

**THE USE OF THE EPISTLE TO THE COLOSSIANS BY
ST. BASIL THE GREAT IN THE TREATISE
*Περὶ τοῦ Πνεύματος***

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Abstract. Throughout his treatise on the Holy Spirit, St. Basil of Caesarea argues that the Holy Spirit must be given the same honor and glory as the Father and the Son. The baptismal formula (Matthew 20:19) is crucial to his argument, for it reveals that the Holy Spirit is inseparable from the Father and the Son. The Spirit participates with the Father and the Son in all divine activity, from the creation of angelic beings to the final judgment. To demonstrate the divine status of the Holy Spirit, St. Basil uses more than four hundred quotations, allusions, echoes, and parallels from the New Testament text. For St. Basil, the place and role of the *Epistle to the Colossians* in his treatise *On the Holy Spirit* proves that the argument of demonstration is a deep reflection of New Testament theology.

Keywords: God, Holy Trinity, Father, Son, Holy Spirit, *Colossians*, St. Paul, *On the Holy Spirit*, St. Basil, New Testament Theology.

To my teacher and spiritual father, Stelian Tofană, without whom I would not be here today in the service of students.

¹ This study was prepared under the guidance of Prof. Dr. Stelian Tofană, my doctoral supervisor. The decision to undertake a more detailed examination of the Epistle to the Colossians over the past 18 years can also be attributed to Fr. Stelian Tofană. In consideration of the aforementioned factors, it seems appropriate to restrict the scope of this study to Colossians as a gesture of gratitude. The Treatise on the Holy Spirit of St. Basil the Great was the subject of my dissertation, entitled “A Study on the Isagogical Framework of the Treatise on the Holy Spirit of St. Basil the Great.” This research was conducted under the guidance of professors Paul Negruț and Marius Cruceru from the Emanuel Theological Institute of Oradea, which was affiliated with the University of Bucharest at the time. A first version of this article, „«Epistola către Coloseni» a Sf. Apostol Pavel în tratatul «Despre Sfântul Duh al Sfântului Vasile cel Mare». O reflecție a teologiei biblice noutestamentare”, appeared in the volume *Revelații ale unității la Sfinții Părinți Capadocieni*, [Revelations of unity in the Cappadocian Fathers], Ioan Vasile LEB, Gabriel-Viorel GÂRDAN, Dacian BUT-CĂPUȘAN (coord.), Presa Universitară Clujeană, Cluj-Napoca, 2013, pp. 87-111.

Preliminaries

Contemporary biblical scholarship has paid special attention to understanding the way in which St. Basil the Great uses the texts of Holy Scripture in the interpretation of dogmatic questions. In this regard, we may recall the specialized studies that have appeared in recent decades.² One aspect that has been less addressed in these

² Paul Jonathan FEDWICK (ed.), *The Letters. A Study of the Manuscript Tradition of the Works of Basil of Caesarea*, Corpus Christianorum Series: Bibliotheca Basiliana Universalis I, Brepols Publishers, Turnhout, 1993, xlii-755 p.; Paul Jonathan FEDWICK (ed.), *A Study of the Manuscript Tradition, Translations and Editions of the Works of Basil of Caesarea – II. The Homiliae Morales, Hexaemeron, De Litteris, with Additional Coverage of the Letters. Part 1: Manuscripts*, Corpus Christianorum Series: Bibliotheca Basiliana Universalis II.1, Brepols Publishers, Turnhout, 1996, lxiv-817 p.; Paul Jonathan FEDWICK (ed.), *A Study of the Manuscript Tradition, Translations and Editions of the Works of Basil of Caesarea – II. The Homiliae Morales, Hexaemeron, De Litteris, with Additional Coverage of the Letters. Part 2: Editions, Translations*, Corpus Christianorum Series: Bibliotheca Basiliana Universalis II.1, Brepols Publishers, Turnhout, 1996, pp. 819-1326.; Paul Jonathan FEDWICK (ed.), *A Study of the Manuscript Tradition, Translations and Editions of the Works of Basil of Caesarea – III. The Ascetica, Contra Eunomium 1-3, Ad Amphiloichium de Spiritu Sancto, dubia et spuria, with Supplements to Volumes I-II*, Corpus Christianorum Series: Bibliotheca Basiliana Universalis III, Brepols Publishers, Turnhout, 1997, xlv-803 p.; Paul Jonathan FEDWICK (ed.), *A Study of the Manuscript Tradition, Translations and Editions of the Works of Basil of Caesarea – IV. Testimonia, Liturgical and Canonical Compositions, Florilegia, Catenae, Iconography: Testimonia*, Corpus Christianorum Series: Bibliotheca Basiliana Universalis IV.1, Brepols Publishers, Turnhout, 1999, xiii-305 p.; Paul Jonathan FEDWICK (ed.), *A Study of the Manuscript Tradition, Translations and Editions of the Works of Basil of Caesarea – IV. Testimonia, Liturgical and Canonical Compositions, Florilegia, Catenae, Iconography: Manuscripts, Libraries*, Corpus Christianorum Series: Bibliotheca Basiliana Universalis IV.2, Brepols Publishers, Turnhout, 1999, pp. 311-1279; Paul Jonathan FEDWICK (ed.), *A Study of the Manuscript Tradition, Translations and Editions of the Works of Basil of Caesarea – IV. Testimonia, Liturgical and Canonical Compositions, Florilegia, Catenae, Iconography: Editions, Liturgical and Canonical Compositions, Florilegia, Catenae, Iconography*, Corpus Christianorum Series: Bibliotheca Basiliana Universalis IV.3, Brepols Publishers, Turnhout, 2000, pp. 1287-1957; Paul Jonathan FEDWICK (ed.), *A Study of the Manuscript Tradition, Translations and Editions of the Works of Basil of Caesarea – V. Studies of Basil of Caesarea and his World: an Annotated Bio-Bibliography*, Corpus Christianorum Series: Bibliotheca Basiliana Universalis V, Brepols Publishers, Turnhout, 2004, viii-975 p.; Philip KARIATLIS, „St. Basil’s Contribution to the Trinitarian Doctrine: a Synthesis of Greek Paideia and the Scriptural Worldview”, in *Phronema* 25 (2010), pp. 57-83; John A. L. LEE, „Why Didn’t St. Basil Write in New Testament Greek?” in *Phronema* 25, (2010), pp. 3-20; Mark DELCOGLIANO, „Basil of Caesarea on Proverbs 8,22 and the Sources of pro-Nicene Theology”, *Journal of Theological Studies* 59 (2008) 1:183-190; David G. ROBERTSON, „Basil Of Caesarea on the Meaning of Prepositions and Conjunctions”, in *Classical Quarterly* 53 (2003), pp. 167-175; Jaroslav PELIKAN, „The ‘Spiritual Sense’ of Scripture: The Exegetical Basis for St. Basil’s Doctrine of the Holy Spirit”, in P. J. FEDWICK (ed.), *Basil of Caesarea, Christian, Humanist, Ascetic: A Sixteen-hundredth Anniversary Symposium*, Pontifical Institute of Medieval Studies, Toronto, 1981, pp. 337-360. See also The New Series Novum Testamentum Patristicum (NTP). So far, editors Andreas MERKT, Tobias NICKLAS and Joseph VERHEYDEN have coordinated the appearance of the volumes in this series: Andreas MERKT, *1. Petrus*, NTP, Band 21, Vandenhoeck

studies is that of the specific New Testament texts that determine the construction of the patristic author's argument. While specialized studies have examined the presence of the text of *The Gospel according to Matthew* in the work of St. Basil the Great³ and the *Epistles* of St. Paul to the Corinthians⁴ in the treatise *On the Holy Spirit, Colossians* does not yet have a specialized study devoted to this aspect.

