at fifty per cent." Holman, *Hungry*, 106, translates this sentence, "You who bury your gold but scorn those who are hanged." In hanging the rope circles the throat. I believe, in this sermon, the metaphor relates to the use of the rich listener's ring and hand, probably for sealing legal documents, to bring about actions in the lives of the poor. The fundus of a ring, σφενδόνη, circles around a stone as strangling hands circle around a throat.

²³⁸ Νόσος, disease, is used in Job 24:23 in a similar context. Chapter 24 begins with Job listing specific evils rich people have forced on frail members of society. Job includes the evils already mentioned by Basil in section four and others such as reaping another person's field, v. 6, and treating women badly, v. 21. The parallel with this sermon line is v. 23 which is a curse from Job: "When he has fallen sick, let him not hope to recover: but let him perish by disease." Basil contends that the love of money is the disease. His term, φιλόπλουτος, wealth-loving, is not found in GNT, or LXX. With this sentence Basil introduces women into his sermon and those women, and their husbands, are characterized negatively. In other writings Basil is not so negative in presenting

(5) the disease implants goods for these desirous magicians,²⁴⁰ as she has in mind many a stone,²⁴¹ pearls and emeralds and sapphires and gold,²⁴² (7) she has some set into metal,

woman. Clark writes, "If woman, like man, was created in the image of God, then woman must have the rational soul which is the most Godlike aspect of humans, and her physical weakness is no excuse for moral failings. The point is strongly made in a homily on Genesis which is probably by Basil of Caesarea; it is reinforced in other writings of Basil." 121.

²³⁹ In this sentence Basil emphasizes the loving nature of his subjects: they love wealth and pleasure. Likewise, 2 Tim 3:2-7 describes those who are lovers of themselves, money, and pleasure, but not lovers of God. A considerable amount of vocabulary is shared between the sermon and 2 Tim: γυνή/γυναικάριον, woman, φιλόπλουτος/φιλάργυρος, lover of wealth, συνοικέω/οἰκία, household, νόσος/διάβολος, evil, φιλήδονος, love of pleasure, and ἐπιθυμία, desire. Both messages warn of individuals who place a high value on outward forms, μὀρφωσις in 2 Tim 3:5. Basil's representation of the rich couple seems related to the people who are warned against in 2 Tim 3:2-7. Second Timothy 3:7 concludes that these lovers of pleasure "can never arrive at a knowledge of the truth."

²⁴⁰ In Acts we read of magicians several times. At 19:19 they are called τὰ περίεργα, which literally means "busybodies." Those magicians owned expensive books, but burned them, giving up their earthly riches, because of their faith in Jesus. The books contained "magical spells and formulae, directions for making amulets, etc.," Hans-Josef Klauck, *Magic*, 101. Basil refers to the rich wives as τῶν περιέργων, magicians, and

criticizes their use of stones and metal. He must be suggesting that they will make amulets to use in casting spells over their husbands, and he wants them to give up these valuable items. At Acts 8:18 we read of Simon, a professional magician, who wants to pay Peter for the ability to lay hands on people in order to give them the Holy Spirit. Klauck points out that Simon "is one of those who receive, not only baptism, but also the Spirit," 20. Peter curses him, "May your silver perish with you, because you thought you could obtain God's gift with money." Basil repeats two of the verbs from 8:22, *voέw* and *ἵημι*, where Peter says, "Repent therefore of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you." The women of Basil's sermon may be similar, it seems, receiving the Spirit but trusting in wealth for day to day support, so, better that they gave magic things up like the magicians in Acts 19:19. Also, in Letter 188.8 NPNF² Basil writes of women as magicians, "Women frequently endeavor to draw men to love them by incantations and magic knots, and give them drugs which dull their intelligence." On a different point, Courtonne, *Homélie*, 111, describes Basil's sermon expression as a metaphor which is the concrete expression of an abstract concept.

²⁴¹ This phrase is about the thinking of the rich woman, but the vocabulary pairs it with Prov 31:10: "Who shall find a virtuous woman? For such a one is more valuable than precious stones." Basil presents the woman by using a feminine participle and *λίθος*, stone, appears in both. Basil's sentence continues with a list of precious stones where Prov 31:10 simply says *πολυτελής*, precious. In this verse *τίμιος* in the comparative

some woven into textiles,²⁴³ and she strengthens the disease through constant ignorance of the beautiful.²⁴⁴ The zeal around these things is not the consequence of a secondary

form, more valuable, is used. Near the end of section three, line 35, Basil also uses τίμιος, but to describe the costly things, precious stones and metals, in Jerusalem.

²⁴² Pearls, emeralds, sapphires and gold are riches to be found in Jerusalem in the later days as described in Rev 21:19-21.

²⁴³ A search for χαλκεύω, to make from copper, and ἐξυφαίνω, to finish weaving, in any form of the roots of the words and in the same sentence, finds one verse in either GNT or LXX and that is 2 Chr 2:13. Second Chronicles 2 opens with Solomon writing to Hiram of Tyre for "a wise and skilled," 2:6, foreman to lead the project of building a "house to the name of the lord my God" 2:3. The man put forward for the work is εἰδότα ποιῆσαι ἐν χαλκῷ, able to work in brass, and εἰδότα ὑφαίνειν, able to weave, compared to Basil's participles which result in precious stones being worked into metal, perhaps as ornamental objects and worked into fabrics. The specific precious materials Basil has already mentioned in this section are also mentioned in 2:13 as well as items Basil will detail in the coming sentences. His opinion seems to be that God may be appropriately housed in this grandeur but when people live this way they are diseased.

²⁴⁴ Uses of νόσος, disease, and πᾶς, all, together in GNT and LXX refer to God healing disease. Psalm 102:3: "[The Lord] who forgives all thy transgressions, who heals all thy diseases." Other parts of this sermon section align with 102, especially the mention of desire in v. 5 where the Lord "satisfies thy desire with good things" in contrast to Basil's depiction of the unhealthy desire for luxury in lines 7 and 11. 102:6

purpose, but even the nights and days have anxieties on account of them.²⁴⁵ (10) And some ten thousand flatterers,²⁴⁶ as they run to their desires,²⁴⁷ they gather together fancy

depicts the Lord as executing judgment, which was Basil's subject for the first phrase of section 4. Later in the sermon, Basil describes being crowned as a reward for the righteous life and 102:4 indicates that the Lord will crown the righteous.

²⁴⁵ The words of Basil's phrase, ἀλλά καί νύκτες καί ἡμέραι, but also the nights and days, are spread throughout Psalm 1:2: "But his [the blessed person's] pleasure is in the law of the Lord; and in his law will he meditate day and night." Basil's sentence indicates that the lover of pleasure meditates on possessions and luxury day and night.

²⁴⁶ Courtonne, *Homélie*s, describes some of the numerous poor, "Others, skillful and sanctimonious, flattered the vanity of beautiful ladies and slipped into their ears, for alms, a compliment on their beauty," 100.

²⁴⁷ Jude 14-16 is about God's judgment, Basil's theme in section four. The verses share μυρίος, ten thousand, κόλαξ in the sermon meaning flatterer compared to θαυμάζω πρόσωπον, flattering to the face, in v. 16, plus ἐπιθυμία, desire. Jude 14-16: "It was also about these that Enoch, in the seventh generation from Adam, prophesied, saying, 'See, the Lord is coming with ten thousands of his holy ones, to execute judgment on all, and to convict everyone of all the deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him' These are grumblers and malcontents; they indulge their own lusts; they are bombastic in speech, flattering people to their own advantage."

dyers, goldsmiths, perfumers, needle workers, (12) embroiderers.²⁴⁸ She provides no time for the husband to take a breath with her constant injunctions.²⁴⁹ No wealth is a match for

²⁴⁸ Exodus 35 explains that God commanded Moses to have the people bring gifts from their first fruits "and they brought an offering to the Lord for all the works of the tabernacle of witness, and all its services, and for all the robes of the sanctuary," v. 21. The gifts are detailed in the next few verses and they are similar to the ones Basil describes rich people, especially women, keeping for themselves. Common items include sapphires, precious stones, emeralds, olive oil, gold, brass, colorful woven fabrics, and embroidered goods. Basil points to another example which makes the point that impressive riches are for God. Exodus 35 is pointed in saying that women who are wise and whose hearts incline them toward God also contributed items and were involved in the production of goods, a contrast to Basil's diseased wives. Courtonne, *Homélies*, 51, labels this section "The trades that the flatterers engage in to be in service of the women." He suggests that Basil was inspired by Plutarch in this section and notes *De vitando aere alieno*, 830 D which also mentions some of these trades but also the problem of money lending. Later, 111, Courtonne describes this as a concrete expression of an abstract concept. See another example at line 5.

²⁴⁹ Basil constructs a wife who is very powerful in his picture of the luxurious home. Margaret Y. MacDonald, *Early Christian Women and Pagan Opinion* (Cambridge: Cambridge University Press, 1996), 42, describes this treatment of the devious woman as presenting "a cultural acknowledgment of the ability of women to get

supporting feminine desire,²⁵⁰ it could not even be washed away by a river;²⁵¹ as whenever she pursues the foreign perfumer beside them, like her zeal for the olive oil from the market, or the best from the sea, the shell fish used for purple dye, silky bearded mollusks,²⁵² or the wool from sheep.²⁵³ (17) Next gold is to be produced as very

their own way, a cultural acknowledgment of female power even though it may be deemed illegitimate power."

²⁵⁰ Ecclesiastes 6:2 includes similar vocabulary to these lines, such as ἀνὴρ, man, δίδωμι, give, πλοῦτος, riches, and ἐπιθυμία, desire. In both cases the man, ἀνηρ, will not enjoy his wealth and disease is connected to being rich. "A man to whom God will give wealth and advantages and glory and whose life is not lacking since he has all things he will desire, yet God will not give power over to him to consume from the riches in order that a stranger will consume the riches. This (advantage) is vanity and an evil sickness." (My translation.)

²⁵¹ A quotation of Job 22:15-16, ποταμός ἐπιρρέω, overflowing river: "You will not guard the eternal path on which unjust men tread, the immature men were taken up and carried off, their foundations are an overflowing river."

²⁵² Schroeder clarifies Basil's ἡ πίννα, the silky mollusk, "*Pinna nobilis* is a member of the mollusk family that produces fibers of a golden color that are woven into byssus, or 'sea silk,' a very soft and luxurious fabric," 48.

²⁵³ Basil bolsters several threads of his argument here with allusions to three different scriptural references. These three references all employ the power of water and compare or contrast with Basil's assertion that woman's desire could not be washed away

by a river. Supporting the idea that the richest goods are for use in worshipping God is Exod 30, where the Lord has instructed Moses to properly prepare the tent of meeting. Common words in vv. 18-25 include χαλκός, brass, ἄνθος, flower, ἔλαιον, oil, and μύρον, perfume. Moreover, the people who may enter the tent must wash their hands and feet before they enter "that they may not die," in v. 20. Both water and hands are prominent in the remainder of section four. Principles from Exod 20 provide a standard for Basil's ideas. Ezekiel 27 is a lament over Tyre, a major hub for sea trade with foreign merchants. The trade for foreign goods, ἐμπόριον there but βάρβαρος on line 16, is ended by the rough waves of the sea which informs Basil's concept of a river not washing away desire for goods. Common words include θάλασσα, sea, ποικιλία, embroidery, ὑάκινθος, sapphire, χρυσίον, gold, μύριον, perfume, ἔλιον, oil, and λίθος, stone. Ezekiel's conclusion is that Tyre "is utterly destroyed and will not be anymore for ever." The third text featuring water also involves judgment, which is Basil's beginning emphasis for this section. In Acts 27, Roman prisoner Paul is at sea in a threatening storm and he persuades all on ship to throw everything meaningful overboard, 27:32, 38, and 40. Having given up food, anchors, and lifeboats, all were saved by God from the raging sea. In Acts 28:2 the βάρβαρος, native people, see Basil, line 16, show φιλανθρωπία, kindness, and in 28:7 φιλοφρόνως, hospitality. These contrast to Basil on line 4 with φιλόπλουτος, love of riches, line 5 with φιλήδονια, love of pleasure, and line 20 with φιλόχρυσος, love of gold. Basil asks what the judge will say in his first line of section 4. The judgment in 28:4 is stated negatively, but Paul lives after both the snakebite and the storm and is righteous, δίκη. Other shared words are θάλασσα, sea, and χεῖρ, hand. A

expensive²⁵⁴ bracelets²⁵⁵ with stones, then a particular forehead adornment is to be created for them,²⁵⁶ then the necklace; and more gold in a belt, and other gold chains

search for "sheep" and "wool," πρόβατον and ἔριον, finds only one verse in GNT or LXX: Ezek 34:3. Here are 34:3 and 4: "Behold, ye feed on the milk, and clothe yourselves with the wool, and slay the fat: but ye feed not my sheep. The weak one ye have not strengthened, and the sick ye have not cherished, and the bruised ye have not bound up, and the stray one ye have not turned back, and the lost ye have not sought; and the strong ye have wearied with labour." In this we see God's judgment. Basil's obvious comment is about culture. Wealth and status could be indicated with purple, "the most famous status-indicator." "Prestige fabrics" included fine linen and wool, Clark, 112.

²⁵⁴ Βαρυτίμος, very costly, is used only in Matt 26:7 in either GNT or LXX. That verse also includes μύρον from line 15 and is another example of luxury items being reserved for God: "A woman came to him [Jesus] with an alabaster jar of very costly ointment, and she poured it on his head as he sat at the table."

²⁵⁵ Proverbs 5:22 uses σφίγγω, to tie up, where Basil uses περισφίγγω and thematically 5:22 corresponds to Basil's message: "Lawless actions ensnare a man in chains, but each person is tied up by their own sins." (My translation.)

²⁵⁶ The only example of μέτωπον, forehead, and γίνομαι, to become, together in a verse in GNT or LXX is Ezek 9:4 and ζώνη, belt, found in Basil's next line, is the final word of the previous verse, 9:3. 9:4 is about judgment, Basil's theme in this section. The glory of God asked the man wearing the belt to mark the foreheads of those who grieve the lawlessness that exists. The people with marked foreheads will live.

around her hands and feet.^{257, 258} These lovers of gold rejoice at being bound in their hand cuffs,²⁵⁹ as if the gold alone should bind them together.²⁶⁰ (20) When really, does the man

²⁵⁷ Having the forehead or hand marked is a reoccurring image in Revelation. Revelation 20:4 mentions both the forehead and the hand as Basil does in these sermon lines. Additionally, 20:4 begins with the same image, the judge, as Basil's first line in section four. 20:4 ends with the promise of life with Christ after death and that is Basil's emphasis in line 29. Revelation 20:4: "Then I saw thrones, and those seated on them were given authority to judge. I also saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years."

²⁵⁸ This phrase seems to point to the death of Jezebel whose corpse was eaten by dogs, 2 Kgs 9:35. Basil includes ἄλλος, other, χεῖρ, hands, and πούς, feet. Second Kings 9:35b: "And they found nothing of her but the skull, and the feet, and the palms of her hands."

²⁵⁹ Δέω, bind, and χειροπέδη, hand cuff, conclude both this phrase and Nah 3:10 and may be a quotation. The Nahum verse is about the conquest of a city but, in this context, must refer to the rich wife. Nahum 3:10: "Yet she shall go as a prisoner into captivity, and they shall dash her infants against the ground at the top of all her ways: and they shall cast lots upon all her glorious possessions, and all her nobles shall be bound in chains." Other similarities between the two include the feminine subject, and δεσμός in line 21 compared to μετοικεσία in 3:10, both suggesting captivity. Glorious possessions

who is the servant to female lust take care of the soul?²⁶¹ Just like storms and surges from the grey of the sea create decayed things,²⁶² (23) so do the wicked ways of women²⁶³

are pervasive in the sermon and are mentioned in 3:10. In *Homélie*s, Courtonne gives much attention to categories of metaphors in the sermon. Here he notes a metaphor which applies a concrete expression to "another class of the concrete," 112-113.

²⁶⁰ Luke 13:16 has a female subject and shares δέω, bind, δεσμός, bondage, and εἰμί, to be, with lines 20 and 21. In it Jesus argues that the woman should be set free at any time after being bound by Satan: "And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the Sabbath day?" Courtonne, *Homélie*s, 80, is reminded of Clement of Alexandria's writing about women in *Paedagogus* 2, 122, 2, which addresses how women should dress and present themselves.

²⁶¹ Ἐπιθυμιά ὑπηρετέω, servant to lust, seems to be a quotation from Wis 16:21: "For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking." In that section of Wisdom, God is destroying the unrighteous but treating the righteous with tenderness.

²⁶² Ὅσπερ ὑπόσαθρος, just as decayed things, is a quotation of Job 41:19, "For he considers iron as chaff, and brass as rotten wood." The phrase also includes χαλκός, found earlier in this section. Σαθρός is without the prefix. Here God is describing the toughness of the sea serpent God has made. R. A. F. MacKensie comments, "This terrifying monster. . . too is one of Yahweh's creatures, whom he cares for and with whom he is pleased." *Job, Jerome Biblical Commentary*, 532.

drown the dispositions and weak²⁶⁴ souls of the men with whom they live.²⁶⁵ Indeed wealth under control of the husband and wife²⁶⁶ thus draws them apart as a result of being

²⁶³ Γυνή, woman, and πονηρός, wicked, quote Sir 42:6, "A seal is good around a wicked wife and lock up where there are many hands." (My translation.) Chapter 42 begins as a catechism with ethical instructions for following "the law of the most High" (42:2). Much vocabulary from Basil's sermon topics appears in 42:1-6. In 42:6 χείρ, hand, and σφραγίς, seal, are also in section 4 of the sermon. Other sermon subjects include νόμος ὑψιστος, law of the most high, κρίμα, judgment, κληρονομία, inheritance, ζυγός, yoke, κτήσις, possession, and ἔμπορος, merchant. With so much overlap, this ethical segment seems to have been in Basil's thought as he sermonized.

²⁶⁴ On line 6 of this section, Basil, refers to the women as περιεργία, magicians. That use of περιεργία from Acts 19:19 is part of a list of wicked spirits. Here in the sermon, Basil describes the wicked, πονηρός, and the weak, ἀσθενής, and those words are found in the Acts 19 list of wicked things Paul chased away. In 19:12 Paul's handkerchief chased away wicked spirits from weak people. Likewise, Luke 8:2a repeats women, wicked and weak in an account of Jesus' healing women. Many uses of πονηρός, wicked appear in the scriptures, 72 in GNT and 355 in LXX. I have only mentioned uses that are thematically close to Basil's message in this section.

²⁶⁵ Repeating πονηρός, wicked, γυνή, woman, and συνοικέω, live with, two times, Sir 25:16 may convey Basil's opinion about the women of his sermon: "I had rather dwell with a lion and a dragon, than to keep house with a wicked woman."

so great, as they prevail over one another with their vainness for her discoveries, (25) it is likely he has no²⁶⁷ opportunity to look in²⁶⁸ upon them from outside.²⁶⁹ But if you have

²⁶⁶ Basil's expression on line 25 is "ὁ πλοῦτος ὑπὸ ἀνδρὸς καὶ γυναικὸς."

These words are also found in Esth 1:20 which is about the law and includes the rich and the poor, "And let the law of the king which he shall have made, be widely proclaimed, in his kingdom: and so shall all the women give honour to their husbands, from the poor even to the rich." The inclusion of "even" in reference to the rich wives seems to echo Basil's point of view.

²⁶⁷ Psalm 75 tells of God killing the enemy and v. 6 contains a cluster of words from this sentence including πλοῦτος, wealth, ἀνὴρ, man, and οὐδείς, nothing. Χεῖρ, hand, from lines 47 through 50 in this section as well as καρδία, heart, from sec. 3, line 9 connect to the Psalm 75 message. The verse conveys Basil's sentiment when he concludes this section: "All the men without understanding in their hearts were confounded; all the rich men slept their sleep and did not find anything in their hands."

²⁶⁸ Παρακύπτω, look in, plus ἀκούω, to hear or obey, followed by Basil's message about the blessing of the enjoyment of eternity after obeying the law, seems to recall Jas 1:25: "But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing."

²⁶⁹ Basil describes a powerful wife who controls her husband's activity by having him take care of domestic matters which she prescribes. MacDonald, *Early Christian Women*, 33–34, explains that in Mediterranean societies "men are associated with the

heard,²⁷⁰ "Sell your possessions and give to the poor."²⁷¹ in order that you might have entrance to the enjoyment of eternity,²⁷² go away grieving;²⁷³ (28) "If you wish to obey,"²⁷⁴ give²⁷⁵ the possessions²⁷⁶ to the women making luxuries, give to the

public sphere (commerce, politics, the marketplace, cafés, fields, the place of assembly, etc.) and women are associated with the private sphere (the home)." By this measure, Basil has created a socially disorganized couple, though his complaint is that their souls are disorganized. He has described the wife dealing with purveyors and that places her in the public sphere to some degree. MacDonald comments that "however successful women were in penetrating the public sphere in Greco-Roman society, they remained subject to symbol systems that associated them with the home."

²⁷⁰ A near quotation of John 9:31b: "God does listen to one who worships him and obeys his will." Compare "Ἄλλ' ἐὰν ἀκούσης" in line 27 but "Ἄλλ' ἐὰν ἀκούει" in Jas 9:31b.

²⁷¹ Matthew 19:21.

²⁷² This phrase is Basil's rewrite of Matt 19:16: "Teacher, what good deed must I do to have eternal life?"

²⁷³ Basil excerpts Matt 19:22 for his hearers: "When the young man heard this word, he went away grieving, for he had many possessions." Mark 10:22 contains the same phrase.

²⁷⁴ This phrase, "ἐὰν δὲ ἀκούσης", "if you should hear," begins Deut 13:13 and 13:19. That chapter warns against idolatry.

²⁷⁵ Matthew 19:21 and Mark 10:21.

sculptors,²⁷⁷ to the carpenters, to the mosaic artisans,²⁷⁸ the painters,²⁷⁹ then you will rejoice as one who gains possession of a more precious wealth.²⁸⁰ (30) Do you not see

²⁷⁶ Mark 10:23 and Luke 18:24. In *Histoire*, 186, Gribomont describes situations as we see here, in which Basil has employed a variety of scriptural texts and quotations as a "method of casuistry." He sees Basil pooling scripture texts. Each is responsible as a normative or attitudinal point of some moral provision.

²⁷⁷ Δὸς, give, is a quotation of Matt 19:21 and Mark 10:21. Λιθοξόος, sculptor, is not in GNT or LXX, but in the Sibylline Oracle 3:13. That section reinforces that God was not made by the hand of a sculptor, not even out of gold, statements against idolatry. This comment about the hand may parallel Basil's comments later in this section about the power of a hand. Also, gold is a possession of wealthy people.

²⁷⁸ Revelation 2:17 shares considerable vocabulary with this portion of section 4, including νικάω, to conquer in line 25, οὐδείς, no one from line 26, ἔχω, to have from line 26, κρύπτω, to hide in line 27, ἀκούω, to hear in lines 27 and 29, δίδωμι, to give used twice in the sermon at lines 28 and 29 as well as twice in v. 17, plus ψῆφος, stone in v. 17 compared to ψηφοθέταις, mosaic artisan in line 30. Perhaps Basil's ζωγράφος relates to γράφω in v. 17. The verse is about being chosen by the Spirit: "Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers I will give some of the hidden manna, and I will give a white stone, and on the white stone is written a new name that no one knows except the one who receives it." Here manna is a metaphor for eternal life and the white stone reveals the new name for God and

that these walls are going to fall in ruins after a time,²⁸¹ the remains of which, just as certain people, continue to stand through the whole city?²⁸² (32) How many poor people

permanently protects the wearer. Wayne Meeks, ed., *The Harper Collins Study Bible* (New York: HarperCollins Publishers, 1993), 2313.

²⁷⁹ Holman, *Hungry*, 73, groups this sermon with Homilies 6, 8, and 9 because of its "concern with economic imbalance as it relates to ownership, penury, and debt." This section is a clear example of Basil's concern with economic imbalance and one way he fought against it. In *Ancient Economy*, Finley, 39, points out the limits of ancient giving, "Generosity was directed to the community, not to the needy, whether as individuals or groups. . . . Generosity to poor relations, clients and favorite slaves [is] a different situation."

²⁸⁰ Χρημάτων κατακτώμενος, gaining possession of wealth, quotes Acts 8:20, as Peter criticizes Simon Magus, "May your silver perish with you, because you thought you could obtain God's gift with money." Both texts also share δίδωμι on line 29, but as δωρεά in v. 20. See also sec. 2, line 18 for another Acts 8 connection.

²⁸¹ Historians investigate the houses that did fall into ruins from the fourth century. Gain describes Caesarea as "an extremely large surface" of gardens, and with an observation of low population density supported by the landscape today "dotted with ruins of houses" that collapsed, *L'Église*, 228-229. Excavations in Antioch on the Orontes River reveal houses from the period that match Basil's descriptions, "This elite residence [House of the Drinking Contest] exploits internal and external vistas to lock the building, its mosaic program, and the social activities it housed into a system of architectural,

iconographic, and landscape coordinates." Christine Kondoleon, *Antioch: The Lost Ancient City* (Princeton: Princeton University Press, 2000), 53.

²⁸² Second Kings 23:17 shares Basil's word choices of ὀράω, to see, τούτους, these, σκόπελον, mound, and πόλις, city: "Then he said, 'What is that monument that I see?' The people of the city told him, 'It is the tomb of the man of God who came from Judah and predicted these things that you have done against the altar at Bethel.'" Second Kings 23 tells of Josiah's reform after the Book of the Law was found in the temple. The people had not been following the law and had worshipped other gods. Josiah tore down and defiled the places where other gods had been worshipped. The remaining structure was the grave of God's prophet. S. Szikszai, "Kings, I and II," *The Interpreter's Dictionary of the Bible* (Nashville: Abingdon Press, 22nd printing, 2000), 29. Also, here is a reference to the city that will remain standing from Rev 21:19, repeating τοίχος, wall, πόλις, city, and πᾶς, all: "The foundations of the wall of the city are adorned with every jewel." Rev 21:19 was also referenced in sec. 3, line 11. A third scriptural connection to these lines is Job 6:8-13. Following the Job order the shared words include δίδωμι, give, used twice as Basil does in lines 28 and 29, ἄρχω, rule over in line 28, πόλις, city in line 32, τεῖχος, wall, as τοίχος in line 31, χρόνος, time in line 31, ἀνέχω, bear, in line 33, ψυχή, soul in lines 21, 24, and 38, λίθος, stone, in lines 18 and 30, and χαλκός, bronze from line 8. Due to the length of this pericope I will summarize the message. Job wishes for death to end the misery of his life, and because he has lived the words of God, he can welcome death without fear.

live throughout the town, are these people being lifted up,²⁸³ these people who are being overlooked²⁸⁴ by the then rich²⁸⁵ through zeal around these possessions?²⁸⁶ What,

²⁸³ Ὅντος ἐγείρω, to raise these up, is a quotation of Luke 3:8 where it is used with λίθος, stone. John the Baptist proclaims, "Do not begin to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham." Basil has been using λίθος to describe gem stones, so there is some irony in the quotation with its suggestion that God could turn the listener's rings into chosen people. Matthew 3:9 also includes this sentence, but Luke, follows it with the ethical teaching to share what the people have with those who do not have what they need, which emphasizes Basil's theme.

²⁸⁴ Παροράω, overlook, is used in the final verse of Ecclesiastes and the last two verses, 12:13-14, could be a summary of Basil's position. Other words from this section are included such as "to hear" and "all," moreover, the situation which opens this section is also the situation for these two verses: God is going to make a judgment about how well each person has kept God's commandments, "including every work" "whether it be good, or whether it be evil." Repeated is πονηρός, evil, from line 23 and ἔργον, work, on line 35 compared to ποίημα, deed, in 12:14.

²⁸⁵ Πλούσιος, the rich, from the sermon pericope, Matt 19:23 and 24, Mark 10:25, and Luke 18:23 and 25. Also, πλούσιος is used in the story of Lazarus and the rich man in Luke 16:19, 21, and 22.

²⁸⁶ Holman examines Basil's sermon with concern for the poor and says, "The fiscal body is constructed. . . in contrast with wealth. . . . The poor are victims of the

therefore, is the illustrious condition of works?²⁸⁷ Where is the admirer, who is in the power of these, performing great deeds? (35) Has he not been destroyed and ruined by possessions, just as artists, who practice an art in the sand²⁸⁸ during instruction when children,²⁸⁹ have their art destroyed and ruined, on the other hand, will the man who is

rich." She describes Basil working toward a "gift exchange of godly patronage:

redemptive almsgiving." The rich give their possessions to the poor and in return receive eternal life, *Hungry*, 101.

²⁸⁷ Wisdom 17:19 shares λαμπρός, illustrious, and ἔργον, deed, with this short sentence. The verse refers to the chosen people, "For the whole world was being illuminated with a radiant light and being surrounded by unhindered deeds." (My translation.) The verses prior to this are mentioned at sec. 3, line 35.

²⁸⁸ Ψάμμος, sand, is only used twice in GNT and LXX. One use is Wis 7:9 in which the speaker has received the spirit of wisdom after praying for it. Verses 8 and 9 use numerous words from the sermon but only ψάμμος from this sentence: "I preferred her before scepters and thrones, and esteemed riches nothing in comparison of her. Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her." The message is that God's wisdom is much more valuable than any material thing, a message Basil wishes his listeners would embrace.

²⁸⁹ Here at line 36, the phrase, "during instruction when children," has παιδεία, instruction, and παῖς, child in close succession as does Prov 4:1: "Children, hear the instruction of a father and turn your mind to understanding." (My translation.) Proverbs

repentant after the pursuit of vain things be outstretched in Hades? (38) He has a great soul;²⁹⁰ but also small walls yet they fulfill a greater spiritual need.²⁹¹ Whenever I pass by²⁹² the house of a tasteless and newly rich man,²⁹³ and when I look at the house which

4:1 also reflects Basil's use of ἀκούω, hear, in line 27 where Jesus is the instructor and the instruction is to sell possessions and give to the poor.

²⁹⁰ All of this phrase is contained in John 15:13, "No one has greater love than this, to lay down one's life for one's friends."

²⁹¹ Joshua 6 includes the account of the wall of Jericho falling. Earlier in this sermon, biblical references described riches as being for God's use and in Josh 6:19 that same point is made. 6:20 repeats μέγας, large, and τεῖχος, wall, though in the sermon τοῖχος, wall, along with various words from the last ten lines of the sermon: ἀκούω, hear, πᾶς, all, πίπτω/καταρρέω, fall, ἀναβαίνω/ἐγείρω, go up, and ἀνέχω, hold up, and πόλις, city. Joshua 6:20: "And the priests sounded with the trumpets: and when the people heard the trumpets, and the people shouted at once with a loud and strong shout; and all the wall fell round about, and all the people went up into the city:"

²⁹² First person verbs are rare in this sermon. The inflected form of "to pass by," παρέλθω, is only found four times in LXX and one of them comes from Job's mouth in 23:12. Here are 23:11 and 12: "I will go forth in the ways of his commandments for I keep him and I will not turn away from his commandments and would not disregard [them]. I keep his words in my bosom." I have translated παρέλθω here as "disregard."

²⁹³ Basil's two adjectives describing his subject, ἀπειροκάλου καὶ ὀψιπλούτου, tasteless and newly rich man, are not in GNT, or LXX. Deuteronomy 26:13 puts words

has been glittering in manifold flowers,²⁹⁴ (40) I know that this man has acquired no one thing more precious to be seen,²⁹⁵ but while he embellishes the inanimate,²⁹⁶ he has

into a rich man's mouth. He contrasts to Basil's rich man who ignores God's commands. The verse shares *παρέρχομαι*, pass by, and *οἰκία*, house, plus *δίδωμι*, to give which is used again on line 46: "And thou shalt say before the Lord thy God, I have fully collected the holy things out of my house, and I have given them to the Levite, and the stranger, and the orphan, and the widow, according to all commands which thou didst command me: I did not transgress thy command, and I did not forget it."

²⁹⁴ Third Maccabees 7:16a also uses *παντοίος*, manifold, and *ἄνθος*, flower, in a phrase as we see Basil do here. Whereas Basil is critical of the excess of flowers glittering on a house, v. 7:16a has martyr's bodies garlanded by manifold flowers: "They themselves having held fast their God unto death, and having enjoyed a full deliverance, departed from the city garlanded with sweet-flowered wreaths of every kind." The remainder of Basil's phrase contains *ὀράω* which is used too many times, 1,417, in the scriptures to be useful in tracing Basil's thoughts and *γαμῶω*, sparkle, which is not found in GNT, or LXX. Without those words in a search, *παντοίος* and *ἄνθος* point to the 3 Maccabees' verse that praises martyrs. Basil will dwell on the funeral in section nine.

²⁹⁵ Basil has used the exact inflection of *ὀράω*, *τῶν ὀρωμένων*, to see, as Wis 13:1 which is the only incidence of that inflection in GNT or LXX. Wisdom 13:1a and Basil also place *οἶδα* in the same phrase: "Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is."

unorganized the soul.²⁹⁷ You tell me,²⁹⁸ could the nature of silver couches and silver tables, (43) ivory beds and ivory chairs, grant a more remarkable use than for the riches

²⁹⁶ Wisdom 13:17 repeats ἄψυχος, inanimate, and κτάομαι as κτήμα, possession.

Basil may be presenting his opinion in the verse: "When he prays about possessions and his marriage and children, he is not ashamed to address a lifeless thing." NRSV

²⁹⁷ This sentence and the few before, repeat numerous words in Lev 25:30. The words, in sermon order, are πόλις, city, τείχος, wall, πληρώω, fulfill, παρέρχομαι/ἐξέρχομαι, come or go, οἰκία, house, κτάομαι, obtain, and ἔχω, have. Leviticus 25:30 dictates law around property ownership. Here is the translation by the Jewish Publication Society: "If it is not redeemed before a full year has elapsed, the house in the walled city shall pass to the purchaser beyond reclaim throughout the ages; it shall not be released in the jubilee." In the sermon, Basil has just urged his listeners to give to the artisans who work for them. The *Etz Hayim P'shat* commentary explains "the artisans. . . and members of the service professions. . . lived in the towns." So Basil is emphasizing the law around giving to the workers, in this case, it urges even giving a house. Chaim Potok, *Etz Hayim*, (ed. David L. Lieber; Philadelphia: The Jewish Publication Society, 2001), 742. In this verse LXX and the Masoretic text are similar. In *L'Église*, Gain points out that Basil knows luxury through his own experience but does not clarify whether he is referring to Basil's wealthy childhood home or this comment about walking by homes of rich people. Gain's point in this comment is that Basil was more attuned to the recluses, *les cénobites*, at times simple people, *un peu simples parfois*, who were under his protection, 230-231.

resulting from them not to pass over²⁹⁹ to these poor people, and yet countless poor are sitting in the door,³⁰⁰ just hand it over to the whole pitiable cry?³⁰¹ (45) You refuse to

²⁹⁸ Εἰπέ μοι is a quotation of Acts 5:8, where Peter is questioning Sapphira about the sale of a piece of land. Just as Basil's sermon-based rich couples wish to keep their wealth, Ananias and Sapphira want to keep theirs, however, both Basil and Peter want them to give wealth away. Just as this section of Basil's sermon begins with ἀποκρίνομαι, so does Acts 5:8 and 5:8 also employs δίδωμι similarly to δότιση from Basil in the next sentence. Both narratives seek to have wealth shared across society rather than kept by individuals. Schroeder understands Basil's words here describing an ethic of sustainability, "In essence, this means that the law of love requires people to adopt a way of life that is supportable across the entire populace, . . . a means to ensuring this sustainable way of life for everyone," 26.

²⁹⁹ This first half of this sentence repeats vocabulary from 2 Kgs 4:8-10 which tells of the generous couple who feed and house Elisha when he is traveling in their city. In sermon order the shared words are λέγω, say, κλίνω/κλίνη, to lay/couch, τράπεζα, table, δίφρος, seat, and διαβαίνω, come over. Elements of the narratives are also similar, such as a wife making household decisions, and having both a husband and a wife involved in the action. In 2 Kgs 4:8-10, the couple make room in their home in which a traveling holy man will stay, and they feed him, whereas in the sermon, the couple does not want to give to the stranger or the poor.

³⁰⁰ Wisdom from Sir 10:30: "The poor man is honoured for his skill, and the rich man is honoured for his riches." Common words include πλοῦσος and variations, riches, πτωχός, poor, ἐπίστημι in sermon to ἐπιστήμη in 10:30, to stand and skill.

³⁰¹ First Maccabees 10:42 also contains vocabulary from this sentence, ἀργύριον, silver, χρεία, use, and ἀφίημι, release. Possibly "five thousand" from 10:42 compares to "countless" in the sentence. 10:42 describes riches being set aside for service to God and includes λειτουργέω, serve or worship, an important concept related to giving to God: "And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister." Exodus 12:23 shares words with recent lines of the sermon. In sermon order the words are παρέρχομαι, pass by, on line 39; οἰκία, house, line 40; ὁράω, see, line 40; ἴστημι as σταθμός, weight, line 45; θύρα, door, line 45; and ἀφίημι, and hand over, line 40. Exodus 12:23 illustrates God's protection and power: "And the Lord shall pass by to smite the Egyptians, and shall see the blood upon the lintel, and upon both the door-posts; and the Lord shall pass by the door, and shall not suffer the destroyer to enter into your houses to smite you." Ἀφίημι φωνή, hand over the cry, quotes three scripture passages. Genesis 45:2 describes Joseph's weeping when he revealed himself to his brothers. Both Matt 27:50 and Mark 15:37 describe Jesus' cry before his last breath.

give the gift, saying,³⁰² "It is impossible³⁰³ to help those who ask." And swearing with the tongue, then you utterly refute by your hand; (48) for your silent hand proclaims the false speech, as it flashes around the hoop of your seal ring.³⁰⁴ How many times³⁰⁵ is your one

³⁰² Another denial related to Jesus is John 18:25: "Now Simon Peter was standing and warming himself. They asked him, 'You are not also one of his disciples, are you?' He denied it and said, 'I am not.'" The related vocabulary in this sentence is σὺ, you, ἀρνέομαι, deny, εἰμί, to be, and λέγω, say. Also from the previous sentence is ἵστημι, stand.

³⁰³ "It is impossible" is a quotation of Matt 19:26 and possibly a part of Basil's sermon pericope: "But Jesus looked at them and said, 'For mortals it is impossible, but for God all things are possible.'" Parallels to the verse are Mark 10:27 and Luke 18:27, though the wording is different. The phrase is used several times in LXX also, Prov 30:18, Job 5:16, Job 24:6, Job 29:16, Job 36:19, and Bar 6:53. Wisdom 16:15 seems thematically related because it refers to the power of the hand, the rich man's in Basil's sermon, an idea introduced in the next sentence, and God's in 16:15: "But it is not possible to escape thine hand."

³⁰⁴ The word Basil has used, σφενδόνη, the hoop of a ring that holds a stone, is not found in GNT, but eight times in LXX. There the word is always an instrument for killing someone else, a sling used in fighting: 1 Sam 17:40 and 25:29, 2 Chr 26:14, Jdt 9:7, 1 Macc 6:51, Prov 26:8, Sir 47:4, and Zech 9:15. In several places in this sermon Basil speaks of the ring hoop as a thing which hurts other people.

ring able to dismiss outstanding debts?³⁰⁶ How many times to restore houses that have fallen down?³⁰⁷ One chest of your clothes (50) is enough to clothe an entire people shivering from cold,³⁰⁸ but you remain ineffectual by sending away the poor, not fearing the just repayment of your choice.³⁰⁹ (53) If you show no mercy, you will not be shown

³⁰⁵ Πόσους, in this inflection, is found only five times in GNT, and not in LXX. The GNT uses all recount miraculous feedings with the word πόσους, how many, in Jesus' mouth, Matt 15:35 and 16:9, Mark 6:38, 8:5, and 8:19. Jesus' asks, "How many loaves do you have?" The narratives prove that the number of loaves, plus faith, is enough to do great things.

³⁰⁶ Repeats vocabulary and is based on the regulations on forgiving debts expressed in Deut 15:2 and 3, which is to forgive debts to the neighbor and the brother.

³⁰⁷ This four word question shares vocabulary with Psalm 144:14: "The Lord supports all that are failing, and sets up all that are broken down." The repeated words are καταπίπτω and ἀνορθόω.

³⁰⁸ Between lines 45 and 51, Basil has included at least eleven words found in Rev 3:17-20, which both renders a judgment against material wealth and also reassures. Common words include λέγω, say, χρεία, need, πλοῦτος, riches, πτωχός, poor, ἐλεεινός, pitiable, ἱμάτιον, garment, ἵστημι, stand, θύρα, door, φωνή, sound, ἐλέγχω, reprove, and περιβάλλω, clothe. The ending to this section is shaped by Rev 3:17-20.

³⁰⁹ An allusion to Wis 2:10 and 11 in which the ungodly speak: "Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient grey hairs of the aged. Let our strength be the law of justice: for that which is feeble is found to be

mercy;³¹⁰ if you do not open the house,³¹¹ you will be sent away from the kingdom; if you did not give bread,³¹² you will not receive eternal life.³¹³

nothing worth." The similar vocabulary to Basil's sentence is πένης, poor, and δίκαιος, righteous, but nearby Basil also uses ἐλέγχω, reprove and δύναμαι, able.

³¹⁰ Basil constructs the opposite of Matt 5:7: "Blessed are the merciful, for they will receive mercy." There are no synoptic parallels.

³¹¹ Job 31:32: "The stranger did not lodge without, and my door was opened to everyone that came." Basil uses "house" to Job's "door."

³¹² John 6:32 contains Basil's words here and an interpretation of Basil's next phrase: "The Jesus said to them, "Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven."

³¹³ Basil has employed vocabulary from the story of Lazarus and the rich man, Luke 16:19-27 in the last portion of sec. 4, beginning at line 35, "What is the illustrious condition of works?" Words common to both stories, in sermon order, follow, with the Greek first, the English, and the line number: λαμπρός, illustrious, line 35; ᾅδης, Hades, line 38; ἔρχομαι, come, line 39; ὁράω, perceive, line 40; τράπεζα, table, line 44; πλοῦτος in various forms, riches, line 44 and other places; διαβαίνω, cross over, line 44; πτωχός, poor, line 45; ἐλεεινός as a verb, pitiable, line 46; φωνή, voice, line 46; γλῶσσα, tongue, line 47; δακτύλιος, ring, in sermon but δάκτυλος, finger, in 16:24, lines 49 and 50; δύναμαι, able, line 49 and 51; πίπτω, fall, line 50; βαλλω, throw, line 51; πέμπω, send forth, line 52; and ζώω, life, line 54 and the last word of the section. Basil wanted to

Section 5

But you speak as a poor person yourself.³¹⁴ I also conclude it for myself. For, the person in need of much is a poor person.³¹⁵ The insatiation of desire creates needs for many things in you. You make haste to hand over ten talents and ten more talents;³¹⁶

memorialize the Lazarus message with his sermon as well as getting that message before his audience. Basil alludes to the story several places in the sermon.

³¹⁴ Courtonne, *Homélie*s, 80, believes Basil possibly relies on Plutarch, *De cupiditate divitiarum* 523 D-524 D, but there is also the chance "we may be dealing with the main ideas developed in the schools."

³¹⁵ Acts 4:34 uses ἐμί, to be, and ἐνδεής, lack, to demonstrate the truth of Basil's sentence: "There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold." Acts 4:34 is the only use of ἐνδεής in GNT and is the exact inflection as Basil's. Basil's flippant and clever opening demonstrates the energy and ease he has in delivering this sermon. Courtonne, *Homélie*s, 143, says, "Basil seems to delight in the narrative and we have seen how he leads in mastery. Basil's style is balanced and animated." Bernardi, *Prédication*, 61, understands this sermon to be "a general criticism of the rich and their luxury."

³¹⁶ Δέκα τάλαντον, ten talents, is a reference to Matt 25:28 and the story of the man who gives talents to his slaves, expecting them to invest the money while he is away, Matt 25:14-30. Besides vocabulary, the slave who is thrown into outer darkness made the mistake of burying the talents in the ground, a practice Basil has criticized.

whenever you handed over ten it became 20, you seek after so many things, and the delivery is always for you, acquiring does not stop the impulse,³¹⁷ rather it rekindles the appetite. For just as the accidental starting point for drinking of wine (5) becomes the occasion for being intoxicated,³¹⁸ also in this way the newly rich, after acquiring many

³¹⁷ Basil's statement is a summary of Eccl 2:1-8 and the vocabulary compares to 2:9, which states the rich man's opinion of himself: "So I became great, and advanced beyond all that were before in Jerusalem: also my wisdom was established to me." The shared words are προστίθημι, advanced, γίνομαι, become, and ἵστημι, stand.

³¹⁸ This next few lines is densely written with scripture references and presents a good time to quote the observation of Bernardi, "It is always that the preacher quoted a Scripture with which it is clear he is very familiar. . . . Suffice it to say that a quote appears in almost every line, recollection, or a reference to a passage of Scripture. It is the Bible which is the reservoir of ideas and images from which he draws constantly," *Prédication*, 89. First Corinthians 10: 1-5 describes believers who disobeyed God's commands and who God destroyed. Paul is the speaker and the narrative is presented as a warning to Paul's audience. At this point, Basil is also warning the believers who are listening to his sermon about the danger of disobeying God's commands. First Corinthians 10:7 is an explicit warning and shares vocabulary with Basil's phrase: "Do not become idolaters as some of them did; as it is written, 'The people sat down to eat and drink, and they rose up to play.'" Shared words are ὡςπερ, just as, πίνω, drink, and γίνομαι, become. The verse quotes Exod 32:6.

things, just after more things,³¹⁹ they make the disease grow by always adding possessions, the hasty spread of the disease is being turned against anything opposing them.³²⁰ The presence of so many things does not make them happy,³²¹ (9) it causes

³¹⁹ Another reference to Eccl 2:7, as in sec. 2, line 40. Here the shared vocabulary is γίνομαι, being, πολύς, many, and κτάομαι, acquire, and in 2:7 both a verb and a noun. 2:7 is part of a larger list of the acquisitions of a very wealthy man, who concludes later in his life, 2:11, that none of his acquisitions matter, rather that wisdom is more important. It seems that Basil hopes his rich listeners will come to the same conclusion. Here is 2:7: "I got servants and maidens, and servants were born to me in the house: also I had abundant possession of flocks and herds, beyond all who were before me in Jerusalem."

³²⁰ A collection of words from this sentence and the next point to Deut 14:26. The common words, in sermon order, are μεθύω, drink heavily, but in 14:26 σίκερα, strong drink, transliterated from the Hebrew כִּיָּיִן, οἶνος, wine, ἐπιθυμέω, desire, ἐναντίον, before, εὐφραίνω, rejoice, and ψυχή, soul. Deuteronomy 14:22-27 is about the annual tithe which is consumed at a sanctuary during worship and 14:26 gives these directions: "And thou shalt give the money for whatsoever thy soul shall desire, for oxen or for sheep, or for wine, or thou shalt lay it out on strong drink, or on whatsoever thy soul may desire, and thou shalt eat there before the Lord thy God, and thou shalt rejoice and thy house." Basil's couple is constantly acquiring for themselves, the possessions act as strong drink, keeping them intoxicated, but in 14:26, the family, the house, rejoices as they present a tithe before God. Basil's rich couple are having luxury items crafted for

themselves. The list in 14:26 includes only things having "the characteristic of being products of things themselves produced by the earth, during the week of Creation, and are fitted to be food for man." Rashi, *Pentateuch with Targum Onkelos, Haphtaroth and Rashi's Commentary: Deuteronomy* (eds. and trans. M Rosenbaum and A. M. Silbermann; New York: Hebrew Publishing Company, 1934), 78. 14:26 points to God creating things that are lovingly shared with humans; Basil points to humans commissioning things for themselves and not sharing. Job 34:37 shares πολύς, many, προστίθῃμι, add, and ἐναντίον, opposing, with this sentence: "May we not add to our sins: for lawlessness will be counted against us, after speaking many words opposing the Lord." (My translation.)

³²¹ Εὐφραίνω, to cheer, points to three Lucan parables which feature a rich man as the main character. None of the other gospels uses the word εὐφραίνω. The parables are Luke 12:16-21, The Rich Fool, 15:11-32, The Prodigal Son, and 16:19-31, The Rich Man and Lazarus. Of 14 GNT uses, six are in Luke; LXX uses the word 231 times and is therefore difficult to analyze in terms of implications for Basil's word choice in this sentence, however, it seems meaningful that the parable in Luke 12:16-21 quotes Eccl 8:15. Luke 12:19 says, "And I will say to my soul, 'Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.'" Brown, *Israel and Hellas*, vol. 1, 324, traces this proverb back to Assyria and cites examples of it in Assyrian, Hebrew, Greek, and Latin. The "eat, drink, and be merry" expression was in the air in antiquity. Basil has turned the proverb on its head by saying that these rich people have so many possessions that they are no longer merry.

grief³²² for so many things as were being wanted as if indeed they were to suppose forsaking them; so that the soul³²³ is always melting³²⁴ away by thoughts³²⁵ of them, (10)

³²² Εἰμί, to be, and λυπέω, distresses, appear together in the sermon pericope, specifically vv. 19:22 in Matt and 10:22 in Mark.