Although the argument of the treatise *On the Holy Spirit* has two key New Testament texts, Matthew 28:19 and 1 Corinthians 8:6, the text of Colossians 1:15 is used by St. Basil the Great as a defining landmark in both the argument concerning Christology,⁵ and pneumatology. It is in this context that our motivation to understand the contribution of Paul's letter to the Colossians to the pneumatological argument in St. Basil the Great's treatise *On the Holy Spirit* was formed.

In this study, after a brief overview of the recipients and the purpose of the treatise, we will focus on identifying the new texts used by St. Basil the Great in the argument of the treatise *On the Holy Spirit* that are emphasized in contemporary scholarly works, and then we will propose an identification of quotations and allusions in *The Epistle to the Colossians* by going through the contextual treatise.

Recipients and Purpose of the treaty *On the Holy Spirit*

Until the pneumatomachian controversies of the fourth century, only Origen's view of the Holy Spirit determined pneumatological theology.⁶ In the 4th century, an early treatise dealing with this perspective is that of St. Athanasius, *Epistle to Serapion*.⁷ St. Basil the Great's treatise, *On the Holy Spirit*, although written in 374-375 AD, remains a landmark of equal importance to the work of St.

& Ruprecht, 2009, 250 p. and Martin MEISER, *Galater*, Band 9, Vandenhoeck & Ruprecht, 2007, 373 p.

³ Jean-François RACINE, *The Text of Matthew in the Writings of Basil of Caesarea*, SBL - The New Testament in the Greek Fathers 5, Atlanta: Society of Biblical Literature; Brill, Leiden, 2004.

⁴ Michael A. G. HAYKIN, *The Spirit of God. The Exegesis of 1&2 Corinthians in the Pneumatomachian Controversy of the Fourth Century*, Supplements to Vigiliae Christianae; vol. XXVII, E. J. Brill, Leiden/New York/Köln, 1994.

⁵ Jaroslav PELIKAN states that "one reason why St. Basil devotes extensive space in his treatise (5:7 - 8:21) to the defense of the deity of the Son in a book on the Holy Spirit would seem to be the Christocentric interpretation of the dogma of the Holy Trinity", (Jaroslav PELIKAN, „The ‘Spiritual Sense’ of Scripture: The Exegetical Basis for St. Basil’s Doctrine of the Holy Spirit”, p. 341), making his statement axiomatic: "the confession of Christ is equivalent to the confession of the whole [Holy Trinity] - τοῦ Χριστοῦ προσήγορία τοῦ παντός ἐστὶν ὁμολογία" – BASILIUS CAESARIENSIS, *De Spiritu Sancto*, 12,28, PG 32.116C.

⁶ ORIGEN, *De principiis* 1,3, PG 11.145A-155C and 2,7, PG 11.215C-218C.

⁷ ATHANASIUS, *Epistola ad Serapionem* 1-4,7, PG 26.523-680.

Athanasius.⁸ Even though the two treatises were written toward the end of the ministry of the two great fourth-century holy fathers, we can emphasize that in the case of St. Basil the Great there was a constant concern with the person of the Holy Spirit throughout his pastoral activity, and the treatise *On the Holy Spirit* is a culmination in this regard.⁹

The historical context¹⁰ of the writing of the treatise *On the Holy Spirit* was influenced by the controversies specific to the 4th century.¹¹ The theological disputes that followed the First Ecumenical Council of Nicaea,¹² were aggravated

⁸ See Michael A. G. HAYKIN, *The Spirit of God*, p. 104.

⁹ As Michael A. G. HAYKIN, *The Spirit of God*, pp. 43-45, the immediate context of the writing of the treatise on the Holy Spirit was determined by the doxological dispute over the Holy Spirit, which motivated Bishop Amphilochus to ask St. Basil for theological clarification on the matter.

¹⁰ Dr. Lukas VISCHER, with the Ph.D. thesis: *Basiliius der Grosse: Untersuchungen zu einem Kirchenvater des vierten Jahrhunderts*, Buchdruckerei F. Reinhardt, Basel, 1953, speaking of the importance of understanding the historical context of patristic studies, stated that “every patristic text has a historical setting which, on the one hand, determines it, and, on the other hand, gives us the key which enables us to have a more just understanding of it. We must not take it out of its framework; otherwise we risk introducing extraneous elements into its interpretation and causing it to lose its original value.” (Lukas VISCHER, „Studii patristice în perspectivă ecumenică: «Despre Sfântul Duh», operă reprezentativă a moștenirii patristice”, trad. N. CHIȚESCU, in *Mitropolia Banatului*, XX (1970), nr. 7-9, pp. 520-529).

¹¹ For details on these controversies see Teodor BODOGAE, „Corespondența Sfântului Vasile cel Mare și strădania sa pentru unitatea bisericii creștine”, in the collection *Studii teologice, Sfântul Vasile cel Mare – închinare la 1600 de ani de la săvârșirea sa*, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1980, pp. 265-283.

¹² In the opinion of St. Basil the Great, the Nicene Confession of Faith did not insist on an outline of pneumatology (“Πιστεύομεν [...] Καὶ εἰς τὸ Ἅγιον Πνεῦμα.”) because it was in the hearts of the faithful, and discussion of it had arisen only among those who continued the Arian blasphemy: „Ἐπεὶ οὖν ἐνταῦθα τὰ μὲν ἄλλα ἀρκούντως καὶ ἀκρι βῶς διώρισται, τὰ μὲν ἐπὶ διορθώσει τῶν βλαβέντων, τὰ δὲ εἰς προφυλακὴν τῶν προσδοκωμένων ὑποφύσεσθαι, ὁ δὲ περὶ τοῦ Πνεύματος λόγος ἐν παραδρομῇ κεῖται οὐδεμιᾶς ἐξεργασίας ἀξιώθεις διὰ τὸ μηδέπω τότε τοῦτο κενιῆσθαι τὸ ζήτημα, ἀλλ' ἀνεπιβούλευτον ἐνυπάρχειν ταῖς τῶν πιστευόντων ψυχαῖς τὴν περὶ αὐτοῦ διάνοιαν, κατὰ μικρὸν δὲ προϊόντα τὰ πονηρὰ τῆς ἀσεβείας σπέρματα ἃ πρότερον μὲν ὑπὸ Ἀρείου τοῦ προστάτου τῆς αἰρέσεως κατεβλήθη, ὕστερον δὲ ὑπὸ τῶν τὰ ἐκείνου κακῶς διαδεξάμενων ἐπὶ λύμῃ τῶν Ἐκκλησιῶν ἐξετράφη καὶ ἡ ἀκολουθία τῆς ἀσεβείας εἰς τὴν κατὰ τοῦ Πνεύματος βλασφημίαν ἀπέσκηψεν, ἀναγκαῖον πρὸς τοὺς μὴ φειδομένους ἑαυτῶν μηδὲ προορωμένους τὴν ἄφυκτον ἀπειλὴν ἣν τοῖς βλασφημοῦσιν εἰς τὸ Πνεῦμα τὸ Ἅγιον ὁ Κύριος ἡμῶν ἐπαυτεῖναιτο ἐκεῖνο προτείνειν ὅτι χρὴ αὐτοὺς ἀναθεματίζειν τοὺς λέγοντας κτίσμα τὸ Πνεῦμα τὸ Ἅγιον καὶ τοὺς νοοῦντας οὕτω καὶ τοὺς μὴ ὁμολογοῦντας αὐτὸ φύσει ἅγιον εἶναι, ὡς ἔστι φύσει ἅγιος ὁ Πατήρ καὶ φύσει ἅγιος ὁ Υἱός, ἀλλ' ἀποξενοῦντας αὐτὸ τῆς θείας καὶ μακαρίας φύσεως.” BASILIUS CAESARIENSIS, *Epistola CXXV – Exemplar fidei 3*, PG 32.549A-B. See SF. VASILE CEL MARE, *Epistola 125 – Copia Mărturisirii de credință dictate de Sfântul Vasile și pe care a semnat-o Eustațiu, episcop de Sebasta*, in *Scrieri. Partea a treia: Despre Sfântul Duh. Corespondență (Epistole), Părinți și Scriitori Bisericești 12*, traducere, introducere, note și indici de Pr. Prof. Dr. Constantin CORNÎTESCU, Pr. Prof. Dr. Teodor BODOGAE, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1988,

by an acute ecclesiastical controversy in the eighth decade, when St. Basil the Great was Bishop of Caesarea (370-379). St. Basil's efforts to preserve the unity of the Church are linked to his efforts to preserve the truth, and the struggle for truth also becomes a struggle for unity.¹³ It is in this context that one can understand the original value of the representative work of the patristic heritage, *On the Holy Spirit*.¹⁴