³²³ Sirach 51 is an essay about finding wisdom and concludes the book. Sirach 51:26 shares εἰμί, to be, ὑποτίθημι, put under, and ψυχή, soul, with Basil's sentence: "Put your neck under her [wisdom's] yoke, and let your souls receive instruction; it is to be found close by." In this context, the verse reads as a counter to Basil's "melting soul." Here is another reference to Job 31, this time to v. 39b. The common words are λυπέω, to grieve, and ψυχή, soul. The verse is at the end of a discourse in which Job lists the wrongs he could have committed, but did not, that might have caused God to punish him. He says, in the situation where his own land was leased, it would have been wrong to take food grown by a farmer without paying for it, "And if by casting him out I grieved the heart of the lord of the land." (My translation.)

³²⁴ Quotation from Lev 26:16c: "Then I will do thus to you: I will even bring. . . disease that consumes your life." Basil writes on line 10: "The soul is always melting away." Shared words are ἐκτίκω, melting away, and ψυχή, life or soul, and also ποιέω, do.

³²⁵ Repeating εἰμί, to be, and μέριμνα, anxious thought, Basil may be pointing to Luke 8:14b which also mentions πλοῦτος, riches, where Basil writes of τσσαῦτα, many things, in this sentence, "These are the ones who hear; but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature."

the striving toward excessiveness in acquiring things.³²⁶ For while it is necessary to celebrate³²⁷ and have gratitude,³²⁸ since they have become wealthier; (12) they bear with

Matthew 13:22 is similar. Μέριμνα has only 17 uses in the scriptures. In his sermon on Psalm 45, section 8, Basil directly quotes Matt 13: 7 and 22 as well as expressing concern for the soul as we see here, "For, how could the thought of God enter into a soul choked by considerations which preoccupied it?" Basil, *Exegetic Homilies*, 307. Sirach 31:1 also uses μερίμνα, thought, and ἐκτίκω, melt away: "Wakefulness over wealth wastes away one's flesh, and anxiety about it drives away sleep."

³²⁶ Tobit's final sentence is reflected in this sentence, which shares εἰμί, to be, ψυχή, soul, λείπω, ελλείπω, leave behind in the sermon but ἐκλείπω, desert, in Tobit, and ποιέω, do, with Basil's sentence. Here is Tob 14:11: "Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably."

³²⁷ Here is a second use of εὐφραίνω in this section. It seems to correspond to Eccl 3:12: "I know that there is no good in them, except for a man to rejoice, and to do good in his life." Common vocabulary includes εἰμί, to be, ποιέω, do, and εὐφραίνω, celebrate. In the life God has given, celebration and doing good should both be included. Also, δεῖ εὐφραίνω, it is necessary to celebrate, is a quotation of Isa 30:29a.

³²⁸ Though the context is quite different, here is a quotation of Luke 15:32a: "But we had to celebrate and rejoice." Common words are δεῖ, it is necessary, εὐφραίνω, celebrate, καί, and, and χάρις, gratitude in the sermon but χαίρω, rejoice. Second

pain and are distressed,³²⁹ that the day after tomorrow they be surpassed somewhere as second³³⁰ of the exceedingly rich.³³¹ (14) Whenever they can overtake this one rich man,

Corinthians 8:9 shares χάρις, grace, εἰμί, be, and πλουτέω, be rich, with Basil's sentence and also shares a related message: For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich." Basil meditates on the theme of being rich and poor and delineates different kinds of poverty and wealth in his homily on Psalm 33, section 5. He refers to 2 Cor 8:9 there also. Basil, *Exegetic Homilies*, 256.

³²⁹ Numerous words from this sentence correspond to 2 Cor 2:3: "And I wrote as I did, so that when I came, I might not suffer pain from those who should have made me rejoice; for I am confident about all of you, that my joy would be the joy of all of you." Words used in both are δεῖ, it is necessary, χάρις, gratitude, in Basil but χαίρω and χαρά in 2:3, ἔχω, have, εἰμι, to be, and ὀδυνάω, pain, in Basil but λύπη in 2:3, though Basil used λύπη two lines prior. Also, repeating ἔχω, to have, εἰμί, to be, and πλουτέω, be rich, Rev 3:17 seems a warning to Basil's listeners: "For you say, 'I am rich, I have prospered, and I need nothing.' You do not realize that you are wretched, pitiable, poor, blind, and naked."

³³⁰ Second Corinthians 1:15 uses the phrase χάρις ἔχω, they have become wealthier, as Basil does in line 12 and both also use δεύτερος, second. Basil describes striving to be richest and ending up in second place, but Paul describes the benefit of hearing his witness a second time: "And in this confidence I was minded to come first unto you, that ye might have a second benefit." ASV Basil's ἐνός or εἰς plus ἐν, in one,

at once³³² they engage an eager rivalry³³³ to be measured alongside the richer man; and they might even try to overtake that richer one, (15) they transfer the zeal to another. Just as if they are going up a staircase, as they are raising up the foot is always ready to be

and δευτέρου, second, correspond with Eccl 4:10, which also begins with ὅτι as does Basil's phrase and describes being lifted up as Basil's next sentences do. The verse is part of a larger segment using one and two that begins at 4:7 and ends with 4:12. Basil describes a destructive competition between people whereas Ecclesiastes describes the downside to being alone.

³³¹ In this sentence Basil chooses ὀδυνάω rather than λυπέω to describe the rich person's pain and draws a parallel to the rich man and Lazarus. Ὀδυνάω makes only four appearances in GNT and two are that parable, including at Luke 16:24 and 25. In Basil's sentence the exceedingly rich worry and are ὀδυνάω, distressed, about their futures in their concern over not remaining the richest people. Luke 16: 24 and 25 constructs a future of the rich man who kept his wealth and shows him ὀδυνάω, being distressed, because he kept his wealth for himself.

³³² Basil quotes Prov 2:19 with καταλάβωσιν, overtake, and εὐθὺς, at once, plus πορεύω, to go, as πορεύομαι in 2:19 and ἔνος, the day after tomorrow, as part of ἐνιαυτός in Basil's line 13. "None that go by her shall return, neither shall they take hold of right paths, for they are not apprehended of the years of life."

³³³ Φιλονεικέω, eager rivalry, is a *hapax legomenon* in the scriptures, found only in Prov 10:12: "Hatred stirs up every strife; but love covers those who do not love strife." (My translation.)

situated a step above,³³⁴ (17) they do not step forward until³³⁵ they can gain the high point for themselves; and thus these men do not cease their rush after sovereignty,³³⁶ until they

³³⁴ By using ὑπέρκειμαι, be situated above, and ἀιρέω, raise up, Basil reflects the verbs and their positions in Prov 31:29 where a woman is praised for being such a successful wife: "Many daughters have obtained wealth, many have wrought valiantly; but thou hast exceeded, thou hast surpassed all." Ὑπέρκειμαι has only two uses in LXX; none in GNT.

³³⁵ The words of Basil's phrase, "πρότερον ἴστανται πρὶν" are found in Isa 46:10. Also words in Basil's next sentence, bird and Creator, are reflected in 46:11, though the forms of these words are different in the two documents. The Isaiah pericope is 46:8-11. The message of Isaiah is that God has a plan that God will fulfill.

³³⁶ To this point, four indicative verbs in Basil's complex sentence match four indicative verbs in 2 Sam 15:24. Each sentence has one other indicative verb. The matching verbs are ἀναβαίνω, rise up, αἶρω, take up, ἵστημι, stand, and παύω, cease. Basil's also uses ἐπικνέομαι, reach, which is not used in the scriptures. Second Samuel 15:24 also uses παρέρχομαι, pass by. The words used to lift and carry the ark are words Basil has already used in this section of his sermon, but I have ignored these verses to this point because they do not seem connected thematically. This verse, because of its four matching indicative verbs, must connect with Basil's message. Here is 2 Sam 15:24: "And behold also Sadoc, and all the Levites were with him, bearing the ark of the covenant of the Lord from Baethar: and they set down the ark of God; and Abiathar went up, until all the people had passed out of the city." Both sentences describe a struggle for sovereignty,

should be exalted,³³⁷ they will plunge themselves headlong to the depths from lofty places.³³⁸ (20) The Creator of All has designed the bird to be insatiate of locusts for the

here by being wealthier but in 2 Sam, for kingship in Israel. The contenders contrast in the two accounts. Basil's rich contenders are self centered and plan to win by their own might; 2 Sam represents David believing that God would decide who would be sovereign.

³³⁷ The words of this phrase, "ἕως ἂν ὑψωθέντες" plus ἵστημι, stand, from the middle of this sentence, are used in Dan 12:1, which delivers a message of tribulation followed by deliverance under Michael, the great prince. Basil's rich people contend "until they should be exalted" by their own effort. Daniel's message refers to God's act of exalting. Basil uses δυναστεία, sovereignty, and ὑψόω, exalt, in this sentence and in the sentence after next βλέπω, see, and ὀφθαλμός, eye. These words also appear in Psalm 65:7: "Who by his power is Lord over the age, his eyes look upon the nations; let not them that provoke him be exalted in themselves." This warning to the rich is preceded by a verse that describes God's power to control water in order to protect God's people. In contrast, beginning at line 39, Basil describes how the power of water destroys.

³³⁸ In this sentence Basil describes the competition rich people participate in to rise higher among their peers. At the end of his sentence, line 20, they plunge to the depths. Job 7:9 shares vocabulary with this sentence, ὡσπερ, just as, αἴρω, raise up, the root of ἀποκαθαίρω in 7:9, and καταβαίνω, rise up. Job's message completes Basil's message: "I am as a cloud that is cleared away from the sky: for if a man go down to the grave, he shall not come up again." This image of rising up one step and then another also appears in Basil's sermon on Psalm 1 at section 4, however is application of the image is

benefit of people.³³⁹ But The Creator of All has designed you to be harmed by much insatiation. (22) You prepare your own soul³⁴⁰ to be harmed through much insatiation. (23) For as much as the eye sees, so much greater does the greedy person desire,³⁴¹ "an

the opposite of the one in this sermon. Here is Way's translation from *Saint Basil: Exegetic Homilies*, 157, "Therefore, those who are being introduced to a life of virtue must place their foot upon the first steps and from there always mount upon the next, until by gradual progress they have ascended to the height attainable by human nature. As withdrawal from the earth is the first step on the ladder, so in a manner of life in harmony with God the departure from evil is the first."

³³⁹ Ἐπι εὐεργεσία τῶν ἀνθρώπων is a quotation of Acts 4:9 where Peter testifies before rulers, elders, and scribes in Jerusalem regarding a good deed done to someone.

³⁴⁰ Σὺ τὴν σεαυτοῦ ψυχὴν is a quotation of Ezek 3:21 and 33:9. In those verses "deliver" is added to the phrase: "You shall deliver your own soul." In Ezekiel it means that the person warning the righteous, and also the wicked, not to sin, saves his own soul. In Basil's context, he is the person warning and so this inclusion refers to Basil saving his soul as well as the overt meaning in his sentence.

³⁴¹ Matthew 5:28 also uses βλέπω, see, and ἐπιθυμέω, desire, and illustrates Basil's point: "Everyone who looks at a woman with lust has already committed adultery with her in his heart." Courtonne, *Homélie*, 111, describes this expression as a metaphor based on a concrete expression of an abstract concept.

eye will not be fulfilled from seeing;³⁴² and a lover of wealth will not be satisfied by acquiring.³⁴³ (25) Hades does not say, "It is enough."³⁴⁴ Ever greedy, the person does not say, "It is enough." When did you ever use these things you have?³⁴⁵ When will you enjoy them, always oppressing by the hard work of the acquisition? Woe to those who join house to house and add field to field that they may take away a certain thing

³⁴² Οὐ πλησθήσεται ὀφθαλμὸς τοῦ ὄρα̃ν is a quotation of Eccl 1:8, "Neither shall the eye be satisfied with seeing." Courtonne, *Homélie*s, 56, also notes this quotation, "*L'oeil ne sera pas rassasié de voir.*"

³⁴³ Bernardi imagines Basil to be preaching in a community where the baptized are a majority and that Basil wants people to get rid of bad habits. Here we have a call from Basil to reform morals, *Prédication*, 91.

³⁴⁴ Quotation with excerpts and additions of Proverb 30:16, "Sheol, the barren womb, the earth ever thirsty for water, and the fire that never says, 'Enough.'" Courtonne, *Homélie*s, 56, also includes Proverb 27:20 which describes people as insatiable. He comments, "The greedy man devours all," 113.

³⁴⁵ It may be that Basil has built in an *hommage* to Job's wife. Πότε, when, and συνέχω, constrain, only appear together once in LXX and GNT and that is in her soliloquy in Job 2:9d: "I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labours and my pangs which now beset me; but say some word against the Lord, and die." Also notice the repeated "place to place and house to house" which Basil uses in the next lines. Recently used words, παύω and ὀδύνη, are also in 2:9d.

belonging to the neighbor.³⁴⁶ What are you doing?³⁴⁷ Will you use countless excuses as a pretext so that you may take things near you?³⁴⁸ "It is in my way," he says, (30) "my neighbor's house," he inspires trembling, whether he received it by deception, or whether something came by chance, he is harassing, and forcing out, and forever wounding, (33) and tearing apart, not stopping earlier before it should induce the necessity of migration for the neighbor.³⁴⁹ What killed Naboth the Jezreelite?³⁵⁰ Was it not the desire of Ahab

³⁴⁶ Quotation of Isa 5:8. Courtonne, *Homélie*, 56, also notes this as a quotation of Isa 5:8.

³⁴⁷ The question is asked in Exod 18:14, Ezek 12:9 and 24:19.

³⁴⁸ Mark 12:40 and Luke 20:47 also use πρόφασις, pretext, and λαμβάνω, take. Basil uses the verb form of πρόφασις, but certainly the theme is the same: "They devour widows' houses and for the sake of appearance say long prayers. They will receive the greater condemnation."

³⁴⁹ Finley, *Ancient Economy*, writes about owning property, "Complicating this ravenous hunger for acquisition in the upper strata was the fact that their basic wealth was land, and that they therefore faced chronic shortages of cash—which in this world meant gold and silver coin," 56.

³⁵⁰ First Kings 20. Second Kings 9:1-26 recounts the Lord's retribution. Courtonne, *Homélie*, 56, cites this sentence, "*Qu'est-ce qui a tué Naboth, l'homme de Jézraël?*" as Rois 3:21 in n. 4.

for the vineyard?³⁵¹ The greedy man is an evil person living in the city, an evil person living in the country.³⁵² (35) The sea perceives its coast;³⁵³ the night does not exceed original boundaries.³⁵⁴ (37) But not even for a while is the greedy man ashamed for

³⁵¹ Courtonne, *Homélie*s, 111, describes this as a metaphor in which a concrete expression is made about an abstract concept.

³⁵² Basil's word choices in these last two sentences reflect vocabulary from a meditation on the greed or generosity of the rich man in Sir 14: 5-14. As in the verses from Sirach, Basil uses ἐπιθυμία, desire, and πλεονέκτης, greedy man, only once, but mirrors Sirach's repetition of πονηρός, evil.

³⁵³ A reference to Jer 5:22. The Lord set the boundary for the sea and as recognition of fear of the Lord, the sea respects the boundary. Repeated vocabulary includes θάλασσα, sea, ὄριον, boundary, and ὑπερβαίνω, exceed. Courtonne points to the use of the sea here as a metaphor for a rational being, an inanimate object for an animate being. *Homélie*s, 115.

³⁵⁴ Job 24:2: "Wicked people exceed the boundary." (My translation.) Basil seems to be remembering I Thess 4:1-8, Paul's expression of the will of God for human sanctification. On line 34, Basil asks a question and Paul also asks, ἐρωτάω, in 4:1. After that Basil repeats ἐπιθυμία, desire, πλεονέκτης, greedy person, οἶδα, to know, and ὑπερβαίνω, exceed. Paul tells his readers not to desire, be greedy, and exceed boundaries, but instead to know how to control themselves. Basil reflects the vocabulary of Acts 17:26-27 which addresses ancestry. As in 17:26, Basil uses ὁροθεσία, boundary, as well as a form of ὄρος, limit. Basil uses σύνοικος, dwelling in the same house, to Acts

himself, he does not recognize the boundary, he does not yield to conformity with succession, instead he imitates the violence of fire for his benefit,³⁵⁵ he seizes everything, he distributes everything to himself.³⁵⁶ And just like the rivers, as they hasten out of but little from the first inception, next (40) take by an irresistible³⁵⁷ violence through the increase of adding a little and a little more, they violently sweep away the things standing in the way with rapid motion; thus also are the greedy men advancing over vast areas

κατοικία, dwelling, and ἀρχαῖος, ancient, to Acts ὑπάρχω. The message of Acts is that God organized creation so that people would search for God, even though God is near.

³⁵⁵ Holman observes, "Basil charges his greedy audience with behavior that exceeds the force of the natural world," *Hungry*, 106. Basil repeats οὐ, not, γνωρίζω, make known, and ἀκολουθία, follow, from 2 Pet 1:16a and draws a contrast by describing the power of a greedy man as violent, where 1:16 describes the power of Jesus Christ. Second Peter 1:16a: "For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ."

³⁵⁶ Courtonne, *Homélies*, 90, describes the life and habits of rich land owners, "The largest owner controlled not only his slaves and settlers, but the free men working on his fields and even in the neighborhood. . . . The rich owner often comes to downright dishonesty."

³⁵⁷ Ἄνυπόστατον, irresistible, a word with only four uses in GNT and LXX, points to Psalm 123:1-5. Basil writes of the power of water to destroy and the Psalmist, in 123:5, writes that Lord saved the soul of Israel from drowning in overwhelming water: "Yea, our soul would have gone under the overwhelming water."

with force, as a result of their already being overpowering, their power to harm is greater after they increase their force, (44) they make slaves for themselves and then abandon the ones who were previously wronged, the increase in their surplus had been created by wicked power.³⁵⁸ (45) The ones to be ill treated initially, while providing for them have

³⁵⁸ In his commentary on this sermon, Courtonne comments, "This is a very balanced comparison, conducted with art and truly representative of the idea," *Homélie*, 118. While I agree with Courtonne on the lesson of Basil's words, it also seems to me that Basil has balanced his long sentence describing the power of greed against Paul's long sentence about the power of God's love in Rom 3:38-39. In the first part of both sentences are the words ἀρχή, first, and ἐνίστημι, stand in the way; then in the last part of both sentences are variations on δύναμις, power. Basil acknowledges the power of greed and how it changes life for many in his sermon, but knows that greed cannot separate people from God's love which is even more powerful. Moreover, Basil's long sentence also corresponds to Rev 19:1-2. Shared vocabulary includes μέγας, great, δύναμις, power, πολὺς, much, ἀδικεω, to harm, but ἐκδικέω and δίκαιος in Revelation, δοῦλος, slave, and πονηρία, evil, but a specific evil, πορνεία, in Revelation. Basil's sentence describes the power of the greedy to destroy whereas Revelation presents a choir proclaiming God's ultimate power to judge and avenge evil people. These scriptural ties are messages to Basil's greedy listeners, on the one hand reassuring them of God's love, and on the other, reminding them that God will judge them. Another GNT verse with considerable shared vocabulary is Jas 3:1: "Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness." Given this

been compelled³⁵⁹ to help, they help in working out the damages and wrong doing upon others. (47) For what sort³⁶⁰ of neighbor, what sort of house mate, what mediator is not carried away himself? Nothing can stand up to³⁶¹ the violence³⁶² of wealth; all things bow before the tyrant, all things cower beneath that sovereign, many more cower under a word

background, the verse seems to warn the listeners not to teach greediness. James 3:1 shares μέγας, great, πολύς, much, λαμβάνω, take, and γίνομαι, to be, with Basil's sermon sentence.

³⁵⁹ An allusion to 1 Esd 4:6: "Likewise for those that are not soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king." The shared vocabulary is ἀναγκάζω, compel, and ἕτερος, other. This verse is part of a discussion of kings and strong men who rule.

³⁶⁰ Ποῖος, what sort of, is the word used in Matt 19:18, the sermon pericope and also in Mark 12:28 where Jesus identifies which commandment is first.

³⁶¹ Proverbs 27:4 b: "Who is able to stand before jealousy?" The verse is part of a litany of bad things that can happen to a person.

³⁶² Both οὐδεις, no one or thing, and βία, violence, are found together in Wis 17:5a: "No power of the fire might give them light." The chapter is about unrighteous people. A quotation of Wisdom 17 is noted in sec. 3, at line 35 and an allusion in section 4, at line 35.

from each person having perpetrated injury, hoping not to have³⁶³ to be further affected by anything bad,³⁶⁴ or to take justice over those who overtook earlier. He leads the yolk of oxen, he can plow, he sows, he reaps but not for those he is related to.³⁶⁵ (53) If you

³⁶³ This phrase includes πολύς, much, λόγος, speech, and ἔχω, to have, words from Matt 19:22, the sermon pericope, and a parallel, Mark 10:22: "When the young man heard this word, he went away grieving, for he had many possessions."

³⁶⁴ This sentence shares vocabulary with Job 2:3, including πᾶς, all, ἔχω, have, and κακός, evil. Because πᾶς and ἔχω are frequently used words, it is hard to determine significance, however, Job 2:3 includes three uses of ἔχω and three uses of κακός and Basil has referred to Job on numerous occasions. The verse recounts a discussion between the Lord and the devil in which the Lord describes Job: "There is none of men upon the earth like him, a harmless, true, blameless, godly man, abstaining from evil and yet he cleaves to innocence." Job contrasts sharply with the tyrant Basil is describing.

³⁶⁵ Basil seems to have conflated Job 1:14 and 4:8. "The yolk of oxen, he can plow" is a direct quotation of Job 1:14. Job 4:8 contains all three farming verbs: plow, sow and reap. Job 4 is thematically closer to the sermon. Here is the NRSV translation for Job 4:7-9: "Think now, who that was innocent ever perished? Or where were the upright cut off? As I have seen, those who plow iniquity and sow trouble reap the same. By the breath of God they perish, and by the blast of his anger they are consumed." The Job quotation is the introduction to Basil's statement of the moral of the section. Its message explains the last images. "You" refers to the greedy listeners, "he" is the person taken advantage of, specifically a field hand who works for the land owner and whose family

speaking against him,³⁶⁶ then he would receive blows;³⁶⁷ if he complains, then the scriptures write of your hubris,³⁶⁸ you are delivered into bondage, you will dwell in the prison, you

does not get the food he grows, and the prison setting calls to mind God's final judgment as described in the scriptures. This sermon is often associated with a period of food shortage in 368 or 369. Peter Brown focuses the problem, "It was, rather, a food shortage, caused by the panic of the rich. Faced with the prospect of a famine of indefinite duration, they were unwilling to make available the grain already stored in their barns," 39. The rich had land for crops and workers who tilled and harvested, but the landowners took the grain for their own.

³⁶⁶ Job 9:3 uses ἐάν, if, and ἀντιλέγω, contend, both words of Basil's phrase. Job asks how a mortal can be just before God and explains in 9:3: "For if he would enter into judgment with him, God would not hearken to him, so that he should answer to one of his charges of a thousand."

³⁶⁷ These lines share σπείρω, sow, θερίζω, reap, and πλῆγή, troubles, with Prov 22:8a: "He that sows wickedness shall reap troubles." Basil has judgment in mind in this closing. The Proverbs' expression points to that as does Rev 18:8 which includes ἦκω, to have come, and αἱ πλῆγαί, troubles: "Therefore her plagues will come in a single day, pestilence and mourning and famine, and she will be burned with fire; for mighty is the Lord God who judges her." The subject of Revelation 18 is the fall of Babylon for many sins related to over consumption. Babylon, 18:3, had "grown rich from the power of her luxury." That is similar to the problem Basil has just described.

prepare the false accusers, they are seated in the trial over your life. You will love,³⁶⁹ even while attending to another thing,³⁷⁰ to be set free from things.

³⁶⁸ First Corinthians 9:10b shares γράφω, to write, but γραφή, scripture, in Basil's sermon, and also ἄροτριάω, to plow, with these few lines: "It was indeed written for our sake, for whoever plows should plow in hope and whoever threshes should thresh in hope of a share in the crop."

³⁶⁹ Basil's inflection of ἀγαπάω, ἀγαπήσεις, you will love, is found in GNT and LXX in only two contexts. The first is the commandment to love your neighbor as yourself. Those references are Matt 5:43, 19:19, from the sermon pericope, and 22:39, Mark 12:31, Luke 10:27, from the Lukan lawyer who Basil mentions at the beginning of the sermon, Rom 13:9, Gal 5:14, Jas 2:8, and Lev 19:18 and 19:34, which specifically instructs love of the stranger. The second use is the commandment to love the Lord. Those references are Matt 22:37, Mark 12:30, Luke 10:27, and Deut 6:5 and 11:1. These are all of the uses of ἀγαπήσεις in the scriptures. When Basil says to his greedy listener, "ἀγαπήσεις," love of the Lord and of the neighbor is the background for his comment that the listener will love to be set free from things.

³⁷⁰ Several times Basil has referred to or quoted 2 Kgs, especially in his question about Naboth. Here ἄλλο τι, another thing, seems to quote, an exact inflection, 2 Kgs 9:35, a verse about Jezebel's remains. She had been thrown from a window, trampled by horses, and eaten by dogs. Not much was left of her body. Basil has his greedy listener in prison anticipating a trial over his life. What will happen at the end of his life?

Section 6

I wanted you to take a little breather from your works of unrighteousness,³⁷¹ and to provide leisure for thinking about yourself, in order to ponder whether the zeal has been directed earnestly for some kind of end to all the things that you have done.³⁷² (3) You have so vast and so great tracts of arable land, so many other tracts of land planted with trees for yourself, hills, plains, wooded forests, rivers, springs. What really is there

³⁷¹ Basil uses μικρός, little, and ἔργον, work, in this introductory sentence and in the previous lines he mentions γραφή, scriptures, and ζάω, living. His theme involves judgment. These elements all correspond with Rev 20:12: "And I saw the dead, great and small, standing before the throne, and books were opened. Also, another book was opened, the book of life. And the dead were judged according to their works, as recorded in the books." 20:12 uses βιβλίον, to Basil's γραφή, and ζωή to Basil's ζάω. More common vocabulary, ἔργον is used again and δίδωμι, give, is in the next verse, 20:13, which describes the sea giving up the dead who were then judged by their works. Courtonne, *Homélies*, 81, titles this section "Greed before the Judge" and suggests a connection between Libanius' *Discourse 7*, 7, "An alliance from no side for harm, neither from terrible words, neither from many possessions, neither from kin or friends."

³⁷² From the story of the theft of land from Naboth the Jezraelite, Jezebel's words to her husband in 1 Kgs 20:7 are imbedded in this sentence, including δίδωμι, give, σεαυτοῦ, yourself, and γίνομαι, to become. The relevant section is 20:7b: "Get up, eat some food, and be yourself; I will give you the vineyard of Naboth the Jezraelite."

after these?³⁷³ Is it not at three cubits all people await you?³⁷⁴ (5) Is not a load of little stones enough to satisfy a wretched body as a safeguard?³⁷⁵ You labor on behalf of what?

³⁷³ This sentence is composed of frequently used words. Τίς is used 2844 times in the GNT and LXX combined; οὐτός, 5623 times. Dozens of sentences in the scriptures use them both. Basil's sentence is contained, in the same word order and inflection, in Paul's sentence in Rom 8:31 except for Basil's μετό, after: "What then are we to say about these things? If God is for us, who is against us?" It seems, considering this comparison, that Basil does not value owning land, trees, and streams as highly as he values God's support. Basil speaks against wealth and quotes Rom 8:31 in his *Homily on Psalm 45*, section 8, *Exegetic Homilies*, 309.

³⁷⁴ Perhaps Basil chose the expression "three cubits" to compare with the height of the altar used "before the face of the Lord." Basil implies that the rich person thought he was important enough to be holy. The expression is used in Exod 27:1 by God in describing to Moses the height of the altar, 2 Chr 6:13 in which the Chronicler describes the bronze scaffold Solomon mounted to worship God, and Ezek 41:22 where the wooden table is before the face of the Lord. Also in Basil's sentence is ἀναμένω, wait for, which has one use in GNT. 1 Thessalonians 1:10 describes believers waiting on Jesus to return, a contrast to people awaiting the greedy listener at three cubits.

³⁷⁵ Basil describes his greedy listener as a "wretched body" due to his lifestyle. Job's body is wretched as the result of the devil's test. Basil repeats vocabulary from Job 6:11b-12 including μένω, remain, λίθος, stone, and σάρξ, body. Basil accuses his listener of trusting in public deference and gem stones. Job trusts in God and asks how soon the

You act contrary to the law for what? Why do your hands gather unfruitfulness?³⁷⁶ (7)
Would that it was not unfruitfulness and wood for the eternal fire.³⁷⁷ When are you ever self-controlled after the strong drink of unfruitfulness? When are you not unhealthy for rationality? When will you not be different from yourself? When will you comprehend the condemnation of Christ before your eyes?³⁷⁸ (10) When being encircled by the ones

time of his death will come, he is not, after all, strong as stone and his body is not made of brass.

³⁷⁶ Quotation of the final phrase of Prov 9:12b: "He that stays himself upon falsehoods, attempts to rule the winds, and the same will pursue birds in their flight; for he has forsaken the ways of his own vineyard, and he has caused the axles of his own husbandry to go astray; and he goes through a dry desert, and a land appointed to drought, and he gathers barrenness with his hands."

³⁷⁷ Basil includes συνάγω, gather, χεῖρ, hand, and πῦρ, fire, in these two short sentences. They correspond with Matt 3:12 and Luke 3:17: "His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire." The scripture supports Basil's eternal fire comment. Courtonne describes this as a metaphor in which a concrete expression of an abstract concept is made, *Homélie*s, 111.

³⁷⁸ Quotation of Psalm 100:3: "I have not set before my eyes any unlawful thing."

having been wronged who cry out against you in the presence of the Righteous Judge,³⁷⁹ how will you defend yourself?³⁸⁰ Whatever will you do? What kinds of advocates will you hire? (12) What kinds of witnesses will you present?³⁸¹ How will you persuade the Indeceivable Judge? There is not a single rhetor, not a single one persuasive with

³⁷⁹ The title "Righteous Judge" is quoted from 2 Tim 4:8 and refers to the Lord in the context of a final judgment. In LXX the title is also used in 2 Macc 12:6, Psalm 7:11, Solomon 2:18 and 9:2.

³⁸⁰ Jeremiah 12:1 shares vocabulary with this sentence, τί, how, ἀπολογέομαι, defend oneself, σέ, you, δίκαιος, righteous, and κριτής, choice in the sermon to κρίμα, judgment in 12:1: "Righteous art thou, O Lord, that I may make my defense to thee, yea, I will speak to thee of judgments. Why is it that the way of ungodly men prospers?" Also, Job 8:3 repeats both ἀδικέω, to harm, and δίκαιος, lawful, in asking a question about the final judgment: "Will the Lord be unjust when he judges; or will he that has made all things pervert justice?"

³⁸¹ Μάρτυς, witness, and ἵστημι, stand, in combination with testimony in a legal setting are found in Deut 19:15 which details the number of witnesses that are required to present evidence in the case of fault or sin. That verse is quoted in GNT at Matt 18:16 and 2 Cor 13:1. According to Gain, *l'Église*, 70, this Matthean passage, 18:15-17, was used by Basil for discipline generally in the church. It is possible that his listeners heard his words and thought of church discipline or a familiar process.

words,³⁸² who is able to steal the truth from the Judge; not the flatterers who fall upon you, not the possessions, not the pretension of dignity; (15) without friends,³⁸³ without assistance,³⁸⁴ without pleading in court, without defense, you will take dishonor upon yourself, sullen, downcast, having been forsaken, deprived of freedom of speech. Were you to glance around, you would see³⁸⁵ the vivid enlivened images of evil; over here the

³⁸² John Pairman Brown, *Israel and Hellas: The Legacy of Iranian Imperialism and the Individual*, Vol. 3 (Berlin: Walter de Gruyter, 2001), 330, explains the advocate system, "Both in Greece and the near East, the typical court procedure, whether criminal or civil, is one in which the defendant is attacked by the opponent or plaintiff himself acting as prosecution, and calls in advocates for his defense." Basil uses ῥήτωρ, lawyer, at line 14 and ἀσυνηγόρεω, without pleading in court, at line 16.

³⁸³ Job 42:7 records the Lord's comments to Eliphaz, Job's visiting friend: "And it came to pass after the Lord had spoken all these words to Job, that the Lord said to Eliphaz the Thaemanite, Thou hast sinned, and thy two friends: for you have not said anything true before me, as my servant Job has." Common words include ῥῆμα, word, ἀληθής, truth, and φίλος, friend.

³⁸⁴ Sharing δύναμαι, to be able, and βοηθέω, assist, here is a reminder of Job 20:14a: "He will not be able to help himself."

³⁸⁵ A reference to Lazarus and the rich man in Luke 16:23: "In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side." Shared vocabulary includes ὀφθαλμός, eye, and ὁράω, see, and also the mention of torment in both accounts of the afterlife. Basil extends this reference by using ἔνθεν,

tears³⁸⁶ of the fatherless, from there the moaning³⁸⁷ of a widow,³⁸⁸ on the other side those poor people whom you beat up³⁸⁹ accompany you, (20) the servants who you rendered

from there, and ἐκεῖθεν, from there, in his following phrases. These two adverbs are used similarly in Luke 16:26 as Abraham describes the impossibility of passing from Lazarus' comfortable side of the chasm to the rich man's agonizing side of the chasm.

³⁸⁶ Δάκρυα χήρας, tears of a widow, is a quotation of Sir 35:15. In that context, God will listen to the complaint of the widow, the poor and also the orphan, people who are wronged.

³⁸⁷ The context of Mal 2:13, people who have turned to other gods, plus the use of δάκρυ, teardrop, and στεναγμός, groaning, connects it to this sermon sentence. The Lord does not want the tears of these people or their groaning as offerings. Basil's listeners have turned to other gods, their possessions, and he points the tears and groans at them as torments, implicitly asking his listeners why God should hear their pleas.

³⁸⁸ This phrase is preceded by discussion of God as judge and repeats vocabulary found in Jer 7:6, such as κακός, evil, ὀρφανός, orphan, and χήρα, widow. Jeremiah 7 reports the word of the Lord describing judgment of unlawful and lawful behavior, v. 6 follows: "Oppress not the stranger, and the orphan, and the widow, and shed not innocent blood in this place, and go not after strange gods to your hurt." Basil's listener is asked to imagine the punishment for these sins. In GNT, James defines pure religion with similar examples. Here is Jas 1:27: "Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world." Again, we see God as judge.

into shreds; the neighbors who you provoked; the whole will rise against you;³⁹⁰ a wicked troupe will dance around you for your evil actions.³⁹¹ (23) Just as the shadow is to the body, so sins follow along to souls,³⁹² to visibly form in the image of the deeds.

³⁸⁹ Two verses in LXX use κονδυλίζω, strike with the fist, Amos 2:7 and Mal 3:5. None in GNT. Of the two uses, Mal 3:5 uses more vocabulary from this sermon sentence, orphan and widow, and speaks of God as judging people, in particular those who "oppress the widow, and afflict orphans." Other prophets describe similar groups of oppressed people including Zech 7:10 and Isa 10:2.

³⁹⁰ A reference to Isa 31:2 where God rises up with evils against wicked people who trust other things than God. Shared vocabulary is ἐπανάστημι, rise up against, πονηρός, wicked, and κακός, evil.

³⁹¹ Repeating παροργίζω, make angry, πονηρός, wicked, and κακός, evil, and by mentioning the person's actions, this seems to refer to Deut 31:29b: "Evils shall come upon you in the latter days, because you will do evil before the Lord, to provoke him to anger by the works of your hands." Courtonne, *Homélie*, 81, remarks at the similarities between Basil's depiction of judgment and Lucien's depiction in *Menippus*, 11. This comparison is striking and Courtonne concludes, "Basil has therefore used profane authors. . . We have seen the utilization Basil has made of the thoughts of others and how he assimilated them. . . He has remained personal, he has been able to blend together, to the point of forgetting their diversity of origin."

³⁹² Basil's sentence is structured like Jas 2:20 using ὡςπερ, just as, and οὕτως, thus, to begin clauses and also by forming a comparison using σῶμα, body, in the first

Therefore there is no denial,³⁹³ but the mouth³⁹⁴ and also the shameful act is stopped. The deeds of each person bear witness against³⁹⁵ them, (25) speech not being permitted,³⁹⁶ but revelations of such kinds had been constructed from our deeds.³⁹⁷ How can I be able to

clause. James 2:27 asserts "Just as the body without the spirit is dead, so faith without works is also dead." Basil points to works that were evil rather than the faithful ones James' sentence assumes. Proverbs 25:20 uses the same structure and refers to the body but is thematically unrelated.

³⁹³ Much of the vocabulary of these two lines is repeated in Matt 6:25: "Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing?" Common vocabulary includes σώμα, body, ψυχή, life, διὰ τοῦτο, therefore, ἐμί, to be, and οὐ, not. Also, Basil negates denial and the verse describes eating, both of which are done with the mouth, which Basil says will be stopped, line 25.

³⁹⁴ There are three instances of ἐμφρόσσω στόμα in LXX: Ps 62:12 and 106:42 and also Job 5:16. These all refer to the unjust mouth as in Basil's sentence.

³⁹⁵ All GNT uses of καταμαρτυρέω, bear witness against, refer to Jesus' interrogation prior to his crucifixion, Matt 26:62 and 27:13, plus Mark 14:60.

³⁹⁶ Φωνή, voice, and ἀφίημι, permit, are only used together in GNT in accounts of Jesus' crucifixion, Matt 27:50 and Mark 15:37.

³⁹⁷ "Basil speaks to the rich in an epideictic address of blame and moral appeal," says Holman, "Injustice consists of depriving or denying the poor person the basic material goods that all physical bodies require for comfort, health, and community life:

bring these shocking things into sight for you?³⁹⁸ (27) Whether you hear or you give in,³⁹⁹ you must remember that day⁴⁰⁰ in which, "the wrath is revealed from heaven;"⁴⁰¹ You

clothes, food, shelter, land, stability, economic autonomy (in terms of freedom from debts), and freedom from imposed physical pain (beatings, torture)." *Hungry*, 105.

³⁹⁸ For his listeners, Basil imagines a series of frightening encounters before the Judge during a judgment day, with people they have wronged, in an attempt to shock them into changing. He is using the rhetorical tool of ekphrasis. The goal of ekphrasis is "clarity and vividness" and Basil works to enliven the images he describes. Of the Cappadocians Limberis writes, "In all the varieties of ways they deploy ekphrasis, its impact on the audience is most important," 95–96. Here Basil preaches for impact and, at line 32, says he hopes the listeners are distressed by what he says. Courtonne, *Homélie*, 143, describes ekphrasis as "the sophistic trope *par excellence*" and opines that "Basil demonstrates very little use [of it]."

³⁹⁹ Quotation of Ezek 3:11.

⁴⁰⁰ The words μμνήσκομαι, remember, and ἡμέρα, day, are used as a phrase several times in LXX: Deut 16:3, Esth 4:8, Psalm 142:5, Eccl 5:19 and 11:8, Isa 63:11, and Ezek 16:43. Here, Eccl 5:19 seems to apply since the section of Ecclesiastes is about rich people and their troubles. The verse ends by stating that God will trouble the rich person's heart and that is the point of Basil's next phrase. No GNT verses use μμνήσκομαι and ἡμέρα as a phrase and only Matt 27:63 includes both words.

⁴⁰¹ Romans 1:18. Also Courtonne, *Homélie*, 60, n. 1 identifies this.

must remember⁴⁰² the eminent coming of Christ, when they will be raised up; "those who have accomplished good deeds to the resurrection of life, (30) but those who have accomplished evil deeds into a resurrection of judgment;"⁴⁰³ then there is everlasting shame⁴⁰⁴ for sinners; "and a fury of fire about to consume the adversaries;"⁴⁰⁵ May that distress you, lest the commandment not distress you.⁴⁰⁶ How shall I put you to shame? What will I say? Do you not desire the kingdom?⁴⁰⁷ Do you not fear Gehenna?⁴⁰⁸ Where

⁴⁰² This inflection of μμνήσκομαι and the one in line 28 are identical to Luke 16:25, Abraham comforting the rich man across the chasm by reminding the rich man that he was comfortable during his life and after life he is in agony.

⁴⁰³ John 5:29. Also Courtonne, *Homélie*s, 60, n. 2, identifies this passage as John 5:29.

⁴⁰⁴ Daniel 12:2.

⁴⁰⁵ Hebrews 10:27. Also Courtonne, *Homélie*s, 60, n. 3, identifies this quotation as Heb 10:27.

⁴⁰⁶ "Involuntary poverty permits a body, by simply existing as a witness to injustice, to bar a rich man from eternal life. But wealth exchanged for alms and voluntary poverty ultimately gains the greater power." according to Holman, "Concern with retaining power by releasing goods echoes Graeco-Roman *euergetism*." *Hungry*, 105-106.

⁴⁰⁷ A reference to Wis 6:20: "The desire for wisdom brings a kingdom."

⁴⁰⁸ A reference to Matt 10:28 and Luke 12:5. Both verses warn to fear the one who can kill and who also has the authority to cast into hell.

could healing be found for your soul?⁴⁰⁹ If these shocking things do not scare you, then joyous things will not be encouraging, in that case we hold conversation with a heart of stone.⁴¹⁰ (35)

⁴⁰⁹ Πόθεν εὕρισκω, where is found, is an exact quotation of Job 28:12 and also 28:20. The phrases bookend a discussion which describes the riches of the earth that do not teach wisdom, items the rich listener likely owns: sapphires, gold, silver, topaz and so forth. Beyond this, Basil asks a question and three verses in the scripture use the same words and answer the question. The repeated words are εὕρισκω, find, ψυχή, soul and the genitive singular pronoun σου, your. In LXX, Proverb 24:14 instructs to find wisdom in your soul. In GNT, Matt 10:39 and 16:25 give similar answers in Jesus' words: "Those who find their life will lose it, and those who lose their life for my sake will find it."

⁴¹⁰ Ezekiel repeats the words of the Lord in 11:19 and 36:26 saying that first the Lord will punish and then replace the hearts of the people: "And I will give them another heart, and will put a new spirit within them; and will extract the heart of stone from their flesh, and give them a heart of flesh." Basil has crafted the final lines of this section to fit this prophecy and uses the "heart of stone" phrase to goad his listeners. Earlier Basil described his listeners burying their hearts with their treasure. That image also suggested hearts of stone. Courtonne comments on this particular expression in his list of metaphors. He describes this as a concrete expression of an abstract concept. *Homélies*, 111. Holman interprets, "The 'joy' of redemptive almsgiving is based essentially on these promised benefits—to the donor—of treating the poor with justice." She does not see Basil

Section 7

Oh people, you must see clearly about the natural qualities of riches.⁴¹¹ Why are you excited around so much gold?⁴¹² Gold is⁴¹³ a stone, (2) silver is a stone, the pearl is a

working toward an upset of the social order, rather to "apply a social control that reflects his own view of biblical justice." *Hungry*, 109.

⁴¹¹ Basil closed section six by emphasizing the heart of his rich listener, then, in section seven, he describes riches his listener owns. In 2 Chr 32 that same pattern is repeated. Ezekias had a proud heart in v. 25, but his heart changed in the next verse and was then humble. In the next verse, 32:27, Ezekias is described as having great glory and wealth. A list of his valuable possessions follows. 32:27 and Basil's opening sentences to section 7 share various words: πλοῦτος, riches, χρυσός, gold, λίθος, stone, and ἄργυρος, silver. Ezekias is a more complex figure than Basil's listener in that he changed and received God's favor. Basil wants his rich listener to change also.

⁴¹² At the beginning of sec. 6, on line 5, Basil recalls scripture describing the sanctuary, the altar and worship of God. As in section six, here Basil deploys a short question. The use of τί, an interrogative, and τον χρυσόν, the gold, also identifies a verse about the sanctuary. Matthew 23:16-22 discusses the value of the sanctuary. 23:17 is pointed: "For which is greater, the gold or the sanctuary that has made the gold sacred?"

⁴¹³ Basil begins this sentence with an exact quotation from Matt 23:17, introduced in the previous note: "ἐστὶν ὁ χρυσός."

stone, each one is stone from stones;⁴¹⁴ chrisolite, and beryl, and agate, and sapphire, and amethyst and jasper.⁴¹⁵ Indeed, these things are the flowers of treasure; brilliant things which you stowed away for yourself by hiding; and though you covered them in darkness you are revealing them;⁴¹⁶ (5) you are carrying them around, as you pride yourself in the day light for their weighty value.⁴¹⁷ Explain, what do you gain⁴¹⁸ by whirling around your

⁴¹⁴ The one verse in scripture that includes gold, silver, pearls, and stones is Rev 18:12. The verse is part of an apocalyptic narrative, Rev 18:11-17, about the merchants of earth and their wares. The merchants weep because their wares are no longer purchased.

⁴¹⁵ The second half of Basil's sentence lists precious gems which are part of the foundation of heavenly Jerusalem as described in Rev 21:19 and 20. Except for sapphire, these gems are mentioned in Ezek 28:13 as having been in Eden, a covering for the mortal.

⁴¹⁶ Job 28 is a meditation on mining and the rocks underground such as iron ore, silver and gold. Job 28:3 repeats vocabulary from this sentence and recent lines including σκιά, shadow, τίθημι, put, λίθος, stone, and σκότος, darkness: "He has set a bound to darkness, and he searches out every limit: a stone is darkness, and the shadow of death." LXX reads as if the "he" at the beginning of the verse is God, but NRSV, a translation of the Masoretic Text, reads "miners." Earlier, sec. 5 lines 35-40, Basil described the greedy person who does not recognize boundaries.

⁴¹⁷ Βαρυτίμος, of weighty value, is only used once in GNT and LXX. That use is Matt 26:7 and describes the costly ointment the woman poured on Jesus.

hand that is brilliant with stones? (7) As with women when they are pregnant, do you not flush from strands of little gems?⁴¹⁹ But those women exist for gem stones, and you greedily entertain around the colors of the gems, while wishing for sardonyx, and jasper, and amethyst. (10) Is the man who adorns himself able to add one day to his life?⁴²⁰ Will

⁴¹⁸ The phrase "τί ὄφελός," "what is the gain," appears three times in GNT and LXX. Two of those uses are in Jas 2:14-17 and 2:14 also uses λέγω, say, the first word of Basil's sentence: "What good is it, my brothers and sisters, if you say you have faith but do not have works?"

⁴¹⁹ These two sentences are formed with words from Lam 4:6 and 7, though in the sermon, the words have been reordered, sometimes prefixes have been removed and some equivalent words have been substituted. Beginning after τί ὄφελος which is described in the previous note, λίθος, stone in v. 7, λάμπω, shine in v. 7, στρέφω, turn about in v. 6, χεῖρ, hand in v. 6, ἐρυθρίαώ, blush compared to πυρρόομαι, become red, in v. 7, λιθίδιον κισσός, strand of little stones, compared to λίθος ἀπόσπασμα, gem fragments in v. 7, ὡς, like, as ὥσπερ in v. 6, and γυναικεῖος, like women, compared to θυγάτηρ, daughter in v. 6. The message is about the downfall of those who loved wealth. This and the previous note accounts for all of the words in the two sentences except ὅταν κύωσιν, when they conceive. κύω, conceive, appears twice in GNT and LXX, both times in Isaiah. In Isa 59:4 the phrase is "for they conceive trouble," ὅτι κύνουσιν πόνον, which seems to be Basil's assessment of his rich listeners.

⁴²⁰ Half of the words in this question are also in Matt 6:27: "And can any of you by worrying add a single hour to your span of life?" Certainly Matthew's sentiment is the

he be spared death⁴²¹ by aid of the riches?⁴²² Does he keep away disease by and through his possessions?⁴²³ How long will gold be the killer of souls, the hook of death, the bait

same as Basil's. Common words include τίς, interrogative, εἷς, one, δύναμαι, able, and προστίθηναι, add. Another verse that corresponds to words in this sentence is Job 14:14a: "For if a man should die, shall he live again, having accomplished the days of his life?" Job 14 includes ἡμέρα, day, and βίος, life, and also death as ἀποθνήσκω rather than θάνατος from line 11.

⁴²¹ A search of the words φείδομαι, spare, and θάνατος, death, identifies four verses in LXX, none in GNT. Basil's question, "Will he be spared death?" requires a "yes" or "no" answer. The LXX verses give conflicting answers: Ps 77:50, Prov 24:11, Job 33:18, and Jer 21:7. The Jeremiah passage presents a particularly vicious Lord.