The work *On the Holy Spirit* was begun by St. Basil the Great after the feast of St. Evpsihi in 374 and finished the following year. In a letter to Bishop Amphilochius of Iconium at the end of 375, he informs him that the work, which Amphilochius had urged him to write,¹⁵ has already been completed:

The book *About [The Holy] Spirit* (Τὸ περὶ τοῦ Πνεύματος βιβλίον) was written by me and is now finished, as you know, but the brethren who are with me have prevented me from sending it on paper, telling me that they have orders from *your nobility* that it be written on parchment. And so that it may not appear that I am opposing the commandments you have given, I have waited until now and will send it to you later if I find someone who can carry it so far.¹⁶

pp. 304-307(305) = *Epistole, Părinți și Scriitori Bisericești serie nouă 3, ediție revăzută de Tudor Teoteoi, Editura Basilica a Patriarhiei Române, București, 2010, pp. 206-210 (208-209).*

¹³ See Henry CHADWICK, *The Early Church*, Penguin Books, Cox & Wyman Ltd, London, 1976, pp. 133-151.

¹⁴ St. Basil the Great wrote to Eustatius, bishop of Sebasta, in 375: "There is a time to be silent and [a] time to speak," says the word of Ecclesiastes [3:7b]. And so now. After a long time of silence, the time has come for me to open my mouth to discover the truth about some unknown facts." SF. VASILE CEL MARE, *Epistola 223: Către Eustațiu, episcop de Sebasta*, in SF. VASILE CEL MARE, *Scrieri. Partea a treia: Despre Sfântul Duh. Corespondență (Epistole)*, PSB 12, pp. 456-463(456) = *Epistole*, PSBsn 3, pp. 350-357(350) – BASILIUS CAESARIENSIS, *Epistola CCXXIII – Adversus Eustathium Sebastenum*, PG 32.820C: „Καιρός, φησί, τοῦ σιγᾶν καὶ καιρὸς τοῦ λαλεῖν, τοῦ Ἐκκλησιαστοῦ λόγος. Οὐκοῦν καὶ νῦν, ἐπειδὴ αὐτάρκης ὁ τῆς σιωπῆς ἐγένετο χρόνος, εὐκαιρον λοιπὸν ἀνοίξει στόμα εἰς φανέρωσιν τῆς ἀληθείας τῶν ἀγνοουμένων.”

¹⁵ During the annual feast of St. Evpsihi, on September 7, 374, when St. Basil was attacked for the way of relating the Father, Son and Spirit in the doxology, Amphilochius, witnessing the slander launched against St. Basil, motivates him to compose a work in which he explains the meaning of the prepositions he uses in the glorification of the Holy Trinity. See details in Ștefan C. ALEXE, „Dumnezeirea Sfântului Duh la Sfântul Vasile cel Mare”, in *Sfântul Vasile cel Mare – închinare la 1600 de ani de la săvârșirea sa*, pp. 131-157; Pr. Prof. Ioan G. COMAN, „Elementele demonstrației în tratatul *Despre Sfântul Duh* al Sfântului Vasile cel Mare”, in *Studii Teologice*, XVI (1964), nr. 5-6, pp. 275-302.

¹⁶ SFÂNTUL VASILE CEL MARE, *Epistola 231. Către Amfilohiu, episcop de Iconium*, in *Scrieri. Partea a treia: Despre Sfântul Duh. Corespondență (Epistole)*, PSB 12, pp. 478-479 = *Epistole*, PSBsn 3, pp. 370-371(371) – BASILIUS CAESARIENSIS, *Epistola CCXXXI – Amphilochio, Iconii episcopo*, P.G. 32, 861C: „Τὸ περὶ τοῦ Πνεύματος βιβλίον γέγραπται μὲν ἡμῖν καὶ ἐξείργασται, ὡς αὐτὸς οἶδας. Ἀποστεῖλαι δὲ ἐν χάριτι γεγραμμένον ἐκώλυσάν με οἱ μετ' ἐμοῦ ἀδελφοὶ εἰπόντες παρὰ τῆς

The assurances to St. Basil that the Bishop of Iconium, Amphilochius, as the addressee of the treatise, would not use the ideas of the work as a pretext, and that the truths presented would be discussed and analyzed only in an environment open to knowledge,¹⁷ were “the flame of [his] unfading love and serenity of character”.¹⁸ This is also the reason why Amphilochius is encouraged by St. Basil to fill in the gaps in the argument while maintaining a correct attitude:

That is what I had to say on this subject. If you think they are enough, let us end the discussion here. If it seems to you that something is lacking, I will not mind if you will diligently inquire, and by questioning, without a spirit of strife, you will fill in what needs to be known. The Lord will give, either through me or through others, the fulfillment of what is lacking, through the knowledge which the Spirit gives to those who are worthy of his gifts.¹⁹

εὐγενείας σου ἐντολὰς ἔχειν ἐν σωματίῳ γράψαι. “Ἴν' οὖν μὴ τι δόξωμεν ὑπεναντίον ποιεῖν τῷ προστάγματί σου, ἐπέσχομεν νῦν, ἀποστελοῦμεν δὲ μικρὸν ὕστερον, μόνον ἐάν τις ἐπιτη δείου τοῦ διακομίζοντος ἐπιτύχωμεν.”

¹⁷ St. Basil knows that this work will help those who pursue the perfection of their lives to progress, because perfection, being achieved through knowledge of the teaching about God, even if it focuses on the examination of expressions, determines the truth about God, namely, theology: “It is right to give all honor and help to progress those who share the zeal and all the needs of the one who is moving towards perfection. For not to pass lightly over words with theological content and to try to find the hidden meaning of every expression and every word is not the habit of the less pious, but of those who know the purpose of our calling. For we have been called to resemble God as much as human nature can. Resemblance, however, is not achieved without knowledge, and knowledge is impossible without teaching. The principle, the beginning of all learning is discourse: the constituent parts of discourse are words and expressions. Therefore it is not meaningless to examine expressions. [...] If one overlooks the elementary notions, regarding them as unimportant, he will never reach the heights of wisdom...” (SF. VASILE CEL MARE, *Despre Sfântul Duh*, pp. 17-18) – „Ἡ πού δίκαιον, πάσης μὲν ἀποδοχῆς ἀξιοῦν, προάγειν δὲ εἰς τὸ πρόσω, συνεφαπτομένους αὐτῷ τῆς σπουδῆς, καὶ πάντα συνεκπονοῦντας, ἐπειγομένῳ πρὸς τὴν τελείωσιν. Τὸ γὰρ μὴ παρέργως ἀκούειν τῶν θεολογικῶν φωνῶν, ἀλλὰ πειρᾶσθαι τὸν ἐν ἐκάστῃ λέξει καὶ ἐν ἐκάστῃ συλλαβῇ κεκρυμμένον νοῦν ἐξιχνεύειν, οὐκ ἀργῶν εἰς εὐσέ βειαν, ἀλλὰ γνωρίζοντων τὸν σκοπὸν τῆς κλήσεως ἡμῶν· ὅτι πρόκειται ἡμῖν ὁμοιωθῆναι Θεῷ, κατὰ τὸ δυνατὸν ἀνθρώπου φύσει. Ὁμοιώσις δέ, οὐκ ἄνευ γνώσεως· ἢ δὲ γνώσις, ἐκ διδαγμάτων. Λόγος δέ, διδασκαλίας ἀρχή· λόγου δὲ μέρη, συλλαβαὶ καὶ λέξεις. Ὡστε οὐκ ἔξω σκοποῦ γέγονε τῶν συλλαβῶν ἡ ἐξέτασις. [...] ὡς εἴ τις τῶν πρώτων στοιχείων ὡς μικρῶν ὑπερίδοι, οὐδέποτε τῶν τελείων τῆς σοφίας ἐφάψεται.” (BASILIUS CAESARIENSIS, *De Spiritu Sancto* 1,2, P.G. 32.69B-C).

¹⁸ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 30,79, P.G. 32.217B.

¹⁹ SF. VASILE CEL MARE, *Despre Sfântul Duh*, p. 92 – „Καὶ ταῦτα μὲν εἰς τοσοῦτον. Σοὶ δέ, εἰ μὲν ἀρκούντως ἔχει τὰ εἰρημένα, τοῦτο πέρας ἔστω τοῦ περὶ τούτων λόγου. Εἰ δὲ ἐλλιπῶς ἔχει δόξει, φθόνος οὐδεὶς φίλοπῶνος προσεδρεύοντα τῇ ζητήσῃ, δι' ἐρωτήσεως ἀφιλονείκου προστιθέναί τῃ γνώσει. Δώσει γὰρ ὁ Κύριος ἢ δι' ἡμῶν, ἢ δι' ἐτέρων, τῶν λειπόντων τὴν πληρῶσιν κατὰ τὴν ἐπιχορηγομένην τοῖς ἀξίοις αὐτοῦ γνώσιν ὑπὸ τοῦ Πνεύματος.” BASILIUS CAESARIENSIS, *De Spiritu Sancto* 30,79, P.G. 32.217B.

In such a context, the aim of this work is aimed at those who wish to be open to knowledge. St. Basil defines his work as “a great struggle for small words”, “a debate” which is not mere information, but on the contrary, its usefulness is “undeniable”.²⁰ At the same time, *the author himself* sees himself as the beneficiary of this written debate. “Seeing that it is a great struggle for little words, I do not avoid the toil,” St. Basil states, “in the hope that I shall be rewarded. I am convinced that this debate will be fruitful for me...”²¹

The context of the struggle for truth and for the unity of the Church called for a written debate with those who accused St. Basil of Caesarea. Therefore, the aim of the work is addressed to them in particular. Starting from the origin of the controversy, St. Basil states that:

Not long ago, when I was praying with the people, glorifying God the Father in two ways: when *with* the Son, together *with* the Holy Spirit, when *through* the Son *in* the Holy Spirit, we were accused by some of those present of using words that were foreign and at the same time contradictory. You have asked, especially for the benefit of those - and if their illness is without remedy, for the benefit of those with whom they have intercourse - that the teaching on the meaning of these expressions be clearly formulated.²²

We can conclude that in outlining the purpose of writing the treatise *On the Holy Spirit*, St. Basil wants to formulate “clear teaching on the meaning” of doxological expressions, but at the same time he responds to the need not only to criticize and anathematize the heretical position, but also to try to win them to the dogmatic truth about the divinity of the Holy Spirit.

Dr. Lukas Vischer says:

In this text [the treatise *On the Holy Spirit*], the statements on pneumatology do not take the form of a theoretical reflection, but rather respond to a concrete fact in a specific situation and in a specific direction. As a bishop responsible for the purity of doctrine and the unity of the Church, St. Basil had to respond to the *homoiousian* tendencies of pneumatomachias. One sees this most clearly in his response, which shows an extraordinary tension between his determination and effort to mediate between public witness or Christian confession (*kerygma*) and the line (*dogma*) of

²⁰ SF. VASILE CEL MARE, *Despre Sfântul Duh*, p. 19; BASILIUS CAESARIENSIS, *De Spiritu Sancto* 1,3, P.G. 32.72C.

²¹ SF. VASILE CEL MARE, *Despre Sfântul Duh*. p. 19; BASILIUS CAESARIENSIS, *De Spiritu Sancto* 1,3, P.G. 32.72C.

²² SF. VASILE CEL MARE, *Despre Sfântul Duh*, p. 19; BASILIUS CAESARIENSIS, *De Spiritu Sancto* 1,3, P.G. 32.72C.

Christian faith; between necessary speech and silence useful to the needs of the cause (*oikonomia*).²³

The use of New Testament texts in the argument of the treatise *On the Holy Spirit*

In his treatise *On the Holy Spirit*, St. Basil used numerous sources, the origin of which is mentioned when it comes to the heretical or philosophical ideas he criticizes.²⁴ Biblical sources, however, constitute the bulk of the material used in the treatise. In this sense, Prof. Ioan G. COMAN, in the article “Elements of the demonstration in the treatise “On the Holy Spirit” of St. Basil the Great”,²⁵ stresses the existence of three main sources: Scripture, Tradition, and Hellenistic Sources.²⁶ In this study we will focus only on the first source: Scripture, especially the New Testament.

Prof. Ioan G. COMAN, points out that St. Basil the Great appreciates the use of biblical texts in his treatise in various ways.²⁷ For example, on the one hand, St. Basil states that “I have given testimonies only in passing” and then asks Bishop Amphilochus to take upon himself the task of “gathering the proofs by all means”.²⁸ On the other hand, St. Basil is aware that the biblical arguments he puts forward upset the pneumatomachs: “If we refer to what Scripture has taught us, every one of the adversaries of the Spirit will cry out violently, will stop his ears, will seize stones, and whatever he finds within his reach he will throw at us”.²⁹ St. Basil speaks of Sacred Scripture as the basis of Tradition, because the Fathers drew their principles from the biblical testimonies: “Of course, we do not consider it sufficient that this truth was formulated in this way by the tradition of the Fathers; but we know that they also took the meaning of Scripture as their guide, and drew their principles from the biblical testimonies which I have set before you.”³⁰

²³ Lukas VISCHER, „Studii patristice în perspectivă ecumenică: «Despre Sfântul Duh»“, pp. 520-529. Lukas Vischer, in his doctoral thesis entitled: *Basiliius der Grosse. Untersuchungen zu einem Kirchenvater des vierten Jahrhunderts*, (Basel, 1953, p. 103), emphasizes that “the pastoral work that, as bishop, he had to carry out was also reflected in the theological conception of St. Basil”.

²⁴ For example, St. Basil states, “[heretics] use an old sophism, invented by Aetius.” BASILIUS CAESARIENSIS, *De Spiritu Sancto* 2,4, PG 32.73A.

²⁵ Ioan G. COMAN, „Elementele demonstrației în tratatul «Despre Sfântul Duh» al Sfântului Vasile cel Mare”, in *Studii Teologice* XVI (1964), nr. 5-6, pp. 275-302.

²⁶ Ioan G. COMAN, „Elementele demonstrației în tratatul «Despre Sfântul Duh» al Sfântului Vasile cel Mare”, pp. 275-302 (294-297).

²⁷ Ioan G. COMAN, „Elementele demonstrației în tratatul «Despre Sfântul Duh» al Sfântului Vasile cel Mare”, pp. 275-302 (294).

²⁸ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 6,15, PG 32.92C.

²⁹ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 21,52, PG 32.164A.

³⁰ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 7,16, PG 32.96A.