⁴²² These two questions and the previous sentence include words from Bar 6:32-35, including γυναικίας, wife, ἐπιζητέω, seek after, δύναμαι, be able, and πλοῦτος, riches. This passage in Baruch 6 mocks false gods that are covered in gold and cannot respond to their adherents. Verse 34 shares the most vocabulary with Basil: "In like manner, they can neither give riches nor money; though a man make a vow unto them, and keep it not, they will not require it." Basil, in contrast, knows a God who, he is sure, will respond.

⁴²³ Findley, *Ancient Economy*, 35, assesses the situation, "The judgment of antiquity about wealth was fundamentally unequivocal and uncomplicated. Wealth was necessary and it was good; it was an absolute requisite for the good life." Basil wanted to redefine the "good life."

for sin?⁴²⁴ How long will riches be the cause for war, be the means by which weapons are forged, the means by which swords are sharpened? On account of this they ignore the natural relationships, (15) brothers regard each other murderously; on account of riches these desolations change them to killers, on account of wealth the sea increases those who throw [others] into the sea, on account of wealth the cities breed false advisors.⁴²⁵ Who is the father of lies?⁴²⁶ (18) Who is the creator of false accounts? Who begot

⁴²⁴ Both ἁμαρτία, sin, and δέλεαρ in its verb form, δόλος, bait, are in 1 Pet 2:22, the only verse containing both words in GNT: "He committed no sin, and no deceit was found in his mouth." A similar verse in LXX is Psalm 31:2.

⁴²⁵ Basil's sentence beginning with "on account of riches" in line 16 through the end of the sentence refers to Rev 18:17. The larger pericope is 18:17b-20 and describes the destruction of Babylon and the lament of those who earned a living by working on the sea. In sermon order, the common elements include the verb πλουτέω for πλοῦτος, wealth, the verb ἐρημιόω for ἐρημία, desolation, the idea that Babylon had changed from a thriving city to waste for τρέφω, change, θάλασσα, sea in both, the seafarers in 18:19 throw dust on their heads but the rich men of Basil's sermon καταποντιστής, throw their brothers overboard, and πόλις, city is used in both. As in Basil's sentence, the word συκοφάντης, false accuser, is used in the context of money or wealth in LXX, see Psalm 71:4, Proverb 28:16. GNT uses the verb form, συκοφαντέω. Those references, Luke 3:14 and 19:8, are also related to money.

⁴²⁶ An allusion to Job 38:28: "Who is the father of rain?" The phrase is one line in a litany of the Lord's accomplishments in the natural world, spoken to Job by the Lord.

perjury? Is it not riches?⁴²⁷ Is it not the zeal surrounding wealth? What is to become of you, mortals? What turns your things⁴²⁸ into a plot against your family for you? (20) It is a conspiracy against living. Do not the possessions offer provisions for the road to evil? Possessions are the ransom for a soul.⁴²⁹ Is not this the occasion for destruction?⁴³⁰ But

That section of Job is a series of short questions, which it seems Basil has imitated in lines 18-20. Basil also quoted this verse in *Against Eunomius* 2:23 in his argument answering the question, "Who is God the Father?" 165.

⁴²⁷ Courtonne, *Homélies*, 93, writes of excessive fortunes, "In general, the luxury of that time is remarkable for a profusion, an extravagance, ostentation that have never been reached since."

⁴²⁸ Luke 16:10-13 discusses faithfulness and resolves with the message "no one can serve two masters." Both 16:11 and 12 include τίς ὑμῖν, who to you, and 16:12 includes more words from the beginning of Basil's sentence, τίς ὑμῖν τὰ ὑμέτερα, who turns your things. 16:12 uses the neuter form of "your things." The conflict of serving two masters is Basil's focus in his sermon question.

⁴²⁹ Proverb 13:8a.

⁴³⁰ Beginning on line 21, the vocabulary points to Acts 8:14-24, the account of Simon Magus trying to buy the power to convey the Holy Spirit. Peter curses Simon saying that he hopes Simon and his silver perish together. Verse 8:18 uses δίδωμι, give, and χρῆμα, wealth. Verse 8:20 uses those words and ἀπώλεια, destruction. Verse 8:22 uses κακός, evil. Two themes Basil gradually develops throughout his sermon, the power of the hand and the various states of the human heart, are addressed in the Acts 8

the wealth is barely sufficient because of the children. This is a pleasing appearing starting point for greed;⁴³¹ (23) as you have put forward the children as a defense, you then set the heart.⁴³² Let me not ask the innocent one; he has his own master, his own steward; he received life from another, (25) he waits for the pretext of his life.⁴³³ Has it

pericope: the hand in 17 through 19, and the heart in 21 and 22. In the next sentences, Basil addresses the heart again.

⁴³¹ Πλεονεξίας καρδίων, a heart of greed, in the inflection Basil uses, is a partial quotation of 2 Pet 2:14c: "They have hearts trained in greed."

⁴³² Standing in contrast to Basil's greedy listener, in 2 Cor 5:12 Paul and Timothy present themselves as an "answer to those who boast in outward appearance and not in the heart." Shared vocabulary includes δίδωμι, give, πρόσωπον, face, ἀφορμή, starting point, and καρδία, heart. In *Prédication*, Bernardi remarks at the abundance of quotations and allusions in Basil's sermons, "Scripture might be everywhere, even in speeches with a starting point in specific circumstances," 90. In the next few sermon lines, Basil uses Scripture frequently. Ecclesiastes 8:11 is the only reference in GNT or LXX to use καρδία πληροφορέω, to set a heart, as a phrase or even both words in one verse, and it bears out Basil's sentiment: "Because there is no contradiction made on the part of those who do evil quickly, therefore the heart of the children of men is fully determined in them to do evil."

⁴³³ This sentence shares words with 1 John 3:17: "How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?" The common vocabulary is ἔχω, have, μένω, abide, and βίος, substance. Basil's

been written that the Gospel is not for the married people; "If you want to be perfect, you sell your possessions, and give to the poor?"⁴³⁴ When you were asking for blessed children from the Lord,⁴³⁵ when you were honored to become the father of the children, did you then add this,⁴³⁶ "Give the children to me,⁴³⁷ in order that I refuse to obey your commandments?"⁴³⁸ Give the children to me,⁴³⁹ that I might not precede⁴⁴⁰ them into the

next sentence repeats the command to sell everything and give the proceeds to the poor.

In LXX Prov 16:17 shares five words with this sentence and the lines immediately before it. It instructs people to turn away from evil and follow God's ways in order to preserve the soul. Common words include ψύχη, soul, παῖς, slave, ζωή, life, δέχομαι, receive, and βίος, substance.

⁴³⁴ Matthew 19:21.

⁴³⁵ Second Kings 4:28. The phrase comes out of the mouth of the mother who asked a son from the lord. The son died and Elisha brought him back to life after the mother asked.

⁴³⁶ These two dependent clauses fall in the midst of many direct quotations and it seems that they must also relate to some scripture passage. Most of the words are found in Num 36:3: γίνομαι, become, υἱός in Numbers to Basil's τέκνον, child, πατήρ, father, and προστίθημι, put. Num 36:3 deals with inheritance of the land God assigned to the tribes if women marry outside of their own tribes.

⁴³⁷ Genesis 30:1.

⁴³⁸ Tobit 3:4.

⁴³⁹ Genesis 30:1b.

Kingdom of Heaven?"⁴⁴¹ (30) Also, what security will there be for the course of life of the child, what security that will furnish what is necessary for those children being given to you? Wealth becomes an assistant to intemperances for many people.⁴⁴² Perhaps you do not heed the lessons of the Preacher,⁴⁴³ "I see terrible sickness, is wealth being kept by him for himself to come to trouble?"⁴⁴⁴ And again, "because I myself abandon it to the

⁴⁴⁰ Tobit 5:19.

⁴⁴¹ In GNT and LXX the exact phrase, "into the kingdom of the heavens" with Basil's inflection, appears only in Matthew. The four examples are 5:20, 7:21, 18:3, and 19:23. I cannot determine whether Basil had a specific verse in mind because each of them could apply in its own way to Basil's sentence, however here is 18:3 which includes a reference to children, "Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven."

⁴⁴² This vocabulary, πολύς, much, πλοῦτος, riches, and γίνομαι, be, points to Job 31:25a: "If I was cheered by much wealth being mine." The verse is part of a list of unrighteous behavior which Job identifies.

⁴⁴³ The only use of this inflection of Ἐκκλησιαστής is Eccl 1:1.

⁴⁴⁴ Courtonne, *Homélies*, 64, n. 1, cites this as Eccl 5:12, to which I agree. In addition, the sentence is a conflation of Eccl 5:12 and Job 2:13. One word from Job 2:13 is used, δεινὴν, terrible. That inflection of δεινός is only used once in LXX and the context for the use is also about sickness.

man to come after me."⁴⁴⁵ (35) "And who knows whether he will be a wise man or a fool?"⁴⁴⁶ Indeed therefore, you must not see, by gathering together⁴⁴⁷ wealth by means of countless exertions, (37) you could provide the kindling for the sins of others, then when being punished you might be getting⁴⁴⁸ double for yourself,⁴⁴⁹ you both injure yourself by

⁴⁴⁵ Courtonne, *Homélie*s, 64, n. 2, names this as a quotation of Eccl 2:18 and 19.

Basil straddles vv. 18 and 19. His first sentence is Eccl 2:18b.

⁴⁴⁶ Ecclesiastes 2:19a.

⁴⁴⁷ Ἀθροίζω, gather together, is a rarely used word in the scriptures with one appearance in GNT and only 15 in LXX. Luke 24:33b is the single GNT use: "They found the eleven and their companions gathered together." The sentence also uses εὕρισκω, find. This verse offers a contrast to Basil's rich listeners by presenting believers who find Jesus and his power over death without the countless exertions demanded by wealth.

⁴⁴⁸ Πλοῦτος, wealth, and εὕρισκω, get, only appear together in one verse of scripture in Psalm 75:6: "All the simple ones in heart were troubled; all the men of wealth have slept their sleep, and have found nothing in their hands." The verse and psalm address themes Basil includes in the larger sermon such as the human heart and God's power over wealthy people. Another reference to this verse appears in sec. 4, line 26.

⁴⁴⁹ Isaiah 40:2 repeats Basil's focuses on the human heart and the hand and also shares ἀμάρτημα, sin, and διπλοῦς, double, with this sentence: "Speak, ye priests, to the heart of Jerusalem; comfort her, for her humiliation is accomplished, her sin is put away: for she has received of the Lord's hand double the amount of her sins."

these, and you furnish something else with them. Is the soul no more related than all who are born to you? Does not the soul come near to kinship more than everyone? You must pay back the gifts of honor of inheritance⁴⁵⁰ to the soul first, (40) you must present riches to the soul as the means of life;⁴⁵¹ and at that time you will distribute a manner of living to your children.⁴⁵² On the one hand at least the children who have not received possessions from their parents, often make homes for themselves; on the other hand the soul issuing from you that will be forsaken, for what will it be shown mercy?⁴⁵³

⁴⁵⁰ Solomon 15:11 is comprised entirely of words used beginning at line 38: "Their inheritance will not be found by their children. The sins will devastate their sinful houses." (My translation.)

⁴⁵¹ The sentence recalls the question from the sermon pericope in Mark 10:17, Luke 10:25, and Luke 18:18: "What must I do to inherit eternal life?" Common vocabulary includes κληρονομέω, inherit, and ζωή, life. These same two words also appear in Sir 33:24. That message contradicts Basil's instruction: "At the time when you end the days of your life, in the hour of death, distribute your inheritance." In section 8, Basil develops the scenario described in Sir 33:24.

⁴⁵² This sentence may be an allusion to 1 Tim 6:17-19 which describes a way of living, βίος, as Basil mentions. In addition to this common principle, three vocabulary words are found in both: πλούσιος, rich in the sermon but in various forms in 6:17-19, παρέχω, provide, and ζωή, life.

⁴⁵³ Mark 5:19 shares οἶκος, house, ποιέω, do, and ἐλεέω, show mercy, with this final sentence of section seven. The pericope, Mark 5:14-20, tells of Jesus' casting out a

Section 8

It has been described to the fathers⁴⁵⁴ what gifts of honor he is to be proposing; for us, what childless people⁴⁵⁵ set any joyfulness before themselves regarding their

demon and how the healed man wanted to join Jesus in his work. Verse 19 is Jesus' response: "But Jesus refused, and said to him, 'Go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you.'" Likewise, Basil tells his rich listener to distribute to his household, a manner of living that puts the soul first. He wonders about the mercy the greedy person will receive. In LXX, the brief Prov 21:10 uses ψυχή, soul, and ἐλέέω, show mercy, in the same inflections as Basil: "The soul of the ungodly shall not be pitied by any man." This dark tone seems to foreshadow the coming section.

⁴⁵⁴ The phrase πρὸς τοὺς πατέρας is used numerous times in GNT and LXX. It is often translated "according to the Fathers." Basil inverts the meaning of this familiar phrase to refer to the fathers he had been addressing. He has paired a frequently used Scriptural phrase with a word used only once in this inflection, in GNT and LXX, εἶρηται, it has been said, and makes a pun; the familiar with the obscure. Moreover, the reference is stinging. Basil repeats εἶρηται twice in this one clause, perhaps for emphasis. It's one appearance is Luke 4:12: "It is said, 'Do not put the Lord your God to the test!'"

⁴⁵⁵ The words of this phrase, Οἱ ἄτεκνοι τίνα ἡμῶν, for us, what childless people, are contained in Luke 20:28. They launch Jesus' discussion of marriage in which Jesus contrasts the situation in which a brother marries his deceased brother's wife, in

characteristic thriftiness? "I do not offer my possessions for sale, nor even do I give to the poor people,⁴⁵⁶ through the constraining need⁴⁵⁷ of my manner of living."⁴⁵⁸ Accordingly, the Lord is not your teacher,⁴⁵⁹ the Gospel does not even educate your course of life, but it is you who make law for yourself. You look into a kind of danger (5) and so you fall into thinking for yourself.⁴⁶⁰ For if the Lord commands what is necessary for us, you are

accord with the law, with the person who never marries who is like an angel, 20:36.

Basil's never-married listener, it turns out, is not like either of Jesus' examples.

⁴⁵⁶ A paraphrase of Matt 19:21 and the parallel, Mark 10:21, from the sermon pericope, Luke 12:33 where striving for the kingdom is urged by Jesus, and also Zacchaeus' vow in Luke 19:8.

⁴⁵⁷ The reason given for doing good works in Titus 3:14 is urgent need, but here Basil posits urgent need, ἀναγκαίας χρείας, as the reason not to do good works. In Titus the need is the need of others; Basil's reference is to the self interest of his childless listener.

⁴⁵⁸ Both βίος, manner of living, and χρεία, need, are used in 1 John 3:17: "How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?" Certainly, this is a question Basil is asking.

⁴⁵⁹ Basil's sentence, the Lord is not your teacher, except for "your", is part of Matt 10:24: "A disciple is not above the teacher, nor a slave above the master." In various ways, Basil indicates that he sees the flaw of the childless listener described in this verse.

⁴⁶⁰ Proverbs 12:13 uses the same two indicative verbs as Basil does in this sentence, βλέπω, see, and ἐμπίπτω, fall into. Also, the verse uses ἐλέεω, show mercy, in

powerless to add a clause, yet you say no one is to be a more sensible lawgiver than yourself.⁴⁶¹ (7) "But as for having the benefit of them in living beyond my characteristic thriftiness, after the completion of my course of life, I will appoint⁴⁶² successors to be there after me for the poor, making them evident appointees by my letters and a will."⁴⁶³

the same inflection as the final word of section seven. There, Basil's concern was the health of the soul. 12:13 describes contrasts: "For the sin of his lips a sinner falls into snare; but a righteous man escapes from them. He whose looks are gentle shall be pitied, but he that contends in the gates will afflict souls."

⁴⁶¹ Repeating Κύριος, Lord, and φρόνιμος, wise, from Gen 3:1, Basil tells his listener that the Lord is the lawgiver and the listener is wrong in thinking he may write laws. The use of "wise" to describe the listener pairs him with the serpent. Genesis 3:1 presents the "most wise" creature who challenges the Lord's only law at the time: "Now the serpent was the most crafty of all the brutes on the earth, which the Lord God made, and the serpent said to the woman, "Wherefore has God said, 'Eat not of every tree of the garden'?"

⁴⁶² Repeating ζωή, life, τελευτή, death, and ποιέω, do, Basil's sentence points to a surprising verse about Elisha at Sir 48:11: "He did wonders in his life, and at his death were his works marvelous." Basil mocks his listener's inability to perform works after his death.

⁴⁶³ Γράμμα, letter, and διαθήκη, covenant, are used together in 2 Cor 3:6: "[God] who has made us competent to be ministers of a new covenant, not of letter but spirit; for the letter kills, but the Spirit gives life." Basil accuses his listener, whose soul is

(10) When you will no longer be among mortals, then you will become humane; when ever I saw you dead,⁴⁶⁴ then I could say⁴⁶⁵ you have brotherly love.⁴⁶⁶ Many thanks to you for your ambition, that after being outstretched in the tomb,⁴⁶⁷ (13) and while

disorganized, of interest in a covenant in which the letters of the law give life. Gain argues that this comment from Basil proves that distributing wealth prior to death was not widespread, *L'Église*, 284, n. 58.

⁴⁶⁴ This sentence, in which Basil imagines judging his listener after his death, shares ἄνθρωπος, human, and νεκρός, dead, with 1 Pet 4:6: "For this is the reason the gospel was proclaimed even to the dead, so that though they had been judged in the flesh as everyone is judged, they might live in the spirit as God does."

⁴⁶⁵ Luke 12:15 shares ζωή, way of life, from line 8, and three verbs from this sentence, εἰμί, to be, ὁραω, to see, and εἶπον, to say: "And he [Jesus] said to them, 'Take care! Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions.'"

⁴⁶⁶ Basil includes programs of reflection and life for the lay people who hear him. Bernardi, *Prédication*, 91, describes the moments as "his pastoral action." Later, 401, Bernardi says, "Basil was cognizant to address an audience where the rich are many. . . . Far from yielding to the reflex of solidarity which his social origin expounded, this aristocrat adopts the most demanding contrary attitudes towards the privileged."

⁴⁶⁷ Ἐν μνήματι κείμενος, outstretched in a tomb, is found in Luke 23:53 in the same inflection as Basil uses here and may be a quotation. 23:53 is about Joseph

dissolving into the ground, you became a big man in expenditures and generosity.⁴⁶⁸ Tell me, will you demand wages for the due measure of your accomplishments,⁴⁶⁹ for the due measure in the course of your life,⁴⁷⁰ or the measure after your death?⁴⁷¹ But you were in

wrapping Jesus' body in linen cloth and laying it in a tomb. This verse is the only instance in GNT and LXX to use the expression.

⁴⁶⁸ "A Christian economy" is the way Holman, *Hungry*, 101, describes Basil's vision of the dynamic between the poor and the rich. Here Basil mocks his listener for waiting until he is dead to give his wealth to the poor, but Holman reminds that "the poor enable *theosis*; that is, the donor who helps the poor with generous gifts imitates God's generosity and thus participates in God's nature."

⁴⁶⁹ Here is another allusion to the end of Jesus' life. The first four words of the sentence are also used in Matt 26:18 including ποιέω, accomplish, εἶπον, say, ἐγώ, I, and καιρός, time. In 26:18, Jesus says, "My time is near." Basil is trying to get his listener to consider the implications of the end of his own life.

⁴⁷⁰ The first verse of the sermon pericope is Matt 19:16. That verse and this sentence share ποιέω, accomplish, εἶπον, say and ζωή, course of life. Basil's question challenges the premise of Matt 19:16. Using only ποιέω and ζωη are Mark 10:17, Luke 10:25, and 18:18 are verses asking, "What must I do to inherit eternal life?" These last two sentences connect with Gen 3:15 with five words: σύ, you and in various inflections, γῆ, land, ποιέω, do, εἶπον, say, and ζωή, life. As with the reference to Gen 3:1 at line 7, Basil affiliates his listener with the serpent, here by calling him with the pronoun "you"

full life and strength for (15) what period, reveling in luxury through your lifetime and gradually dying for wantonness, you lifted your hands but not to regard the poor; is not that kind of action a preparation for death?⁴⁷² (17) What kind of wages have to be paid

as God calls the serpent and also by describing him in being one with the ground.

Because of the way the serpent conducted himself, he is cursed.

⁴⁷¹ Basil presents a contrast between what happens during life on earth and life after earthly death. Luke 16:25 also presents that contrast and shares a quotation and vocabulary with Basil's sentence. The quotation emphasizes lifestyle, ἐν τῇ ζωῇ, in the course of life, and other words include εἶπον, say, and the singular "you." Here is 16:25: "But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony.'"

⁴⁷² Romans 8:13 matches the theme of this sentence: "If you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live." Three words are shared between 8:13 and Basil's sentence including ζάω, live, ἀποθνήσκω, die, and πράξις, deed. Also using ζάω and ἀποθνήσκω, plus two other words, βίος, life, and, from line 13, γίνομαι, to be, Job 14:14 presents Job considering what it would be like to wait in the grave before existing again: "For if a man should die, shall he live after completing the days of his life? I will ever wait until I might exist again." (My translation.) A third verse that also uses ζάω and ἀποθνήσκω, plus μισθός, wages, and from line 11, νεκρός, dead, is Eccl 9:5. That verse builds on the idea that one fate comes to all people and all people are in God's hand: "For the living know that they

for your daily labor?⁴⁷³ Show the works, and demand the reciprocity.⁴⁷⁴ No one tends to business after the finish of the panegyris; neither is the person coming after the games to

will die; but the dead know nothing; they have no more reward, and even the memory of them is lost." NRSV. Finally, the brief question beginning with ἀποθνήσκω seems to parallel John 12:33 and 18:32 which repeats v. 33: "He [Jesus] said this to indicate the kind of death he was to die." This question and elements of Basil's coming lines contrast Basil's listener with Jesus in his approach to the festival, his willingness to be judged, and his glorification.

⁴⁷³ Μισθὸς ἐργασίας, wages for daily labor, is a quotation of 2 Chr 15:7b: "There is a reward for your work."

⁴⁷⁴ In John 10:32, Jesus does the things Basil writes for his listener, that is, he evaluates his works and then demands reciprocity. 10:32 shares ποῖος, what kind of, ἔργον, work, and δείκνυμι, show, with Basil's lines: "Jesus replied, 'I have shown you many good works from the Father. For which of these are you going to stone me?'" A second verse that shares vocabulary and theme with Basil's two short sentences is Tob 4:14. The common words are μισθός, wages, ἔργον, work, in both noun and verb forms, and also ἀπόδοσις, repay, in verb form to Basil's ἀντιδόσις, pay in return. Moreover, Basil has used βίος to mean "manner of living" in this section; in Tob 4:14, ἀναστροφή is used instead. The message is to pay a worker that day since God will also pay you right away for the work you do.

be crowned; nor will someone act bravely after battles;⁴⁷⁵ clearly then for that piety (20) there is nothing after life. You have made promises of beneficence with ink and letters. Who, therefore, shall tell you⁴⁷⁶ of the time of your end?⁴⁷⁷ Who will insure the manner

⁴⁷⁵ I did not find scriptural matches to this sentence and therefore conclude that the images of *panegyris*, crown, and battle originate with Basil and that he is thinking of situations related to piety not to another kind of crown or battle. That would make sense if he is meeting with his rich listeners prior to a *panegyris*. Limberis describes the "cathartic, transforming joy of the experience" of attending a martyr festival and also use of the image of the crown of the martyr in sermons. As for battle imagery, Limberis explains, "The collective rituals of the *panegyris* provided the timeless theater through which the violence inflicted on the martyr not only was remembered annually but was also enacted anew through rhetoric, effecting a corporate identity with the victorious martyr through her or his experience." 16.

⁴⁷⁶ Quotation of Gen 3:12. Basil asks who will tell his listener when he will die and God asks Adam, "Who told you. . . ?" and in Adam's answer both God and Adam know that now Adam will die. Common vocabulary is τίς, who, ἀναγγέλλω, tell, and σοι, to you. Other Gen 3 references in this section are 3:1 at line 7 and 3:15 at line 15.