On the use of sacred texts in St. Basil's treatise *On the Holy Spirit*, Prof. Ioan G. Coman concludes:

St. Basil knows how to use sacred texts for the precise purpose that concerns him and that he never forgets. The constructions of the various prepositions and conjunctions with these texts are very varied. Not all texts of the same doctrinal or dogmatic family lend themselves to this operation. St. Basil chooses from among them and uses only those that best fit the problem or detail at hand. The use varies according to the series of problems to be specified and clarified. The texts cited for the economy of the Son are even more numerous and reliable than those cited for the same thing in the case of the Holy Spirit. We know the basis that St. Gregory Nazianzen gives for the gradual progression of the revelation of the Holy Trinity: the Father in the Old Testament, the Son in the New Testament, and the Holy Spirit thereafter. Sometimes a series of texts are cited in support of a single text, to confirm and strengthen it. In some chapters (7, 9, 27, 30) biblical texts are missing or scarce; they are chapters on philology, philosophy, or dealing with tradition.³¹

The biblical texts and allusions are chosen and used either to combat the theology of the heretics or the false meanings they give to the biblical texts. They form the main argument of the work, "which - it seems - follows step by step a pneumatomachic book that he combats, or a well-organized plan of St. Basil, on the basis of heretical documents that he had at hand".³²

Concerning the use of Scripture, Prof. Ioan G. COMAN mentions that St. Basil "uses about 177 biblical quotations, of which 31 are from St. John the Evangelist, 22 from the Psalms, 22 from *Epistle I to the Corinthians*, 14 from *Epistle to the Romans*, 9 from *Isaiah*, 8 from St. Matthew the Evangelist, 5 from *Epistle II to the Corinthians* and *Epistle to the Galatians*".³³

However, by compiling a synopsis of the quotations and allusions in the New Testament treatise *On the Holy Spirit* (see Appendix 1), in the light of the quotations and allusions given in four reference works:

- a) BASILIUS CAESARIENSIS, *Περὶ τοῦ Πνεύματος* (*Liber De Spiritu Sancto*), *Patrologiae Graecae Tomus XXXII*, J.-P. Migne, Paris, 1886, col. 67-218. (= PG 32.67-213)
- b) Philip SCHAFF (ed.), *The Nicene and Post-Nicene Fathers, Second Series Vol. VIII. Basil: Letters and Select Works*, Roman Catholic Edition, Christian

³¹ Ioan G. COMAN, „Elementele demonstrației în tratatul «Despre Sfântul Duh» al Sfântului Vasile cel Mare”, pp. 275-302 (295).

³² Ioan G. COMAN, „Elementele demonstrației în tratatul «Despre Sfântul Duh» al Sfântului Vasile cel Mare”, pp. 275-302 (294).

³³ Ioan G. COMAN, „Elementele demonstrației în tratatul «Despre Sfântul Duh» al Sfântului Vasile cel Mare”, pp. 275-302 (294).

Classics Ethereal Library, Grand Rapids, [T&T Clark, Edinburgh, 1895] 2003, pp. 1-50. [= NPNF (2) 8]

- c) Benoit PRUCHE, *Basile de Cesaree, Traite du Saint Esprit*, Sources Chrétiennes 170, Editions du Cerf, Paris, 1946. (= SC 170)
- d) J. ALLENBACH, A. BENOIT, D. A. BERTRAND, A. HANRIOT-COUSTET, P. MARAVAL, A. PAUTLER, P. PRIGENT, M. SCOPELLO (Equipe de Recherche Associée au Centre National de la Recherche Scientifique), *Biblia Patristica. Index Des Citations Et Allusions Bibliques Dans La Littérature Patristique – 5: Basile de Cesaree, Gregoire de Nazianze, Gregoire de Nysse, Amphiloque d'Iconium*, Centre D'analyse Et De Documentation Patristiques, Editions du Centre National de la Recherche Scientifique, Paris, 1991, pp. 252-407. (= BP 5)

A review of the existing research on the quotations and New Testament allusions used in the treatise of St. Basil the Great reveals a variety of specialized approaches, indicating a need for further study in this area.

From this classification, we can see that in his treatise *On the Holy Spirit*, St. Basil quotes and alludes to 420 New Testament texts from twenty-two books of the New Testament:³⁴ *The Gospel of Matthew* (= 38), *The Gospel of Mark* (= 6), *The Gospel of Luke* (= 21), *The Gospel of John* (= 72), *Acts* (= 22), *Romans* (= 54), *1 Corinthians* (= 58), *2 Corinthians* (= 26), *Galatians* (= 15), *Ephesians* (= 19), *Philippians* (= 10), *Colossians* (= 18), *1 Thessalonians* (= 6), *2 Thessalonians* (= 4), *1 Timothy* (= 12), *2 Timothy* (= 6), *Titus* (= 3), *Hebrews* (= 19), *1 Peter* (= 6), *2 Peter* (= 1), *1 John* (= 3), and *Apocalypse* (= 1).³⁵

In light of these conclusions, our proposal is to examine the Epistle to the Colossians of the Apostle Paul in order to ascertain how St. Basil the Great makes reference to this New Testament epistle in his treatise, *On the Holy Spirit*.

Colossians in the treatise *On the Holy Spirit*

The treatise *On the Holy Spirit* does not offer a biblical New Testament theology of the Holy Spirit, starting from the analysis of the texts of each New Testament book to the question of the relationship of the Holy Spirit to the Father and the Son, but is a demonstration in which the aim is to “claim for the Holy Spirit

³⁴ In *De Spiritu Sancto*, St. Basil the Great makes no reference to the Epistle to Philemon, the Epistle of James, the second and third Epistles of John, or the Epistle of Jude.

³⁵ Analyzing the frequency of quotations and allusions from the New Testament books, we notice that St. Basil used mainly the books that contain a biblical theology about the Holy Spirit: *John's Gospel*, *1 Corinthians*, *Romans*, *Matthew's Gospel*, *2 Corinthians*, *Luke's Gospel*, *Acts of the Apostles*.

the equality of honor with the Father and the Son”.³⁶ In principle, as in practice, the theological method of St. Basil in his treatise *On the Holy Spirit* is exegetical. Therefore, our approach will follow the contexts in which St. Basil referred to *The Epistle to the Colossians*, or the way in which he quoted and interpreted the sacred text.

In the first chapter,³⁷ in which the origin of the dogmatic controversy is explained, St. Basil reminds Bishop Amphilochius that he had asked him to investigate the question of the syllables that had caused the controversy. The motivation of an answer for the soul eager “to seek the truth” (τὴν ἀλήθειαν),³⁸ is to help to progress the one who shares the zeal and all the needs of the one who is on the way to perfection (πρὸς τὴν τελείωσιν).³⁹ St. Basil alludes to *Epistle to the Colossians* 1:28, where the iconomia of God for St. Paul is the proclamation of the mystery - Christ, the hope of glory - to all man, so that he may become “perfect in Christ” (τέλειον ἐν Χριστῷ). St. Basil defines the principle underlying the call to be like God (ὅτι πρόκειται ἡμῖν ὁμοιωθῆναι Θεῷ) in terms of knowledge: “Ὁμοίωσις δέ, οὐκ ἄνευ γνώσεως”,⁴⁰ an aspect also found in the Pauline expression in Col 3:10, where the man “who is new, toward knowledge (εἰς ἐπίγνωσιν) is being renewed after the image of him who built him”.

The preoccupation with the questions of Bishop Amphilochius is found in what the Apostle Paul does to fulfill the proposed goal: “teaching everyone in all wisdom” (Col 1:28). If the Apostle Paul understands this toil as a struggle (ἀγωνιζόμενος) according to the work of God (Col 1:29), St. Basil understands his role, in the whole context of the dogmatic controversy, as also being “a struggle” (ἀγώνισμα).⁴¹

Having reviewed the premises and implications of the theology of his accusers in Chapters II - IV of the treatise *On the Holy Spirit*, St. Basil demonstrates in Chapter V, by arguing the contrary, that the prepositions used by Scripture in the case of the Father, the Son, and the Holy Spirit are used equally for the Father, the Son, and the Holy Spirit.⁴²

³⁶ Benoit PRUCHE, „Autour du traite sur le Saint-Esprit de Saint Basile de Césarée”, in *Recherche de Science Religieuse*, LII, 1964, p. 204-232.

³⁷ „Προοίμιον ἐν ᾧ ὅτι ἀναγκαῖαι αἱ περὶ τῶν μικροτάτων μερῶν τῆς θεολογίας ἔρευναι”, BASILIUS CAESARIENSIS, *De Spiritu Sancto* 1,1-3, PG 32,68-72.

³⁸ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 1,1, PG 32,69B.

³⁹ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 1,2, PG 32,69C.

⁴⁰ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 1,2, PG 32,69D.

⁴¹ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 1,2, PG 32,72C.

⁴² „Ὅτι καὶ ἐπὶ Πατρὸς λέγεται τὸ δι' οὗ, καὶ ἐπὶ Υἱοῦ τὸ ἐξ οὗ, καὶ ἐπὶ Πνεύματος”, BASILIUS CAESARIENSIS, *De Spiritu Sancto* 5,7-12, PG 32,77-85.

In this context, St. Basil also uses the expression “the word of truth” for Scripture, framing “τῆ Γραφῆ” with “τῆς ἀληθείας λόγον” or “τῆς ἀληθείας λόγος”.⁴³ We also find this definition in Colossians 1:5, where the apostle Paul identifies the gospel (τοῦ εὐαγγελίου) with the same meaning: “τῷ λόγῳ τῆς ἀληθείας”.

We find this way of framing one expression with two others in order to explain it in the next chapter, when St. Basil, using the general term “apostle” (ὁ ἀπόστολος), identifies him “the blessed Paul” (ὁ μακάριος Παῦλος).⁴⁴ The point is important, because in the immediately following explanation of the expression “ἐξ αὐτοῦ”, two quotations are given from *Ephesians* 4:15-16 and *Ephesians* 1:22, which frame a quotation from *Colossians* 2:19. St. Basil also specifies the author of these two epistles, identifying him as “ὁ ἀπόστολος”. In this sense, *On the Holy Spirit* becomes an important patristic argument for the Pauline authorship of *Colossians* and *Ephesians*.

The significance of the quotation from Col 2:19 used by St. Basil is also given by the mention of the problem of the addressees to whom the Apostle wrote the letter “πρὸς Κολασσαεῖς”.⁴⁵ St. Basil identifies the Colossians as not knowing the only begotten [Son]: “πρὸς τοὺς οὐκ ἔχοντας τοῦ Μονογενοῦς τὴν γνῶσιν.”⁴⁶ Although it is surprising to identify the Son with τοῦ Μονογενοῦς in the context of the Colossian problem,⁴⁷ we note that St. Basil has a predilection for this expression when referring to the Son in the treatise *On the Holy Spirit*.⁴⁸

The rendering of the text in Col 2:19 (κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα, διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον, αὖξει τὴν αὐξῆσιν τοῦ Θεοῦ)

⁴³ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 4,6, PG 32,77A-B.

⁴⁴ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 5,7, PG 32,80 A-B.

⁴⁵ The title of the epistle, πρὸς Κολασσαεῖς is identical to that found in the manuscript P46. The same form is subscribed in ⚭ B* C 33 339 466 1908. See details in *NOVUM TESTAMENTUM GRAECE*, 27 revidierte Auflage, 8th rev. and exp. printing, ed. Barbara et Kurt ALAND, Johannes KARAVIDOPOULOS, Carlo M. MARTINI, Bruce M. METZGER, Deutsche Bibelgesellschaft, Stuttgart, 2001, p. 531; Bruce M. METZGER, *A Textual Commentary on the Greek New Testament*, Second Edition. A Companion Volume to the United Bible Societies’ Greek New Testament (Fourth Revised Edition), Deutsche Bibelgesellschaft/German Bible Society, Stuttgart, 1994, p. 560; *NOVUM TESTAMENTUM GRAECE*, AD ANTIQUISSIMOS TESTES DENUO RECENSUIT - APPARATICUM CRITICUM OMNI STUDIO PERFECTUM – APPOSUIT COMMENTATIONEM ISAGOGICAM – PRAETEXUIT CONSTANTINUS TISCHENDORF, C. v. TISCHENDORF, C. R. GREGORY & E. ABBOT (ed.), GIESECKE & DEVRIENT, 2003, vol. 2, p. 726. In the critical edition NA28, any reference to the title of the epistle is omitted.

⁴⁶ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 5,9, PG 32,81D.

⁴⁷ In Col 1,15.18, the Apostle Paul employs the term “πρωτότοκος.”

⁴⁸ „τοῦ Μονογενοῦς”, BASILIUS CAESARIENSIS, *De Spiritu Sancto* 5,9; twice in 6,15; 7,16; 8,19; 18,46; twice in 18,47; 19,50; 25,58; 29,73. „ὡς Μονογενοῦς παρὰ Πατρός [John 1:14]” in 6,15; „Ὁ μονογενὴς Θεός [John 1:18]” in 6,15; 8,19. „ὁ μονογενὴς Υἱός” 11,27; 18,44.

is intended to emphasize the presence of the expression “ἐξ οὗ” in reference to Christ, thus contributing to the argument that this expression is used not only of the Father, but also of the Son, and equally of the Holy Spirit. Although the emphasis on the expression “ἐξ οὗ” is crucial, scholars have not yet noticed in scholarly studies the absence of an expression from Col 2:19: “καὶ συμβιβάζομενον”,⁴⁹ although St. Basil renders it in close proximity in the quotation from Ephesians 4:15-16.⁵⁰

To show that the expression “δι’ οὗ” is used of both the Son and the Holy Spirit, Basil begins the argument by applying it to the Father. The scriptural evidence for this is the text “Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ”.⁵¹ Although the entire expression with the form “Χριστοῦ Ἰησοῦ” is found in the texts of 2 Cor 1:1; Eph 1:1; Col 1:1 and 2 Tim 1:1, the quotation to which St. Basil refers is found in only two of the major codices, Sinaiticus (4th century) and Alexandrinus (5th century),⁵² in Eph 1:1.⁵³ The same variant exists for the text in Col 1:1, but it is later.⁵⁴ Basil's argument remains the same in both situations highlighted by textual criticism: the expression “δι’ οὗ” is also used by the Apostle Paul in the case of the Father.⁵⁵

In chapters VI - VIII of the treatise, St. Basil concentrates on the problems of the heresy. Basil concentrates on the points made by the heresiarchs: “The Son [is not to be honored] with the Father (μετὰ Πατρός), but after the Father (μετὰ τὸν

⁴⁹ The absence of the expression in manuscript P46 is due to damage to sheet 92 recto. See details at P. W. COMFORT & D. P. BARRETT, *The Text of the Earliest New Testament Greek Manuscripts. A Corrected, Enlarged Edition of the Complete text of the Earliest New Testament Manuscripts*, Tyndale House, Wheaton, Ill., 2001, pp. 327-333.

⁵⁰ The phrase “καὶ συμβιβάζομενον” is common to only two verses in the entire New Testament: Col 2:19 and Eph 4:16.

⁵¹ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 5,10, PG 32,84C.

⁵² See NA28, p. 799. See also *The Center for New Testament Textual Studies (CNTTS) NT Critical Apparatus*, NOBTS, New Orleans, 2004: Eph 1:1 – *Nomina Sacra* ω χυ.

⁵³ See NA28, p. 590.

⁵⁴ See details at *NOVUM TESTAMENTUM GRAECE*, vol. 2, p. 726: „ς ιης. χρι. cum D^{sr}E^{sr}K al pler vg^{cle} demid tol harl syr^{sch} arm aeth Chr Thdrt Hier”.