⁴⁷⁷ Another allusion to Sir 33:24 is imbedded here. The first was near the end of sec. 7 at line 41. Common vocabulary here includes ζωή, life, καιρός, hour, and τελευτή, death. Basil attacks the message of Sir 33:24: "At the time when you end the days of your life, in the hour of death, distribute your inheritance."

of your death?⁴⁷⁸ (23) How many people have been snatched away by violent circumstances, after being met with trouble but without a voice to speak out?⁴⁷⁹ A fever makes how many people senseless? So what time are you waiting for, (25) for a time when you yourself will mostly not be lord of your thoughts?⁴⁸⁰ Deep night, severe disease, but no one to come to the rescue; (27) and the one sitting by is ready for his

⁴⁷⁸ Basil uses four words in these two questions that cluster in Wis 2:5: καιρός, time, ὀδός as ἔξοδος in the sentence but πάροδος in 2:5, εἰμί, to be, and τελευτή, end. Wisdom 2:5 emphasizes the finality of death: "For our time is a very shadow that passeth away; and after our end there is no returning; for it is fast sealed, so that no man commeth again."

⁴⁷⁹ Wisdom 4 compares the childless person with virtue to the unrighteous childless person. Basil's phrase, "οὐδὲ φωνὴν ῥήξαι" refers to Wis 4:19. 4:19 uses ἄφωνος, speechless, to Basil's οὐδὲ φωνὴν, and ῥήγνυμι, violent, plus νεκρός, death, and εἰμί, to be: "For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall be utterly laid waste, and be in sorrow; and their memorial shall perish."

⁴⁸⁰ This sentence refers to Sir 5:7 which urges timely embrace of the Lord: "Make no tarrying to turn to the Lord, and put not off from day to day; for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance." The shared vocabulary is ἀναμένω, wait for, καιρός, time, and κύριος, lord.

portion, administering all for his own profit,⁴⁸¹ making ineffectual plans for you.⁴⁸² Next having looked round this way and that way, and seeing⁴⁸³ the desolation surrounding you, then you will perceive your folly; (30) then you will mourn the folly, you were preparing the behest for such a time, when first the tongue has been relaxed,⁴⁸⁴ then already the

⁴⁸¹ Three of the six words in this phrase are also in Wis 15:1, *πᾶς*, all, *χρήσιμος* to Wisdom's *χρηστός*, useful, and *διοικέω*, administer. Basil presents a greedy administrator but Wisdom presents God as an administrator who is generous.

⁴⁸² Four words from this sentence correspond with Esth 11:12, including a quotation using *ποιέω*, do, and *βούλευμα*, plan, plus *νύξ*, night and *πᾶς*, all. The quotation is what God "has planned to do." The king, Mardochaeus, dreamed of an apocalypse in which the righteous were afraid but ultimately God saved the lowly but destroyed those who had previously been exalted. Here is my translation of 11:12: "And awakening, Mardochaeus, who had seen this dream and what God has planned to do, had it in his heart and he wanted to understand it, considering every word until night." In contrast to what God has planned to do in the dream, Basil has "ineffectual plans made" for his greedy listener that do not exalt the lowly.

⁴⁸³ The first part of this sentence is a quotation of Exod 2:12 where Moses' actions, before he killed the Egyptian, are recorded.

⁴⁸⁴ Basil's sentence places *παρίημι*, has been relaxed, and *χείρ*, hand, in two sequential phrases, but they essentially sit beside each other in the line. As such, they are a quotation of Heb 12:12: "Lift your drooping hands." The larger passage urges righteousness and holiness along with an understanding of God's discipline.

trembling hand⁴⁸⁵ moves in confusion from convulsions,⁴⁸⁶ thus neither the voice nor the letter clearly point out the intent.⁴⁸⁷ (33) And yet even if it had all been written publicly, and each phrase had been explicitly heralded, one inserted mark was sufficient to transform all intent;⁴⁸⁸ one impression of a seal ring was made falsely,⁴⁸⁹ (35) two or

⁴⁸⁵ This seems to be an allusion to Ezek 21:12, in the Greek but 21:7 in English translation, where the Lord God destroys the people of the forest of Nageb. The verse repeats στενάζω, groan, and χεῖρ, hand, and speaks of feeble hands, παραλύω to Basil's ὑπότρομος, and both the verse and the sentence describe a total collapse of the human body. The verse also mentions the heart and the hand as Basil does numerous times.

⁴⁸⁶ A palindrome consisting of κλον νολκ, illustrated by bold face type, is imbedded in the phrase κλονουμένη ταῖς συνολκῶις, moves in confusion from convulsions. The back and forth reading of the repeated letters simulates the back and forth shaking of the hand. Another palindrome is located in sec. 1, lines 34-38.

⁴⁸⁷ Basil seems to pair this sentence with Bar 6:40. Besides the common words, ὀράω, see, αἰσθάνομαι, perceive, and φωνή, voice, both involve a man who can not speak and a belief in false gods: "Who [Chaldeans] if they see one dumb that cannot speak, they bring him, and entreat Bel that he may speak, as though he were able to understand." The false gods are not able to cure either mute man, not Basil's subject nor the Chaldean. In *Homélie*s, Courtonne focuses on the drama of the story, which pivots on the powerlessness of the rich person in the face of death, 121.

⁴⁸⁸ Four words from this clause also appear in Lev 19:28: ἓν, one, a homonym for the preposition ἐν, γράμμα, letter, εἰμί, be, and ποιέω, make. Ποιέω is used twice in both

Basil's sentence and Lev 19:28. The verse expresses prohibitions around a death which is the sermon situation. As I read translations I was not certain how the verse could be related to Basil's sentence, and I was not satisfied with the way ψυχή and σῶμα were translated in several English translations. I translated 19:28 keeping with Basil's sentence in mind. Basil speaks and writes in Greek and there is a possibility that over the years since LXX was written, some words' definitions could have changed. Basil could think of the verse differently than the way modern translations or the traditional understanding reflect LXX. Here is my translation: "You will not make graves over the soul in your body and you will not make punctured images amongst you. I am the Lord your God." This translation allows for the soul to die or live after the body dies which is the question in the sermon: the rich, childless man is dying with the intention of giving his wealth to the poor after his death, but lawyers or other people change his will and the poor do not get their portion. The soul that might have been saved by the gift after death no longer has the saving gift, in other words a grave was built over the soul after the body died. The "punctured images" of 19:28 sound like the seal ring making an image, and condemn the alteration of the will. Syntactically the texts compare because the "punctured image" and second ποιέω are in a separate clause from the "inserted letter" and first ποιέω.

⁴⁸⁹ Galatians 3:10 shares γράφω, write, πᾶς, all, εἰμί, be, and ποιέω, make, with this last sentence of section 8. Basil has written a sentence about the legalities of a will and how things can go wrong, even when preparation is careful and a lawyer helps. Galatians 3:10 describes the problem of not following legalities. In both scenarios Basil's listener seems to come under a curse: "For all who rely on the works of the law are under

three witnesses⁴⁹⁰ were unjust,⁴⁹¹ they completely⁴⁹² confounded the portion⁴⁹³ for others.⁴⁹⁴

a curse; for it is written, 'Cursed is everyone who does not observe and obey all the things written in the book of the law.'" Basil specifically mentions the seal ring as part of what keeps the wealth from the poor. Throughout the sermon he has mentioned the hand and it's ring as in instrument of evil. Other examples are sec. 2, line 12; sec. 4, lines 3, 8, 19-20, and 47; sec. 6, lines 7 and 18-22; sec. 7, line 7; and sec. 8, lines 17, and 32.

⁴⁹⁰ A reference to John 8:17 with Jesus speaking to the Pharisees: "In your law it is written that the testimony of two witnesses is valid." Shared words include γράφω, write, εἰμί, be, δύο, two, and μάρτυς, witness. Also, δύο ἢ τρεῖς μάρτυρες, two or three witnesses, is a direct quotation of Deut 17:6 which discusses the disposition of the person who violates the law of Moses. Basil's primary sermon focus is that the person who does not give away wealth, breaks the law that instructs people to "love your neighbor as you love yourself," which would include the imperative to give to the poor. Therefore, the individual who does not give to the poor "shall die on the testimony of two or three witnesses." The same phrase is quoted in Heb 10:28 and adds that the violator will die without mercy.

⁴⁹¹ Basil has quoted Deut 19:16 and 18 in his expression μάρτυρες ἄδικοι, unjust witnesses. Deuteronomy 19:15-21 is an explication of the law concerning witnesses. The situation of one malicious witness is addressed and a procedure is described for testing an unjust witness. "If a witness is a false witness," Basil's second quotation, 19:18, "then," 19:19, "you shall do to the false witness just as the false witness had meant to do to the

other. . . . Purge evil from your midst." Basil's phrase μάρτυρες ἄδικοι, in its exact inflection, is used in Ps 26:12 and 34:11. Both of these assert that God will deliver people from unjust witnesses.

⁴⁹² By using ὅλον, complete, here and δύο, two, in the previous clause, Basil alludes to the passage mentioned early in this sermon about the lawyer who asks Jesus which commandment is greatest, Matt 22:36. Jesus' replies with two commandments, "love the Lord with your heart, soul and mind" and "love your neighbor as yourself." In 22:40, Jesus concludes, "On these two commandments hang all the law and the prophets." To this Basil alludes here as he describes the action of the lawyer in his sermon.

⁴⁹³ By using ἑτέροῦς, other, near δύο, two, Basil reminds his wealthy listener that "No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth." The verse is Matt 6:24 and Luke 16:13.

⁴⁹⁴ Five words from this sentence are also in Deut 30:10. The verse urges hearing the voice of the Lord and following the commandments written in the book of the law. Common words are γράφω, write, φωνή, voice, πᾶς, all, ποιέω, make, and ὅλος, whole. Regardless of this scriptural tie, Holman thinks the situation in this ending "seems to play on a well-recognized corruption in the probate process, making it unlikely that even a genuine charitable intent in a legal document would effectively reach the poor," *Hunger*, 106. She surmises, "Such is Basil's confidence in the local judicial system."

Section 9

How have you beguiled yourself,⁴⁹⁵ even as you ignobly dispatch riches for the pleasure of your flesh,⁴⁹⁶ will you be a lord of authority who will no longer promise to act later?⁴⁹⁷ As the message showed, that counsel is wicked,⁴⁹⁸ (3) on one hand while living,

⁴⁹⁵ With only seven uses in GNT and LXX combined, ἐξαπατάω, deceive, is rarely found. Second Corinthians 11:3 tells us that "the serpent deceived Eve by its cunning." Basil's listener has deceived himself and is like the serpent, and, according to 2 Cor 11:3, can be led astray from sincere devotion to Christ. In section 8 Basil made three references to Gen 3 and also allied his listener with the serpent. Those references are at lines 7, 15, and 22.

⁴⁹⁶ Basil's listener wants πλοῦτος, riches, for the pleasure of his σάρξ, body. Ben Sirah 31:1 understands the connection of riches and body differently: "Sleeplessness from riches wastes away the body, and anxious thoughts of riches drive sleep away." (My translation.)

⁴⁹⁷ This sentence is a reference to 1 Tim 6:17. Basil repeats νῦν, now, ἀπόλαυσις, enjoyment, πλοῦτος, riches but used as πλούσιος, πλοῦτος, and πλουσιῶς in 6:17, plus αγγέλλω, proclaim as ἐπαγγέλλω and in 6:17 as παραγγέλλω. The verse instructs enjoyment of what God provides, not earthly riches, the same as Basil's advice. In addition, most of the words of Sir 11:14 are used in this sentence along with two from Basil's next sentence. Sirach 11:14 says, "Prosperity and adversity, life and death, poverty and riches, come of the Lord." Words from this sentence include κακός, bad, πλοῦτος,

riches, εἰμί, be, and κύριος, lord; from the next sentence ζάω, live as ζωή, life in 11:14, and ἀποθνήσκω, die as θανάτος, death in 11:14. A third reference, this one to 1 John 2:25, includes four words of ten, not counting articles, of the ones Basil uses at this point in his sermon. Basil's vocabulary includes ἐπαγγελῶ, promise, which 1 John includes both as a verb and a noun, εἰμί, be, and from Basil's next sentence, ζάω, to live but in its noun form. 1 John 2:25 expresses Basil's delight: "This is the promise which he promised us, even the life eternal." ASV Schroeder finds this sentence related to Ezek 11:2 and following but does not explain the connection he sees. Ezekiel 11: 1-4, one of Ezekiel's visions in which the spirit says to him, "Mortal, these are the men who devise iniquity and who give wicked counsel in this city." 56.

⁴⁹⁸ This sentence quotes Isa 32:7: "For the counsel of the wicked will devise iniquity, to destroy the poor with unjust words, and ruin the cause of the poor in judgment." Like Isaiah, Basil uses λόγος, word, and the phrase "ἡ Βουλὴ πονηρά," the counsel is wicked, compared to Isaiah's "ἡ βολὴ τῶν πονηρῶν." The message of Isa 32:6 and 7 corresponds to the message of Basil's whole sentence though Basil has composed sentences for his subject to speak rather than quoting more of Isaiah. Isaiah's and Basil's emphasis is on the consequences, for the poor, of lawless living by the rich. Basil's composed phrases on lines 4 and 5 set up a quotation of Abraham from the story of Lazarus and the rich man.

"I will enjoy pleasures;" but when dying, "I will do the deeds that have been commanded."⁴⁹⁹ Abraham will say to you;⁵⁰⁰ "You received your good things in your

⁴⁹⁹ Basil has reformulated John the Baptist's command to his disciples in Luke 3:13: "Collect no more than the amount prescribed for you." Basil's phrase is, "πράξω τὰ διατεταγμένα" to Luke's longer "μηδὲν πλέον παρὰ τὸ διατετραγμένον ὑμῖν πρόσσετε." His reversal of the meaning of the expression while using the same words demonstrates the upside down situation of the listener. In *Prédication*, 90, Bernardi names this as a characteristic of homilies 6, 7, 8, and 9. Those homilies "seem to respond to concerns arising in the minds of the faithful due to exceptional circumstances."

⁵⁰⁰ Here is a second reformulation of a line from Luke, this time Luke 17:10. Luke writes, "ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, " "when you (plural) have done all that you (plural) were ordered to do, [you plural] say, . . ." whereas Basil writes "πράξω τὰ διατεταγμένα. Ἐρεῖ καὶ σοὶ," "I will do the deeds that have been commanded. He will say to you. . . ." After those similar quotes the message diverges. Luke states the ideal Christian response, "I only did what I was supposed to do." Basil writes Abraham's response to the rich man as he burns in hell, "You received good things in your lifetime, but not now." Basil's phrase begins "Ἐρεῖ καὶ σοὶ," "he will say to you." These words are all used in Jas 2:18 and in the same inflections. The message of Jas 2:18 states an aspect of Basil's theme: "But someone will say, 'You have faith and I have works.' Show me your faith apart from your works, and I by my works will show you my faith."

lifetime;⁵⁰¹ You did not take the narrow and hard way.⁵⁰² (5) You did not put the impediment of wealth away from yourself."⁵⁰³ Carrying wealth you expire;⁵⁰⁴ for you did

⁵⁰¹ "You received your good things in your lifetime." is a exact quotation from Luke 16:25. Courtonne, *Homélie*, 68, n.1 also notes this same verse, "*Tu as reçu tes biens pendant ta vie.*"

⁵⁰² Basil quotes Matt 7:14, though only a small part and then he omits πύλη, gate. In Matthew, Jesus is the speaker, whereas Basil gives the words to Abraham. Matthew writes, "τί στενή ἡ πύλη καὶ τεθλιμμένη ἡ ὁδός" "for the gate is narrow and the road is hard." Basil's quotation is, "ἡ στενή καὶ τεθλιμμένη ὁδός," "the narrow and hard way" reducing the words in the expression. Basil also quotes this verse in his homily on Psalm 33, section 4, and contextualizes it by saying, "The whole life of the just man is filled with affliction. 'How narrow and strait the road.'" *Exegetic Homilies*, 254. His homily on Psalm 45, section 2, is similar.

⁵⁰³ Here Basil has both quoted and changed Heb 12:1b, which reads, "ὄγκον ἀποθέμενοι πάντα," "Let us also lay aside every weight." Basil's version is, "τὸν ὄγκον τοῦ πλούτου μὴ ἀποθέμενον," "You did not put the impediment of wealth away from yourself." Basil places these words in Abraham's mouth.

⁵⁰⁴ This phrase alludes to John 19:17, a verse about Jesus carrying his cross to Golgotha. Basil contrasts his rich listener who carries his wealth to his death with Jesus who carries his cross to his death. Basil's sentence is "Βαστάζων αὐτὸν ἐξηλθες," "Carrying wealth you expire." John 19:17 a translates, "Carrying the cross by himself, he

not cast it off,⁵⁰⁵ as you were commanded.⁵⁰⁶ While you were living,⁵⁰⁷ you placed yourself under the commandment,⁵⁰⁸ after death and dissolution,⁵⁰⁹ (8) then you preferred

went out...." The repeated words are βασιτάζων, carrying, in the same inflection and ἐξέρχομαι, expire, with only the person being different.

⁵⁰⁵ This clause is an exact quotation of Isa 38:17 in terms of inflection, but Basil uses the negation to condemn his listener for not casting off wealth, whereas Isaiah says his soul will not perish, that the Lord has cast off Isaiah's sins.

⁵⁰⁶ This section is dense with direct scripture quotations, but here I find no exact match to Basil's words in GNT or LXX. Basil writes "ὡς προσετάχθης," "as you were commanded" in his sermon. There are two instances of the words as a phrase, one in Matt 1:24, and the other in 2 Chr 31:5. Those scriptural phrases are identical: ὡς προσέταξεν. Both depict believers willingly following God's command. In Matthew, Joseph takes Mary as his wife and in Chronicles the people give a tithe of cattle, sheep, and other dedicated items. Again Basil has drawn a contrast to his listener who has not followed God's command to give away wealth.

⁵⁰⁷ "While you were living," alludes to Hebrews 9:17: "For a will takes effect only at death, since it is not in force as long as the one who made it is alive." Basil's ὅτε ἔζης, while you were living, compares with Hebrew's ὅτε ζῆ, when alive. The listener made a will that will give some of his wealth to others, but during his life he kept everything for himself. The will does not distribute his wealth until he dies and so as he listens, he is a person keeping his wealth for himself.

to honor the commandment of hostilities above the command to love your neighbor.⁵¹⁰
Let no such person receive, it says, the Lord must receive.⁵¹¹ And what shall we say to

⁵⁰⁸ "You placed yourself under the commandment" refers to the commandment to "love your neighbor as yourself" as presented in Mark 12:31 and Rom 3:19. These two verses use σεαυτόν, yourself, as Basil does but the nominative form of ἐντολή, commandment, to Basil's genitive, ἐντολῆς. This commandment is repeated in various places, such as the Matthew 19 pericope on which Basil is basing this sermon. In those cases σεαυτοῦ is part of the commandment but not εντολή.

⁵⁰⁹ Basil places διάλυσις, dissolution, and ἐντολή, commandment, in proximity to one another and that is also the situation with Nehemiah's confession in Nehemiah 1:7: "We have altogether broken covenant with thee, and we have not kept the commandments, and the ordinances, and the judgments, which thou didst command thy servant Moses." The verse also includes a variant of ἐντολή, ἐντέλλομαι, to command, and a variant of διάλυσις, διαλύω, to dissolve. Besides the obvious thematic connection to Basil's message, this is the only use of διάλυσις in the scriptures. Certainly Basil had this in mind when he constructed his sentence.

⁵¹⁰ "Hostilities" here refers to a work of the flesh as described in Gal 5:20, ἔχθρα. While he was alive the listener agreed to follow the commandment to give to the poor, but now that he is dead, his will does not give to the poor, instead he has dispatched the money for a different purpose, one that is a work of the flesh. Also, Rom 8:7 describes the flesh as ἔχθρα, hostile to God. Basil's sentence describes the consequences to his listeners due to the way they obeyed the commandments. Paul, likewise, discusses the

consequence of obeying the commandments, the law, in a discourse in Rom 7:7-13. *The Greek-English Lexicon of the New Testament and other Early Christian Literature*, edited by Fredrick William Danker, under ἐντολή, meaning command, says, "The singular [of ἐντολή] takes in all the commandments as the law." Basil uses ἐντολή, commandment, in the singular, twice, and in Rom 7:7-13, Paul uses both νόμος, law and ἐντολή, commandment, in the singular. Other vocabulary the two share includes θάνατος, death, and ζῶω, to live. In Basil's next sentence, he twice uses λαμβάνω, take, which matches Paul's two uses in 7:8 and 11. Beyond these similarities, Basil mirrors Paul's syntax. Compare this sermon sentence with 7:9 and 10. Basil's structure begins "While you were living" and then "after death" and Paul in v. 9 says "I was once alive" and in v. 10 "and I died." Basil wants to reflect this passage from Romans, but why? James D. G. Dunn, in his book on the *Theology of Paul the Apostle*, 98, presents his understanding of Paul's priority, "Here the concern is clearly to pin the blame for human subjection to death firmly on the power of sin." While he may agree, Basil seems to have a different target. Basil wants his listeners to give their wealth to the poor and believes that his use of the threat of death and what comes afterwards may provide the motivating leverage. If he can succeed in separating the listeners' wealth from them, he will have held the power of sin at bay. In his homily on Psalm 1, Basil comments on Rom 7:9 saying, "Blessed, therefore is he who did not continue in the way of sinners but passed quickly by better reasoning to a pious way of life," *Exegetical Homilies*, 160. The commandment to love the neighbor as one's self, in Paul's words, in v. 13, allows the sin to be shown as sin. Basil is naming

the sin through the lens of the commandment to love the neighbor and guiding the listeners to life as Paul defines it.

⁵¹¹ The expression μὴ λάβῃ, meaning "not receive," exactly as Basil writes it, appears four times in LXX and GNT. One appearance does not seem to apply, that is Ezek 46:19 about a prince giving away his inheritance. The other three are Deut 10:17, Mark 10:30, and Luke 18:30. Mark and Luke are parallel accounts. The Deuteronomy discourse begins at v. 10, "What does the Lord require of you?" "Lord" here is κύριος, the same word Basil uses for the deity in his sentence. What the Lord requires, in short, is that people keep the commandments and v. 17 instructs that Lord, ὁ κύριος, as Basil writes, will not will not accept, μὴ λάβῃ, a bribe to over look things if a person does not keep the commandments. Instead, the Lord will judge. The Gospel parallels have Jesus speaking and share the same sequence of ideas: Jesus is asked how to inherit eternal life, the commandments are recited, Jesus says to sell wealth and give to the poor, Jesus says it will be hard for a rich person to enter the kingdom of God, and then the disciples point out that they have left everything to follow Jesus. Jesus reassures them saying that people who have given up their important things will receive back, μὴ λάβῃ, more in eternal life. Basil's sparsely worded sentence refers to these lessons. Let the person who does not take the commandments seriously be judged because the Lord must receive what is required from believers, even rich ones.

this,⁵¹² a requital with hatred,⁵¹³ rather than a requital of neighborly love?⁵¹⁴ (10) You read the dispositions of property in your will.⁵¹⁵ "I wanted to live and to enjoy things

⁵¹² This phrase is a quotation of Ezra 9:10. Basil shortens Ezra's phrase to τοῦτο τί εἴπωμεν whereas Ezra's phrase also exhorts "our God" though he is praying publically and undoubtedly expects his audience to hear. Basil is addressing his audience, though he must also be hoping that God will hear and help.

⁵¹³ This phrase is a quotation from Wis 5:17. Both ἄμυνα and ἔχθρος are infrequently used in the scriptures and this is the only exact match. Thematically there is similarity as this sentence and Wisdom 5 deal with God's response to both the righteous and the unrighteous. Unfortunately the phrase is difficult to translate. Here is 5:17: "He [God] shall take to him his jealousy for complete armor, and make the creature his weapon for *the revenge of his enemies*." I have italicized the quoted part. Ἄμυνα can mean self-defense, vengeance or requital. A requital can be a repayment or return for either a hostile or a friendly situation and I have tried to reflect that here. In the Wisdom 5 context, the phrase is part of God's preparation to war against the people who are not righteous, 5:20.

⁵¹⁴ This phrase is an allusion to Rom 13:10: "Love does no wrong to a neighbor; therefore, love is the fulfilling of the law." The verse shares Basil's interest in obeying the law and Basil repeats πλησίον, neighborly, and ἀγάπη, love.

⁵¹⁵ Basil's phrase is ἀνάγνωθί σου τὰς διαθήκας. I do not find an example of ἀναγνώσκω that seems related, however, the remainder of Basil's phrase is quoted from Ezek 16:29. In chapter 16, the Lord is criticizing Jerusalem for being unappreciative of

myself." That is a gift for death, not to you.⁵¹⁶ For if you were immortal,⁵¹⁷ you would not be forgetful of the commandments;⁵¹⁸ (13) "Do not be deceived; God is not mocked,"⁵¹⁹

the wealth and beauty the Lord gave her initially, and for whoring with others peoples by making covenants in addition to the covenant with the Lord. This is the same thing Basil is criticizing in his sermon, his listener initially became a party to a covenant with the Lord but then made other commitments that infringed on the covenant with the Lord, Basil is calling this a requital with hatred. Here is Ezek 16:29: "And thou didst multiply thy covenants with the land of the Chaldeans; and not even with these wast thou satisfied."