⁵⁵ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 5,8, PG 32,81C: „Καὶ οὕτω γε κακείνως ὁμότιμοι ἀλλήλαις ἀναφανήσονται, ἐφ’ ἐνὸς προσώπου καὶ τοῦ αὐτοῦ τεταγμένοι.” The text refers to the value of the expressions “δι’ οὗ” and “ἐξ οὗ”. Just as the expressions “ἐξ αὐτοῦ”, “δι’ αὐτοῦ” and “εἰς αὐτόν” are attributed to God the Father, without expressing the humiliating aspect of inferiority, likewise, both expressions, “δι’ οὗ” and “ἐξ οὗ”, have the same value because they are equally referred to one and the same person. In *SC* 17, note 1, pp. 278-279, it is specified: „Homotimie des prépositions et donc homotimie des personnes auxquelles elles se trouvent liées. C’est une voie d’accès au consubstantiel nicéen dans l’esprit de saint Basile.”

Πατέρα); To the Father is due glory *through him* (δι' αὐτοῦ) [the Son], and not *with him* (μετ' αὐτοῦ). Nor is the Spirit to be placed with the Father and the Son (σὺν τῷ Πατρὶ καὶ τῷ Υἱῷ), but under the Son and under the Father (ὑπὸ τὸν Υἱὸν καὶ τὸν Πατέρα), not on the same level (συντεταγμένον), but subordinate (ὑποτεταγμένον), neither connumerated (συναριθμούμενον), but subnumerated (ὑπαριθμούμενον).⁵⁶

One of St. Basil's objections to this argument is that in the texts “Κάθου ἐκ δεξιῶν μου” [Ps 109:1, LXX], and “Ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλοσύνης τοῦ Θεοῦ” [Heb 1:3].⁵⁷ In analyzing the phrase “on the right hand” in the two texts, the present tense is used throughout, suggesting the connection with the text in Col 3,1 - “ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος”. St. Basil concludes that the expression indicates a relationship of equality (“τὴν πρὸς τὸ ἴσον σχέσιν”) between the Father and the Son,⁵⁸ the same throne and equal honor (“τὸν σύνθρονον καὶ ὁμότιμον”) of the Son with the Father.⁵⁹ Evidence of this is the statement in Col 1:15: “εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου”, which emphasizes the equality (“ὁμότιμον”) of the glory of the Son with that of the Father.⁶⁰ The entire argument of the treatise is based on this concept.⁶¹ The equality of honor between the Father and the Son thus becomes the premise for the equality of honor of the Spirit with the Father and the Son.

St. Basil, emphasizing that the will of the Father is not separated from the perfect power of the Son,⁶² interprets the text of Col. 1:12 - “εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ” - in terms of the Son's iconomia (“Υἱοῦ οἰκονομίαν”), in which the care of His creature is according to the will of the Father. Therefore, the text of Col 1:16-17 is quoted twice to emphasize that the One-Begotten God holds the created together,⁶³ and, on the other hand, that he constructively fulfills

⁵⁶ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 6,13, PG 32,88B-C.

⁵⁷ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 6,15, PG 32,89C.

⁵⁸ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 6,15, PG 32,89D.

⁵⁹ St. Basil considers that “to stand suggests the unchangeableness of being”, and “the place on the right indicates equality of honor (τὴν δεξιὰν δὲ χώραν δηλοῦν τὸ τῆς ἀξίας ὁμότιμον)”. BASILIUS CAESARIENSIS, *De Spiritu Sancto* 6,15, PG 32,93,B.

⁶⁰ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 6,15, PG 32,92B.

⁶¹ GREGORIUS NAZIANZENSIS, *Funebris oratio in laudem Basilii Magni Caesareae in Cappadocia episcopi – ΕΙΣ ΤΟΝ ΜΕΓΑΝ ΒΑΣΙΛΕΙΟΝ ΕΠΙΣΚΟΠΟΝ ΚΑΙΣΑΡΕΙΑΣ ΚΑΠΠΑΔΟΚΙΑΣ ΕΠΙΤΑΦΙΟΣ*: „Ἐπεὶ ὅτι γε παντὸς μᾶλλον ἤδει τὸ Πνεῦμα Θεόν, δῆλον μὲν ἐξ ὧν καὶ δημοσίᾳ τοῦτο πολλάκις ἐκεί ρυξεν, εἴ ποτε καιρὸς ἦν καὶ ἰδίᾳ τοῖς ἐρωτῶσι προθύμως ἀνωμολόγησε· σαφέστερον δὲ πεποίηκεν ἐν τοῖς πρὸς ἐμὲ λόγοις, πρὸς δὲ οὐδὲν ἀπόρητον ἦν αὐτῷ περὶ τούτων καὶ νολογουμένῳ· μηδὲ ἀπλῶς τοῦτο ἀποφηνάμενος, ἀλλ' ὁ μηδέπω πρότερον πολλάκις πεποίηκεν, ἐπαρασάμενος ἑαυτῷ τὸ φρικωδέστατον, αὐτοῦ τοῦ Πνεύματος ἐκπεσεῖν, εἴ μὴ σέβει τὸ Πνεῦμα μετὰ Πατρὸς καὶ Υἱοῦ, ὡς ὁμοούσιον καὶ ὁμότιμον.” PG 43,69.1.

⁶² BASILIUS CAESARIENSIS, *De Spiritu Sancto* 8,18, PG 32,100.

⁶³ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 8,19, PG 32,101.

the will of the Father.⁶⁴ In this context, St. Basil recalls the text of Col 2:3, where it is said that in the Son are hidden all the treasures of wisdom and knowledge (“ἐν ᾧ πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοί”),⁶⁵ creating through the Son and not making the creative work of the Father imperfect.⁶⁶

In Chapter IX, St. Basil begins his examination of the meanings of the names of the Holy Spirit. Although, in the context of contemporary Western exegesis, *The Epistle to the Colossians* is rejected as Pauline authorship by a significant portion of biblical scholars,⁶⁷ one of the reasons being the “almost complete absence of references to the Holy Spirit”,⁶⁸ however, in St. Basil's approach, the arguments concerning the divinity of the Holy Spirit are also found in *Colossians*. Thus, the intimate union of the Spirit with the soul consists in abstaining from sin and returning to the beauty that reflects the “old royal face”. The presence of the Spirit will show him the icon/image of the invisible (“δείξει σοι ἐν ἑαυτῷ τὴν εἰκόνα τοῦ ἀοράτου”).⁶⁹ We note that St. Basil understands the work of the Holy Spirit to be expressed in terms of putting on the new man, “which is being renewed in knowledge according to the image of its Creator” (Col 3:10).

In Chapter X of the treatise, St. Basil observes that the controversy has a very clear purpose: “to attack the faith,” and thus “the common aim of all the enemies of sound doctrine” is the destruction of the foundation of the right faith and the apostolic tradition (“τὴν ἀποστολικὴν παράδοσιν”).⁷⁰ The mention of the apostolic tradition is also found in chapter VII of the treatise: “τῶν πατέρων ἡ

⁶⁴ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 8,19, PG 32,104.

⁶⁵ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 8,20, PG 32,104D.

In the version of the *Epistle to the Colossians* used by St. Basil the Great, the feminine genitive singular genitive article τῆς precedes the noun γνώσις. The presence of the article is familiar in the Codex Sinaiticus, through a correction made by a proofreader. See NA27, p. 526. In the same quotation we note the absence of the indicative verb εἶσιν, which in known manuscripts occurs between ᾧ and πάντες.

⁶⁶ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 8,21, PG32,105D.

⁶⁷ The majority of contemporary biblical scholars (approximately 60%) no longer adhere to the traditional view that the Epistle to the Colossians was authored by the Apostle Paul. See Raymond Edward BROWN, *An Introduction to the New Testament*, Doubleday, New York, 1997, p. 610.