⁵¹⁶ All of the words of Basil's sentence are used in Proverb 25:10b: "The hatred will not be absent rather, to you, it will be like a gift for death." (My translation.) Basil repeats θάνατος, death, χάρις, gift, the negation and the pronoun "you" in addition to his earlier uses of ἔχθρος, hatred. Basil means that keeping the listener's things for himself will kill the listener and his death will be a gift to death. Had he given his things away, he would have eternal life, a gift to the listener. "Hatred" refers to hating the commandment to love the neighbor.

⁵¹⁷ Basil's expression γὰρ ἥς ἀθάνατος, you were immortal, appears in Wis 1:15 as γὰρ ἀθάνατός ἐστιν, it is immortal. Basil has criticized his listener for ignoring the commandments and becoming a gift for death. Wisdom 1:15 presents the other option, "for righteousness is immortal." Through keeping his wealth, the listener has not been righteous.

God will not be lifting up a dead man to rest on an altar;⁵²⁰ you must offer a living sacrifice.⁵²¹ The unacceptable offering⁵²² is from what is left over.⁵²³ You who have too

⁵¹⁸ Ezekiel 16, vv. 22 and 43 are part of the discourse about Jerusalem whoring and the two verses repeat much of the same language. Basil has alluded to Ezek 16:43 in sec. 6, line 28 and to Ezek 16:29 in sec. 9, line 11. Both vv. 22 and 43 contain Basil's words οὐκ ἐμνήσθης, you would not be forgetful. Ezekiel tells Jerusalem that because she did not remember her covenant with God, Jerusalem had brought ungodliness to her. Basil makes the same point, if the listener had remembered the commandments, he would be immortal.

⁵¹⁹ This sentence is a quotation of Gal 6:7. The entire verse applies to Basil's point: "Do not be deceived; God is not mocked, for you reap whatever you sow." Courtonne, *Homélie*s, 68, n. 2, also marks this quotation as Gal 6:7.

⁵²⁰ There are two verses, one from GNT and one from LXX, that seem related to this phrase, and both are set in the period after the Hebrew people had escaped from Egypt, crossed the Red Sea, and angered the Lord. The first is Acts 7:41, using ἀνάγω, lift up, and θυσία, sacrifice, and the verse recalls the golden calf the people made: "At that time they made a calf, offered a sacrifice to the idol, and reveled in the works of their hands." The second reference is Psalm 105:28 and uses νεκρός, dead body, and θυσία, sacrifice: "They were joined also to Beelphegor [Baal of Peor], and ate the sacrifices of the dead." Both of these illustrate the idolatry of the people, which angered God. Basil is also criticizing idolatry, but shows how it will kill his listener.

⁵²¹ The phrase is a quotation of Rom 12:1 in which Paul is making an appeal: "I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." Ζῶσαν, live, and θυσίαν, sacrifice, are identical to Romans as is the situation where Paul and Basil exhort on the same topic.

⁵²² Four examples of ὁ προσφέρων, the offering, in the exact inflection as Basil has used, may be found in LXX, but none in GNT, Lev 7:29 and 33, plus Num 7:12 and 15:4. These verses are examples of the rules for offerings that were acceptable before Jesus' death and resurrection. The participle without the article in Basil's inflection, προσφέρων, the offering, is used in GNT once, in Heb 10:11: "And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins." The word Basil uses for "unacceptable," ἀπρόδεκτος, does not appear in GNT, or LXX.

⁵²³ This phrase, ἐκ τοῦ περισσεύματος, from what is left over, is used three times in the scriptures. In LXX the phrase appears in Eccl 2:15b, "I said moreover in my heart, 'This is also vanity, because the fool speaks of his abundance.'" In this scenario the speaker, who has accumulated wealth and wisdom, realizes that at death, the same thing happens to him as will happen to a person who is neither materially wealthy or wise, and that as a consequence, only a fool would consider his abundant wealth to be important. The other two uses of ἐκ τοῦ περισσεύματος are in Matt 12:34 and Luke 6:45. Both have the same message though the order of the sentences are different. Here is Luke 6:45: "The good person out of the good treasure of the heart produces good, and the evil person

much abundance after an entire life,⁵²⁴ offer these things for a benefaction. (15) If you do not dare⁵²⁵ to pay honor to the eminent men with the remnants from the table, then how

out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks." Basil's message seems to correspond directly with Ecclesiastes in saying that after a person dies it is too late. Matthew and Luke also apply however, by redefining treasure. Basil challenges the listeners to give their material wealth to the neighbor in order to obey God's command and the Gospel pronounces that good treasure of the heart.

⁵²⁴ This phrase shares πᾶς, all, ζωή, life, and περισσεύω, abundance, with Luke 12:15. The verse is an obvious warning against what Basil sees happening in his listener's life. He has earlier allusions to this same Lucan pericope in sec. 5, line 9, and sec. 8, line 11.

⁵²⁵ The words οὐ, a negation, τολμᾶς, dare, and θεὸν, God, are also in Mark 12:34 and Acts 7:32. Both of those verses depict people who dare not approach Jesus or God. In Mark 12:28-34 a scribe asks Jesus about the commandments and Jesus commends the scribe for answering well during their discussion by saying the scribe was "not far from the Kingdom of God. After that no one dared to ask him [Jesus] any question." In Acts 7 salvation history is recounted. At 7:32 Moses hears God's voice from a burning bush and "Moses began to tremble and did not dare to look." As do the writers of Mark and Acts, Basil is making the point that wise people treat God with respect and fear. Moreover, when these three of Basil's words are read together as he inflects them, they make the sentence "Do not dare God."

can you dare to appease God⁵²⁶ from the remnants? (18) Behold the end of the love of money, behold the rich people, you who are so emotionally disposed toward possessions must stop. By as much as you are a lover of money⁵²⁷ by so much more⁵²⁸ you leave⁵²⁹

⁵²⁶ From this phrase the words πῶς, how, οὖν, then, and θεός, God, are repeated together in Bar 6:39, 44, 49, and 56. Each verse contains the same basic question: How can people perceive that objects made of gold, silver, and wood are gods? Baruch 6 is about the gods worshipped in Babylon that are made of gold, silver, and wood. Basil has referenced this chapter several times, sec. 4, line 48; sec. 7, line 12; and sec. 8, line 33. Given this background from Baruch, he seems to think the gold and silver, the wealth, of the listener is the god of the listener. Basil asserts that the true God expects people to give their wealth to the needy while the rich are alive, otherwise, by giving after the rich people die, they prove they have made gods out of their wealth.

⁵²⁷ Basil writes φιλόπλουτος, lover of wealth, and τοσούτω, so much, into this phrase. Φιλόπλουτος is not found in GNT or LXX and I have searched instead for πλοῦτος, wealth. The two words are used in Rev 18:17, "For in one hour all this wealth has been laid waste!" The sentence refers to the wealth of Babylon being destroyed and follows other references to Babylon in line 18 from Baruch 6.

⁵²⁸ Ὅσῳ τοσούτῳ μᾶλλον, literally in English "as much as so much more," is a quotation of Heb 10:25. The verse and the quoted clause is easier to understand if 10:24 is included: "And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching." Basil must see himself as provoking his

nothing⁵³⁰ except what are your own goods.⁵³¹ All things are made for yourself,⁵³² (20) you carry everything with you,⁵³³ you refuse to leave⁵³⁴ the riches to others.⁵³⁵ Perhaps

listeners to good deeds and more ethical actions. Also sharing ὅσω, as much as, εἶ, you are, and τοσούτω, so much, is Sir 3:18. The verse seems a companion to the next one, 3:20. There is no verse numbered 3:19. Here are 3:18 and 20: "The greater thou art, the more humble thyself, and thou shalt find favor before the Lord. For the power of the Lord is great, and he is honoured of the lowly."

⁵²⁹ Second Kings 20:14 has Isaiah talking to Hezekiah after men from Babylon visited and looked at Hezekiah's treasure. Isaiah prophesies in 20:17: "Behold, the days come, when all things in your house will be taken to Babylon also all the treasure your fathers have stored up until this day and not a word which the Lord spoke will fail." (My translation.) Basil's sentence shares ὅσος, as much as, and ὑπολείπω, to leave, as well as the image of a rich man who has stored wealth. Further, the Lord speaks against their practice with a prophet, Isaiah, and, similarly, Basil takes on that roll with his words here. Vocabulary is also shared in Basil's next sentence, πᾶς, all, and once again, ὑπολείπω, to leave, are used. There Basil accuses that the listener keeps everything for himself; in 2 Kgs 20:17 the Lord's word is that the wealth will not be kept. This verse mentions men from Babylon and Basil makes two other "Babylon" references at line 18, Baruch 6, and line 20, Rev 18:17.

⁵³⁰ Basil uses πλοῦτος, wealth, εἰμί, be, and μηδείς, nothing, in his sentence. These words and his message correspond to Prov 13:7, which was also referenced earlier in sec. 2, line 15: "There are some who, having nothing, enrich themselves; and there are

some who bring themselves down in the midst of much wealth." Basil has also quoted the next verse in sec. 7, line 22.

⁵³¹ This sentence shares ὅσω, as much as, λίπη, leave, and σοι, to you, with Luke 18:22, in which a ruler has approached Jesus and Jesus tells him, "There is still one thing lacking. Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me." Here is a reminder of the heart of Basil's sermon.

⁵³² The words of this phrase plus ὅσος, as many as, from the previous sentence are also found in Exod 20:4 and Deut 5:8, which are identical: "Thou shalt not make to thyself an idol, nor likeness of anything, whatever things are in the heaven above, and whatever are in the earth beneath, and whatever are in the waters under the earth." Basil is criticizing the idolatry of his wealthy listeners.

⁵³³ Basil seems to be referencing Ezekiel 16 again, this time vv. 52, 54, and 58 share vocabulary with the sermon. Every word of this sentence to this point, Πάντα σεαυτοῦ ποιῆσαι, πάντα ἐπικόμισαι, is used in these verses of Ezekiel. In chapter 16 the Lord criticizes Jerusalem for being unfaithful and, in vv. 52 through 58, for being as disgraceful as her sister cities, Samaria and Sodom. Here is the end of v. 53 and v. 54: "I turn thy captivity [restore your fortune] in the midst of them, that thou mayest bear thy punishment, and be dishonoured for all that thou hast done in provoking me to anger." The verses speak of punishment but also of forgiveness and Basil uses both to attract the self interest of his listeners.

your servants will not dress you with the uttermost adornment, but will purify you from your negligence at burial,⁵³⁶ (22) advancing that remaining out of kindness to those who will receive a portion. Or, in some degree they will overcome with philosophizing for you at the time; "It is ignorance of the beautiful, he said, to adorn the dead," and "A very expensive burial of the dead can no longer be perceived."⁵³⁷ (25) Is it not better to adorn

⁵³⁴ Isaiah 13 begins a prophesy against Babylon. Both Basil's sentences on lines 20 and 21 and Isa 13:12 repeat μᾶλλον, more, εἰμί, to be, and καταλείπω, leave. The prophesy indicates that God will come and fiercely destroy. Verse 13:12 describes the people who are to be left alive: "And they that are left shall be more precious than gold tried by fire; and a man shall be more precious than the stone that is in Surphir." The message common to Basil's sentences and Isaiah is that those who choose God's way are more precious than items of high, earthly value, like gold and precious stones.

⁵³⁵ Καταλίπης ἄλλοτρίοις τὸν πλοῦτον, you leave the riches to strangers, is a quotation of Psalm 48:11: "Then he shall see wise men dying, the fool and the senseless one shall perish together; and they shall leave their wealth to strangers."

⁵³⁶ Περιστέλλω, dress, and ταφή, burial, are both found in Sir 38:16b which begins an extended discussion of how to deal with a death: "Cover his body according to the custom, and neglect not his burial." Basil is suggesting that the custom should include giving everything material that had belonged to the now deceased, to people who need it, rather than using the resources for a lavish funeral and burial.

⁵³⁷ Basil's text says ". . . αἰσθάνομενον. Τί δὲ οὐ. . . ." Baruch 6:24 ends with αἰσθάνομαι, perceive, as does Basil's sentence. 6:24 also uses τις, an indefinite pronoun,

the living with expensive⁵³⁸ and glorious wraps than for the most costly⁵³⁹ clothing to rot⁵⁴⁰ on the dead? (27) What is the advantage of an inscribed memorial, even an

but a homonym to Basil's interrogative, and οὐ, a negation. Basil uses περιβολή, a thing thrown around something, and 6:25 uses περίκειμαι, be around. Both Basil and Bar 6:24 criticize elaborate coverings on bodies that are not alive, Basil, his dead rich man and Baruch, a wooden idol worshipped by the Babylonians. Basil has referred to Baruch 6 a number of times.

⁵³⁸ Basil writes κοσμεῖσθαι τῇ πολυτελεῖ, to be adorning with expensive, and uses an infinitive for κοσμέω as does 1 Tim 2:9 and also the same inflection of πολυτελής. Paul's sentence is very long and 2:9 is a collection of phrases. They admonish women to dress modestly and not wear expensive clothes. Paul directs living people. Basil feels all the more that dead people should not wear expensive clothes. Also, the previous verse, and beginning of Paul's sentence, describes men lifting up their hands in prayer, an image Basil uses in line 36.

⁵³⁹ Basil uses ἔνδοξος, glorious, and πολυτίμητος, very costly, to describe things that are not that important at death. These words mirror Prov 25:27b which also uses ἔνδοξος, and τιμάω, value, instead of the compound πολυτίμητος: "One should value venerable sayings." (My translation.) Because Basil has been emphasizing a story from the scriptures it seems that he thinks honoring the venerable sayings, λόγους, of the scriptures is more valuable than glorious clothes.

⁵⁴⁰ Basil uses συγκατασῆπειν meaning "allowing to rot." Συγκατασῆπω with its augments is not used in GNT or LXX, however the basic σῆπω is found once in GNT

expensive burial place, of extravagance without gain?⁵⁴¹ Due to needs, it is necessary⁵⁴² throughout the course of life to use surpluses.⁵⁴³ The things will speak for you and you

and eight times in LXX. James 5 begins with a description of miseries coming to the rich. Verse 2 uses σήπω, rot, and ἱμάτιον, clothes, which compares to Basil's ἐσθης, cloths: "Your riches have rotted, and your clothes are moth-eaten." Of the LXX uses, one is in Baruch 6, a chapter Basil has referenced several times. Baruch 6:72a comments on the wooden, Babylonian gods: "And you will know that they are not gods by their purple raiment that rots on them and their marble." This seems to have two implications for Basil's listeners. First he is addressing their elaborate clothes which will rot in the grave, but also, he will next criticize the inscribed memorial, the parallel to the marble base or plaque found with the false gods of the Babylonians. He warns them not to idolize themselves.

⁵⁴¹ Basil's sentence begins with τί, what, and ends with ὄφελος, gain, as it is translated here. Likewise, 1 Cor 15:32 contains "Τί ὄφελος;", "What is the gain?" In both Basil's sermon and 1 Cor 15:32 the gain is resurrection from the dead. Basil's next sentence uses two different words that mean necessary, δέω and ἀναγκάιος. Another word meaning necessary is ἐπιτήδειος. It and the question "Τί ὄφελος;" are part of Jas 2:16. The sentence begins in 2:15: "If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace; keep warm and eat your fill,' and yet you do not supply their bodily needs, what is the good of that?" Basil has also referenced Jas 2:14-16 in sec. 3, line 21 and sec. 7, line 7. James 2:14 also uses the expression "Τί ὄφελος;" Both James 2:14 and 16 also share λέγω, to say, with Basil on line 29, ἐροῦσι.

will defend yourself with dignity, even while giving the things to relieve others. (30)
Therefore, by anticipating,⁵⁴⁴ you commend yourself for burial. Piety is a beautiful

Obviously Basil has closely connected his sentences to the message of James 2 and the way faith and works go together. Ian Morris writes of fourth century burial practices in *Death-Ritual and Social Structure in Classical Antiquity* (Cambridge: Cambridge University Press, 1992), 162, saying, "Christians did not need monuments, since only God could give immortal memorials. . . . Numbers of inscribed tombstones decline after 300 and their messages are briefer." Morris credits Eusebius' *Vit. Const.* 1.3 as a source. Also, Morris' opinion, 171, seems to repeat Basil's point, "Christian ideology militated against lavish personal display in the funeral, but burial near saints—or even personal possession of their bones—involved no such tastelessness."

⁵⁴² Using πολυτελής, expensive, and δέω, necessary, plus the example of a gem stone and golden jewelry, Prov 25:12 supports Basil's reasoning: "As an expensive sardius is attached to a golden earring; so is a wise word attached in an obedient ear." (My translation.)

⁵⁴³ Though there are differences in inflection, the last words of Basil's sentence quote Titus 3:14: "Let people learn to devote themselves to good works in order to meet urgent needs, so that they may not be unproductive." Basil writes: εἰς τὰ ἀναγκαῖα χρήσασθαι ποῖς περιούσιν. Titus writes: εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ᾧσιν. Basil's message echoes that of Titus.

⁵⁴⁴ Προλαμβάνω is used three times in GNT, at Mark 14:8, 1 Cor 11:21, and Gal 6:1. In Mark 14:8b both προλαμβάνω, anticipate, and the noun form of Basil's

shroud.⁵⁴⁵ After being shrouded by piety you completely leave⁵⁴⁶ all men;⁵⁴⁷ making the riches suitable adornment; you possess⁵⁴⁸ the riches for yourself.⁵⁴⁹ (32) Be won over to

ἐνταφιάσζω, prepare for burial, are used: "She has done what she could; she has anointed my body beforehand for its burial." Jesus, in anticipation of becoming the Christ, only needed an ointment for burial whereas Basil's listeners need expensive clothes, engraved monuments, and other extravagances. Matthew 26:12 is a parallel using the verb ἐνταφιάζω. Basil draws a contrast and also a comforting reminder for his listeners. First Corinthians 11:21 criticizes factions within the community of believers because some people in the church are eating while others go hungry. Galatians 6:1 uses προλαμβάνω and also σεαυτοῦ, yourself, two of the four words of this sentence. Galatians reminds believers to reprimand other believers "in a spirit of gentleness." The only use of προλαμβάνω in LXX is Wis 17:16, a verse Basil referenced in sec. 3, line 35. The verse describes people constrained in a small space and unable to leave. The grave would fit that description. 17:16 suggests that unrighteous people are constrained by the frightening things they imagine and Basil's listeners are constrained by keeping their wealth. By anticipating death, the listeners can free themselves by giving away their possessions, then they will no longer be constrained in a coffin, they will be in heaven with God. Obviously, Basil has chosen the four words in this sentence carefully.

⁵⁴⁵ Courtonne, *Homélies*, explains, "These two images are based on the identification of wealth with merit acquired by the person who distributes to the poor before dying. The second metaphor likens this merit to that shroud in which the dead are clothed," 112.

⁵⁴⁶ Basil's previous sentence uses καλός, beautiful, and this sentence uses ἀπέρχομαι, leave. Mark 9:43 includes both words: "If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and go to hell, to the unquenchable fire." The message is a warning for Basil's rich audience.

⁵⁴⁷ In Basil's text he ends a sentence on line 31 with εὐσέβεια, piety, and begins the next sentence with πᾶς, all, placing the two words side by side. Proverbs 1:7 also uses these words and ποιέω, make, found on line 32 and a variation on the root of εὐσέβεια, ἀσεβής, ungodly. 1:7 addresses Basil's point: "The fear of the Lord is the beginning of wisdom; and there is good understanding to all that practice it: and piety toward God is the beginning of discernment; but the ungodly will set at naught wisdom and instruction."

⁵⁴⁸ Using three words from this sentence, πᾶς, all, οἰκείως, suitable, and ἔχω, have, Galatians 6:10 encourages each believer to work so that the believer will reap at the harvest time: "So then, whenever, we have an opportunity, let us work for the good of all, and especially for those of the family of faith." Basil quoted Gal 6:7 on line 14 of this section and also alluded to 6:1 at line 31. Also at line 31, Basil recalled Jesus' anointing for burial, Mark 14:8b. He continues with that Markan narrative using κόσμος, adornment, and ποιέω, make, which are also in Mark 14:9: "Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her." The Matt 26:13 parallel also includes κόσμος and ποιέω. Another verse that seems attached to this sentence through shared vocabulary and theme is Eph 1:7. Basil uses πλοῦτος, riches, ἔχω, have, and on line 35, λύτρον, ransom. Ephesians

the virtuous counselor,⁵⁵⁰ to Christ who loves you,⁵⁵¹ who became poor on account of us, so that by his poverty we might become rich;⁵⁵² to the giver⁵⁵³ of himself as a ransom for

employs λύτρον as ἀπολύτρωσις: "In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace."

⁵⁴⁹ Basil writes "ποιησαὶ; ἔχε αὐτὸν μετὰ" on line 32. The words do not translate as a phrase, rather they straddle two phrases. They may be translated various ways, but are translated here as, "making; you possess the riches for." All of these words plus one from line 34, πτωχεύω, be a beggar, used as a noun to mean "poor" are in Mark 14:7: "For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me." Other allusions to Mark 14 have been mentioned beginning at line 31. Also included is a quotation of Jas 2:8. In the previous example, Basil arranged a series of words in his text to point to a scripture verse, in Jas 2:8 scattered words of Basil's match a line of a scripture verse. Basil's scattered words in lines 32 and 33 are ποιέω, make, σεαυτοῦ, yourself, καλός, and ἀγαπάω, love. This verse from James restates Basil's high priority theme: "You do well if you really fulfill the royal law according to the scripture, 'You shall love your neighbor as yourself.'" In Greek, ἀγαπάω sits in the middle of the verse, but the rest of the words are together, "σεαυτόν, καλῶς ποιεῖτε".

⁵⁵⁰ This section of Basil's sermon mirrors Rom 11:33-36. Basil's sentences, beginning at line 32 through ἀμειψώμεθα, let us give, on line 37, share vocabulary with Rom 11:33-35. The remainder of the sermon, after ἀμειψώμεθα, on line 37, shares vocabulary with Rom 11:36 and both are benedictions. Here is the common vocabulary

between lines 32 and 37 and 11:33-36. Verse 33 includes πλοῦτος, riches, on lines 32 and 34, plus σοφός, wise, on line 35, and ἔχω, have, on line 32. Verse 34 includes the only GNT use of σύμβουλος, counselor, and is found in the sermon on line 33. This one use of σύμβουλος is an obvious link for the passages. Also at vv. 34 and 35 there are two phrases beginning with ἦ. Basil mirrors that by beginning three phrases, starting on line 35, with ἦ. Rom 11:34 is a quotation of Isa 40:13, and 40:14 expands questions about who would be God's counselor, σύμβουλος. That verse, Isa 40:14, repeats the three ἦ phrases, as Basil does. In Rom 11:35 δίδωμι is used. That compares to Basil's δίδωμι on line 35. These verses have much in common as both Basil and Paul use them to express their awe over God's saving acts in the world, *Against Eunomius*, 99 and 109. Basil is still instructing and beseeching his listeners, though he is summing up his arguments rather than presenting more new ideas. Romans 11:33-36 is constructed as a "great doxology" in the words of Dunn, 718. Dunn's additional comment, 529, points to a serious contrast, "In the final paean of praise, it is God alone who is in focus (11.33-36); Christ is not mentioned." Basil speaks only of Christ, Χριστός, on lines 34 and 39. Meyendorff, 168, points to Basil's view of the Trinity, "He [the Holy Spirit] is indeed consubstantial with the Father and the Son," Meyendorff quotes Basil's Letter 38, "As he who grasps one end of a chain pulls along with it the other end to himself, so he who draws the Spirit draws both the Son and the Father along with it." Sarisky, 102, understands that for Basil, "Jesus Christ as the divine self-revelation . . . outstrips all other modes of God's self-disclosure." Even in the face of this difference with Paul, the following words in Rom 11:36 are repeated in Basil's sermon: πᾶς, all, αὐτός, he, ἡ δόξα, the glory, καὶ, and, εἰς

τοὺς αἰῶνας, into the ages, and ἀμην, amen. Counting articles as words, 11:36 is comprised of 18 words. Basil repeats nine of them in his own doxology. Basil's closing is dependent on Paul in Rom 11:33-36.

⁵⁵¹ This sentence shares πλοῦτος, riches, Χριστός, Christ, and δίδωμι, give, with Heb 11:26, a verse describing Moses. 11:26 uses δίδωμι in μισθαποδοσία: "He considered abuse suffered for the Christ to be greater wealth than the treasures of Egypt, for he was looking ahead to the reward."

⁵⁵² This phrase is a quotation of 2 Cor 8:9b: "For your sakes he became poor, so that by his poverty you might become rich." Courtonne, *Homélie* 70, n. 1, also mentions this quotation. Basil also uses δίδωμι, give and συμφέρω, expedient, in his next two phrases. Those words are in 2 Cor 8:10a: "And herein I give my judgment: for this is expedient for you." ASV This section also recalls 1 Tim 6:18: "They [rich people] are to do good, to be rich in good works, generous, and ready to share." Basil uses καλός, good, πλουτέω, to be rich, as does 1 Tim 6:18. And Basil also uses εὐεργέτης, benefactor, and δίδωμι, give, next to the differently combined εὐμετάδοτος, generous, and ἔργον, works, of 6:18. First Timothy: 6:17-18 has been used throughout the sermon in sec. 1, line 49, sec. 2, line 39, sec. 3, line 29, sec. 7, line 42, and to begin sec. 9 at line 3. Section nine, the final portion of this lengthy sermon, begins and ends with references to 1 Tim 6:17-18. In this context 6:17-18 is catechetical.

⁵⁵³ Beginning at line 31, Basil includes words from John 3:16 including πᾶς, all, κόσμος, world, ἔχω, have, πείθω, believe but as a noun in 3:16, ἀγαπάω, love, and δίδωμι, give: "For God so loved the world that he gave his only Son, so that everyone

our sakes.⁵⁵⁴ Let us be won over to our wise consideration of the common good,⁵⁵⁵ (35)
let us hold up our hands in prayers of love,⁵⁵⁶ let us give our good works to others. Above

who believes in him may not perish but may have eternal life." Basil has emphasized the promise of eternal life throughout this sermon. Later, at line 38, Basil references 3:15, "that whoever believes in him may have eternal life." Beginning at ἔχε αὐτὸν on line 32, to this point Basil has imbedded words from the Markan version of Jesus' command: "Jesus, looking at him, loved him and said, 'You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.'" This verse, Mark 10:21 shares ἔχω, have, αὐτός, he, ἀγαπάω, love, σε, you in the same inflection, πτωχεύω, become poor but as a noun in 10:21, and δίδωμι, give. Basil says "we might become rich" and Mark describes "treasure in heaven."

⁵⁵⁴ Sharing δίδωμι, give, and λύτρον, ransom, this phrase is a reminder of Matt 20:28b and Mark 10:45b: "[The Son of Man came] to give his life a ransom for many." Also, 1 Tim 2:5 and 6 includes "Christ Jesus" rather than "Son of Man." Courtonne, *Homélie*, 70, n. 2, lists this as a reference to 1 Tim 2:6.

⁵⁵⁵ First Corinthians 12:7 and 8 and this phrase both use σοφός, wise, as σοφία in 12:8, and τὸ συμφέρον, the common good, in 12:7. Also, in the last phrase of this sentence, Basil uses εὐεργέτης, good works, and two different versions of ἔργον, work, appear in 1 Cor 12:6. Paul is teaching about gifts. For Paul, the Spirit manifests itself for the common good and wisdom comes to people through the Spirit. Basil positions this in his benediction. In *Homily 6 on the Hexameron*, "Creation of the Lights of the Heavens," he also places a reference to 1 Cor 12:7 in his benediction, *Exegetic Homilies*, 103.

all we should observe the commandments given⁵⁵⁷ to us, in order that we should become inheritors. Inheritors⁵⁵⁸ of eternal life,⁵⁵⁹ of life in Christ himself;⁵⁶⁰ to whom is the glory⁵⁶¹ and the power into the ages⁵⁶² of ages.⁵⁶³ Amen.⁵⁶⁴

⁵⁵⁶ This phrase begins with ὡς ἀγαπῶντος, as loving, though it could be translated various ways. A search for scripture verses with both words reveals numerous presentations of the command to love your neighbor as yourself: Matt 19:19 and 22:39, Mark 12:31 and 12:33, Luke 10:27, Rom 13:9, Gal 5:14, Jas 2:8, and Lev 19:18 and 34. Here is Basil's final reference to this command in his sermon.

⁵⁵⁷ Basil writes ποιήσωμεν τὰ διατεταγμένα, we should observe the commandments. Ποιέω and διατάσσω appear together and with an article before διατάσσω in Luke 17:9 and 10. Both verses depict slaves doing commands: "Do you thank the slave for doing what was commanded? So you also, when you have done all that you were ordered to do, say, 'We are worthless slaves; we have done only what we ought to have done!'"

⁵⁵⁸ The punctuation, in the Greek text, after κληρονόμος, inheritor, is confusing. There is a period after κληρονόμος but the next word begins with a lower case letter so it does not appear to start a new sentence. I have translated the sentence with the period after κληρονόμος, and then repeated it as the subject of the new sentence. It happens that Rom 8:17 also repeats κληρονόμος but has a semi-colon rather than a period after the first use. This repetition of the same word in similar syntactic position makes the verses seem related. Also, both the verse and Basil use Χριστός, Christ, and δόξα, glory, but as συνδοξάζω, share in glory, in Roman 8:17. Both describe an eternal life in Christ.

⁵⁵⁹ Four verses in GNT also use ποιέω, do, αἰώνιος, eternal, and ζωή, life and they are Matt 19:16, Mark 10:17, Luke 10:25, and 18:18. Except for Matthew, they also use κληρονομέω, inherit to Basil's κληρονόμος, inheritor. Basil has imbedded a quotation of Titus 3:7 in this line of text. The quotation is a sentence in Titus 3:7, but the end of one phrase and beginning of the next in the sermon. Titus reads, "So that, having been justified by his grace, we might become heirs according to the hope of eternal life." Basil quotes most of the verse saying "ἵνα κληρονόμοι γενώμεθα. τῆς αἰωνίου ζωῆς," "in order that we should become inheritors of eternal life." There is confusion in the Greek text because the period after γίνομαι is not followed by a capital letter. Does τῆς begin a new sentence? The words could be translated both ways, with or without a period. I have included the period in the body of the translation but not in the translation for this note. Most of the words of this sentence, to this point, are part of Tob 3:6, including ποιέω, make, τάσσω as διατάσσω, commandments given, in the sermon but ἐπιτάσσω, to command, in 3:6, γίνομαι, become, αἰώνιος, eternal, and ζωή, life in the sermon but ζῶω, to live, in Tob 3:6. Tobit is a rich man who has had an experience which made him face his errors in life. Basil's listeners are rich men and he hopes he has convinced them to face errors he sees in their lives. In Tob 3:6 we hear him pray, "deal with me as seemeth best unto thee" and "turn not thy face away from me."

⁵⁶⁰ Meyendorff, 163, asks, "What does 'being in Christ' mean concretely? The last quotation from the Byzantine Eucharistic canon of St. Basil suggests the answer: through baptism, chrismation and the Eucharist, man freely becomes a member of the risen Body of Christ. This element of freedom . . . is essential to the doctrine of salvation." Basil's

Greek reads, "γενόμεθα. τῆς αἰωνίου ζωῆς τῆς ἐν αὐτῷ . . . εἰς τοὺς αἰῶνας."

Except for the articles τῆς and τοὺς, all of these words are in John 4:14, the center of Basil's final sentence. In John 4:14 Jesus is speaking to the woman at the well and says, "Those who drink of the water that I give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." This seems a premier location for an embedded message Basil considered to be very important, a salve of sorts for people who might be uncomfortable about giving away their belongings. The verse promises that they will never miss their things—never be thirsty again. Basil's "ἵνα τῆς αἰωνίου ζωῆς ἐν αὐτῷ" on line 38, is likely a reference to John 3:15, "that whoever believes in him may have eternal life." John 3:16 is referred to at line 31 in this section.

⁵⁶¹ Basil's sentence shares ἵνα, so that, ζωή, life, ἐν αὐτῷ, in him, Χριστός, Christ, and δόξα, glory, with Rom 6:4: "Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life." The verse emphasizes the importance of death as part of gaining new life. In section nine, Basil has talked at length about preparing for death and examining the possibilities after earthly death. Basil uses αἰώνιος, eternal, ζωή, life, and δόξα, glory, words which are also used in Rom 2:7. In sec. 1, at line 43, near the beginning of the sermon Basil referenced Rom 2:6. Here, near the end, he references the next verse which continues the sentence. Here are 2:6 and 2:7 as one sentence: "For he will repay according to each one's deeds: to those who by patiently doing good seek for glory and honor and immortality, he will give eternal life; . . ."

⁵⁶² Hebrews begins with a statement about the way God speaks to humankind. First, v. 1, God speaks through the prophets and then, v. 2, "but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds." Basil wants his listeners to become inheritors of life in the Son, the Christ. He repeats vocabulary from Heb 1:2: πάντως, above all, as πᾶς in 1:2, ποιέω, make, ἡμῖν, for us, in the same inflection as 1:2, κληρονόμος, inheritor, Χριστός, Christ, as υἱός in 1:2, and αἰών, age.

⁵⁶³ Revelation 11:15 includes an announcement about the reign of the Messiah, "The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he will reign forever and ever." Basil's final sentence includes language used in the announcement: γίνομαι, become, and χριστός, Christ or Messiah, and much of Basil's final closing, "εἰς τοὺς αἰῶνας τῶν αἰώνων." This message supports Basil's promise that his listeners may gain eternal life with Christ. Psalm 71:19 extols the glory of God and emphasizes the eternal nature of God with the expression, "εἰς τὸν αἰῶνα τοῦ αἰῶνος" and repeated use of γίνομαι, become. Basil's expression is similar, "εἰς τοὺς αἰῶνας τῶν αἰώνων" but uses plural forms. Both sentences use δόξα, glory. Here is Psalm 71:19: "And blessed is his glorious name for ever, even for ever and ever: and all the earth shall be filled with his glory. So be it, so be it." Basil has used the benefit of eternal life as leverage with his listeners. This verse would promote his contention.

⁵⁶⁴ Basil ends his sermon with the rousing ἢ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν, the glory and the power into the ages of ages. Amen. That expression is found in four GNT examples: Heb 13:21, 1 Pet 4:11, Rev 1:6 and 5:13.

CHAPTER 3

CONCLUSION

After considering internal evidence and ideas from other scholars, I believe Basil wrote *Homilia in divites* in 371 for a selected group of wealthy men. He invited these men to arrive several days early for a panegyris. He delivered the sermon during the days

There are no LXX examples. Hebrews 13:21 also includes words from the sentence such as ποιέω, make, which is used twice, Χριστός, Christ, and the relative pronoun ᾧ. A difference between the sermon and 13:21 is the omission of κράτος, might, from the doxology in 13:21. Hebrews 13:21 functions much as Basil's last sentences in putting weighty themes in place while praising God as a way of finishing a serious discussion. 1 Pet 4:11 gives instructions about living in order to glorify God. It uses ἵνα, in order that, clause as Basil does. Also, Basil's πάντως, altogether, compares to πᾶς, all, in 4:11 and both use Χριστος ᾧ, Christ in whom. Revelation 1:4-6 is a greeting to the seven churches in Asia Minor from seven spirits and Jesus Christ. As does Basil's last sentence, Rev 1:5 uses Χριστός. 1:6 uses ποιέω, make, and αὐτῷ, the dative singular of αὐτός, he, plus the doxology ending. Revelation 5:13 represents every creature singing blessings to the Lamb. Beyond the closing blessing Basil uses, there is no additional common vocabulary. Also, 5:13 does not include ἀμήν. Basil wishes his listeners to become inheritors of eternal life. Here, in Rev 5:13, we have the inheritors of eternal life speaking praise to God, a *fait accompli*, in contrast to Basil's edgy rhetoric urging life as the law stipulates.

prior to the panegyris. His purpose was to bring a pastoral message of salvation and eternal life to the group and also to interest them in donating to his *Basileiados*, a hospital, housing and worship complex located in the Caesarea suburbs. The audience was comprised of other socially prominent, wealthy men who, because of their upbringing in wealthy households, would likely have been educated.

Shortly after I began translating *Homilia in divites* I noticed many quotations from and allusions to LXX and GNT. The volume of these instances was surprising. Then I learned that Basil had stated in his ascetic works that he would only use words from the Scriptures, and I was curious to know whether Basil, a highly educated and intelligent leader, had actually done that. Using LXX and GNT as databases, I searched for the words used in the sermon. After translating and annotating *Homilia in divites* in pursuit of this quest, I believe Basil came very close to his stated interest of only using words which appear in the Scriptures.

On its face, this could be a limiting choice for his writing, but, in practice, it seems to function as did other ascetic boundaries which Basil adopted. He seems, in *Homilia in divites*, to flourish within this boundary and to go well beyond a simplistic application of his limitation. His prose is creative and lithe. His message is vivid and unavoidable. The restriction of his vocabulary provides fuel for his exegesis of Matthew 19:16-24 because he must range deeper into the scriptures in order to make progress in writing his sermon. I have detailed several examples below to illustrate this effect. The resulting sermon, as we have it, is sophisticated, both in its meaning and its style. His single message is simple: If you believers want eternal life, give your belongings to people who do not have enough. This great theologian has produced a sermon which, to a

large degree, is orthopractic. He gives a message about Christian behavior to his listeners while practicing his own particularistic Christian behaviors and, in that process, he has assembled a compendium of scriptural examples supporting the message of Matthew 19:16-24, many of which appear in the footnotes to my translation.

Basil could have simply limited his vocabulary to that of the Scriptures as a way of honoring his vow. However, the impressive rhetor used a variety of mechanisms in employing the Scriptures, including direct quotation, paraphrase, and allusion. Less obvious methods involve embedding selected words from a segment of Scripture into a segment of the sermon which has a related meaning. At times Basil repeated a particular word the same number of times as in a certain scripture verse. Basil bracketed a portion of his message to highlight an LXX Job passage. In fact, Basil quoted and presented LXX Job throughout the sermon, at least fifty times, probably as a model for the wealthy men he addressed, as well as his own identification with Job. Only Matthew, which includes the sermon pericope, has been represented more times. Basil asks his listeners to make an ascetic choice but also presents LXX Job's story which demonstrates how a rich man can be righteous. Moreover, Basil presents a righteous example by his own life, although he has chosen an extreme lifestyle. Job lived much as the listeners in the room. At other times, Basil's Scripture allusions seem to represent his personal thoughts on specific sermon sentences. The following paragraphs detail of some mechanisms Basil employed.

Homilia in divites includes many direct quotations of the Scriptures. Basil regularly makes a direct quotation of Jesus' admonition to sell one's goods and give the proceeds to the poor. But Basil does not seem content with the simple, direct method alone. Here are two examples of direct quotations, both in sec. 9, line 4, and both from

Luke, in which Basil has deployed the quotation so that its meaning is radically changed. The first quotation is in Luke 3:13. In English, the sermon reads, "I will do the deeds that have been commanded." In Greek, the three words would sound like John the Baptist's words in 3:13. The quotation includes the same verb, *πρόσσω*, and the same gender of article and participle, *διατάσσω*, with slightly different parsings, but in English requiring different words entirely. The English reader misses the impact of Basil's quotation because the sound is entirely different. In Luke 3:13, the quoted words in John the Baptist's mouth render, "You collect the prescribed. . . ." Basil is quoting in order to take John the Baptist's prescription for the proper collection of taxes and put it in a putative rich man's mouth, which suggests that the rich, greedy man will not do what has been commanded, but instead will act like a greedy tax collector. The Greek listener would hear the repetition and experience the sting.

Basil places a second quotation on the same line of the sermon, this time from Luke 17:10. Copying from the sermon, the repeated words are: *τὰ διατεταγμένα. Ἐρεῖ καὶ σοὶ*. In Luke the quoted words are: *τὰ διαταχθέντα ὑμῖν, λέγετε*. Luke also writes *καί*, but earlier in the sentence. The Greek listener would have heard this quotation and would have to confront the opposite meanings between the two texts. With this quotation, Basil condemns the choice of living the easy life. Luke, in contrast, has humble believers saying they are God's slaves who have done what they were ordered to do. Basil uses the same words as Luke to highlight the opposite outcome. Basil has taken a simple device used in public speaking, the quotation, and found complex and insightful ways to use it. He has pulled strings of words from the Scriptures and used them in wily ways in order to prick the attentions of his listeners, and probably also so that he could have some fun for

himself while developing puzzles. Also note that the same participle is in both of the quotations.

A different utilization of the Scriptures is built on the Naboth story. In this case Basil explicitly references the Naboth narrative and includes a quotation and allusions. In sec. 5 at line 35, Basil asks, "What killed Naboth the Jezreelite?" He answers his question, "Was it not the desire of Ahab for the vineyard [of Naboth]? The greedy man is an evil person living in the city, an evil person living in the country." For the next nineteen lines Basil describes the characteristics of greed, such as violence and threats of force. He describes the evil of taking another's land or even the food from tenant farmers. In the final phrase of the section, line 55, Basil uses a phrase, "another thing," which exactly matches 2 Kgs 9:35, a quotation. That verse describes the sad state of Jezebel's body, Naboth's treacherous wife, after her violent death. She was thrown from a window, trampled by horses and eaten by dogs.

We can assume that the Naboth story was familiar to Basil's audience members because he asked the listeners about Naboth without telling the story or even mentioning details. And the form of "another thing," the quotation from 2 Kgs 9:35, is the only use of the phrase in LXX. Basil's listeners would have heard the reference to Jezebel's sensational death and would have remembered her death as God's judgment on her greedy behavior. Earlier, Basil had alluded to this same verse. The earlier reference was in sec. 4, line 20, as part of describing wealthy women who put gold on their heads, hands and feet. The first sentence of section 6 also alludes to Jezebel, in this case, I Kgs 20:7. There Jezebel pledges to take Naboth's vineyard for her husband. Basil uses some of those words to tell his audience to take a break from the greedy things they have been

doing. Basil has employed the Naboth tale by asking a question about what happened to Naboth, quoting a small portion, and alluding to the story. It would be interesting to know if the listeners noticed these allusions. One possibility is that he kept himself on target as he wrote by planting allusions as he progressed. Another possibility is that he was able to deal reverently with thorny topics by using words from biblical stories as he saw the stories applying to his composition. A third element concerns the balance between Basil's ego and his ascetic practice. Here he speaks as a leader among the rich and powerful. It would be easy for anyone to let her or his ego swell some, but by using words that he considered to be God's words, Basil might be better able to remain appropriately humble and suitable as a vehicle for God's message.

The Naboth narrative provides a potent example of greed and God's punishment for greedy actions. Basil uses the Naboth tale to prompt the audience to consider their own greed, yet only fills one line of the sermon while actually mentioning Naboth, a masterful economy. He introduces the story using Naboth's name and asking about the cause of Naboth's death. The example itself suggests that Basil saw at least some people in the room who had taken property from others. However, he does not say that a person killed Naboth, instead he focuses on greed as the killer. Naboth appears in the center of the sermon, section five of nine and he uses the story to push the people in the room. Basil accuses his listeners of taking things that do not belong to them and of acting with force. I wonder if some people walked out as the tension grew. The beginning of section six could be delivered as lighthearted jesting, likely a necessary release for both the audience and Basil. This rapid shift suggests a dexterity in Basil's delivery and control of his feelings. We learn from this that Basil was not afraid to be disliked, that he placed

speaking God's message above popularity. It took a level of bravery to say these kinds of things to people he knew. He effectively embedded the tale of Naboth's vicious handling in this sermon to help people see themselves as actors who disobey God's commands.

Because Matthew contains the sermon pericope, that gospel is quoted and treated in various ways, and frequently, in this sermon. In second place is Job. Accounts of Job's life were very popular in antiquity and several versions are known today from early years. They are all distinctive versions of Job's life. Here, I have concentrated on LXX Job. I did find a quotation from PSEUD Job while I was working but did not include it however, that tells us that Basil knew at least two different versions of Job's life. Basil has much in common with LXX Job. They are both wealthy men who live their lives according to God's commands, particularly in their willingness to provide for the poor and needy. Even though they are steadily following God's commands they have trials in their lives. Some of their trials result from being public figures; other trials are the result of serious bodily ailments. Neither man curses God for these burdens even when so ill that he can do nothing other than be ill. Both Basil and LXX Job earnestly believe that the glories of heaven are more valuable than everything on earth and they are able to keep that belief in the forefront of their lives, regardless of day to day happenings. Given this context, it makes sense that Basil would look to LXX Job for inspiration when addressing other wealthy believers and also that Job could be a model for this particular group.

Basil would attach his sermon to a Scripture text by using a collection of words from the scripture section in his sermon, and by placing the words in close proximity to one another. In section one, at the beginning of the sermon, lines 4 through 12, Basil uses a bracketing mechanism to link his sermon and Job. Basil's passage repeats a present

tense, middle voice, participial form of ποιέω near the beginning and near the end, a bracket. The initial sentence included in the bracketed lines states the theme for the entire sermon: some believers pretend not to understand what Jesus says about wealth but the command is nonetheless to sell what you have and give to the poor in order to receive eternal life. Basil's sentence is loaded with rhetorical flourishes, some of which are detailed in the footnotes. The elaborate sentence calls attention to itself. Consequently, I searched all of the words inside the ποιέω bracket for scriptural uses and found that there are 34 uses of the words within the ποιέω bracket in Job 22, between vv. 2 and 29.

Structurally, LXX Job is formed from chapters of alternating monologues. A narrator opens the book and then Job and several friends, who are also wealthy and powerful men, speak for one or two chapters at a time about Job's situation. The narrator tells readers, ch. 1, v. 8, that God sees Job as "a man blameless, true, godly, abstaining from everything evil." With that opinion defined, the reader may consider the coming discussion of the godly and the ungodly life and how God understands human life without any fear for Job. Job is righteous.

Job had been speaking in ch. 21, and verse one of ch. 22 states only that Eliphaz the Themanite answered. After that, ch. 22 is a collection of questions posed by Eliphaz about God and what God knows and about people and what they do. In the early lines of *Homilia in divites* Basil is talking about the questioner who questions Jesus. Basil even uses the word meaning question, ἐρωτάω, twice in his sermon segment. Within Basil's ποιέω bracket, language is repeated from Job 22:2-29 which is comprised of questions and reactions to the questions. Job 22:2-29 presents questioning in a similar way to that of the young man in the Matthean pericope on which Basil is preaching. The words in

Job 22 which are repeated in Basil's sermon concentrate in vv. 2-4 and are a series of questions. Basil's listeners may have recognized this reference. The Book of Job was a common narrative bolstering social work during the period. By using so many words from this chapter of Job and emphasizing the questioning, Basil attached his own text to LXX Job with words the listeners could recognize and hear as familiar. It seems that Basil wanted the wealthy men in the room to agree with his idea for giving and, possibly, to compare themselves to Job. What could they do to be more like Job?

Further setting off this portion at the beginning of section one as special, Basil quotes Matthew 19:29, "inherit eternal life," immediately after the close of his ποιέω bracket, and includes the verb κληρονομέω, to inherit, in the optative mood. Only here is the optative mood used and it is therefore noticeable. The promise of eternal life is Basil's leverage throughout the sermon. In the first thirteen lines of the sermon, Basil has introduced the sermon pericope and expressed his opinion about how contemptuous the people are who do not do what Jesus teaches. He also points to the benefit of asking questions and finally struggling with the teaching, he alludes to a model in Job with which listeners can identify, and explicitly presents the inheritance each listener can gain as a result of following the teaching of Jesus. The rest of the sermon is an exploration of ways to ignore or follow that teaching.

Basil writes about the importance of memorizing Scripture and, because of his own memorizing, Scriptural words would likely flow naturally into his discourse. This sermon is filled with Scriptural content of various kinds, but not merely Scriptural vocabulary. The Scripture content is structured and calculated, carefully selected and embedded. All of the sermon is crafted with the same intricate detail and artfulness

displayed in the initial verses, not merely displaying sophisticated use of the Scriptures but also employing sophisticated rhetorical practice. Basil is known as a great rhetor, and even with his skill, the length of the piece and imbrications of ideas here suggests a lengthy preparation time and some trial and error in order to make devices work out. Perhaps Basil simply produced such high level work for his own satisfaction. Maybe he wanted to prepare carefully as a way to praise God. It is possible that some in his audience were also educated and he needed to present something special to insure their respect. And, ministry aside, if *Homilia in divites* was presented at a fundraising event for people accustomed to lavish things, then Basil needed to have a special presentation. Their impression held promise for his building plan. How would he hold their attentions? Presumably some listeners had also studied rhetoric and had skill. This audience, a group of people who want to climb faster and higher than everyone else, would want to leave the event having heard a sermon they could talk to others about and that is what Basil delivered.

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