⁶⁸ See details at E. SCHWEITZER, *The Letter to the Colossians. A Commentary*, Augsburg Publishing House, Minneapolis, 1982, pp. 17,38-39; E. D. FREED, *The New Testament: A Critical Introduction*, 2nd edition, Wadsworth Publishing, Belmont, 1986, p. 305. For details on how to combat this, see G. FEE, *God's Empowering Presence. The Holy Spirit in the Letters of Paul*, Hendrickson Publishers, Peabody, Massachusetts, 1994, pp. 636-657.

⁶⁹ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 9,23, PG 32.109B.

⁷⁰ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 10,25, PG 32.112C.

παράδοσις”,⁷¹ in which St. Basil concludes with the idea that the Fathers formulated their principles with the meaning of Scripture as their guide. Their conclusion is defined by an allusion to the texts of Col 1:15 and 2 Cor 4:4: “Light [glory] is understood together with glory, the image with the prototype, and the Son always with the Father (Τὸ γὰρ ἀπαύγασμα μετὰ τῆς δόξης νοεῖται· καὶ ἡ εἰκὼν μετὰ τοῦ ἀρχετύπου· καὶ ὁ Υἱὸς πάντως σὺν τῷ Πατρὶ)”.⁷² In Chapter X, however, the apostolic tradition is defined as “the rule of the doctrine which we have received (ὃν παρελάβομεν “τύπον διδαχῆς)”.⁷³ Although the expression of obedience to the rule of doctrine is found in St. Apostle Paul in *The Epistle to the Romans* 6,17 (“From your heart you have obeyed the rule entrusted to you” - “ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς”), it is also an allusion to the text in Col. 2,6 (“as you have received Christ Jesus the Lord” - “παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον”), The verb “παραλαμβάνω” has in this context the sense of receiving the apostolic tradition.⁷⁴

The reception of the apostolic tradition, which leads to the light and gives the knowledge of God,⁷⁵ is also identified with the “confession (ὁμολογίαν)” made in the mystery of baptism. Failure to keep this confession and to live in the light of it leads to alienation from the promises made to God and to contradiction of one's own “signatures” (“τῷ ἰδίῳ χειρογράφῳ μαχόμενος”) made at Baptism.⁷⁶ St. Basil's use of the term “χειρόγραφον”, found only once in the New Testament, in Col 2:14,

⁷¹ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 7,16, PG 32.96B.

⁷² BASILIUS CAESARIENSIS, *De Spiritu Sancto* 7,16, p. 31, PG 32.96B.

⁷³ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 10,26, PG 32.113A.

⁷⁴ The verb παραλαμβάνω is the technical term defining the act of receiving a tradition, - a meaning taken from Judaism -, the choice of this verb in the context of Col 2:6-8 is significant: Col 2:6-8 follows the section dedicated to the ministry of St. Paul the Apostle (Col 1:24 - 2:5), which affirms the authority from which the Christians of Colosse received their tradition. The content of this apostolic tradition is Jesus Christ the Lord in contrast to the human tradition of their opponents (2:8). See details at F. F. BRUCE, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, NICNT, Eerdmans, Grand Rapids, 1984, pp. 226; E. LOHSE, *Colossians and Philemon*, Hermeneia, Fortress, Philadelphia, 1971, p. 93, n.1; James D. G. DUNN, *The Epistle to the Colossians and to Philemon. A Commentary on the Greek Text*, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan and The Paternoster Press Lt., Carlisle, Cumbria, England, 1996, p. 126; David LINCICUM, *Paul and the Early Jewish Encounter with Deuteronomy*, WUNT 2.284, Mohr Siebeck, Tübingen, 2010, pp. 48-59; J. NEUSNER, J., *The Mishnah: A New Translation*, Yale University Press, New Haven, CT, 1988, pp. 672-675; Herbert DANBY, *The Mishnah: Translated from the Hebrew with Introduction and Brief Explanatory Notes*, Oxford University Press, Oxford, 1933, p. 446, n. 5; Elizabeth Shanks ALEXANDER, *Transmitting Mishnah: The Shaping Influence of Oral Tradition*, Cambridge University Press, Cambridge, 2006, p. 13.

⁷⁵ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 10,26, PG 32.113C.

⁷⁶ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 10,26, PG 32.113B.

also in the context of the mystery of baptism,⁷⁷ shows familiarity with the Apostle Paul's argument in *Colossians* in the treatise *On the Holy Spirit*.

St. Basil's desire at the end of Chapter X is to keep this confession and faith unchanged "in the day of Christ" - "εἰς ἡμέραν Χριστοῦ" - a clear reference to the appearing of Christ and the appearing of believers with Him in glory, which we identify in Col. 3:4.⁷⁸

In Chapter XIV, in the context of typical representations ("ἐν οἷς καὶ τὰ περὶ τύπων"), St. Basil makes a reference to Col. Basil makes a reference to Col 3:5 ("Νεκρώσατε οὖν τὰ μέλη") by interpreting the meaning of the cloud of the wilderness, which the Apostle Paul also mentions in 1 Cor 10,1-4, by defining it as a shadow of the gift of the Holy Spirit, which quenches the flames of the passions "by putting to death the members of the flesh" - "διὰ τῆς νεκρώσεως τῶν μελῶν".⁷⁹ For Basil, typology is not an occasion for denigrating all iconology - as it is for his opponents - but, on the contrary, an emphasis on the distinction between the shadow ("σκιᾶς") and the image that exists in reality. The comparison is found in Colossians 2:17, where the Law's regulations concerning food, drink, feasts, new moons, or Sabbaths (Colossians 2:16) are defined as "a shadow (σκιὰ) of things to come."⁸⁰

The reference to putting off the old man ("ἀπεδύσαντο τὸν παλαιὸν ἄνθρωπον") and putting on the new man ("ἐνεδύσαντο τὸν νέον"), renewed in knowledge after the image of him who created him (τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν),⁸¹ is a quote from Col 3:9-10: "ἀπεκεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον [...] καὶ ἐνδυσάμενοι τὸν νέον ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν".

In Chapter XV, referring to the act of baptism, St. Basil affirms that by imitating Christ's burial through baptism, the faithful descend to hell, because when the bodies of the baptized are buried in water, there is a symbolic denial of the deeds of the body. The scriptural argument is given in Colossians 2:11-12:

⁷⁷ In the Epistle to the Colossians, χειρόγραφον is understood in the sense of the record of our debts, which was against us. St. Basil employs its general sense for pledge, covenant, and obligation."The names of the catechumens were recorded, and the Dispensations and Confessions of Faith (*Interrogationes et Responsa; ἐπερωτήσεις καὶ ἀποκρίσεις*) were signed." See *NPNF* (2) 8, p. 156, n. 938.

⁷⁸ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 10,26, PG 32.113D.

⁷⁹ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 14,31, PG 32.124B.

⁸⁰ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 14,32, PG 32.124D; 14,33, PG 32.125A.

⁸¹ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 14,32, PG 32.125A.

“Περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος⁸² τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι”.⁸³

Chapter XVI emphasizes that the Holy Spirit participates in every action of the Father and the Son: both in the creation of the spiritual world and in the salvation of human beings and in the future judgment. In connection with the creation of the spiritual world, St. Basil refers to the text of Colossians. Basil refers to the text of Col. 1:16: “ἐν ᾧ ἐκτίσθη τὰ πάντα, εἴτε ὁρατά, εἴτε ἀόρατα, εἴτε ἀρχαί, εἴτε ἐξουσίαι, εἴτε δυνάμεις, εἴτε θρόνοι”.⁸⁴ The text seems to be reproduced from memory, because after “τὰ πάντα” the phrase “ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς”, the position of the word “θρόνοι” in the sequence “εἴτε θρόνοι εἴτε” κυριότητες εἴτε ἀρχαί εἴτε ἐξουσίαι” (Col. 1,16) comes last, and the word “δυνάμεις” replaces “κυριότητες” by coming after “ἐξουσίαι” and before “θρόνοι”. The correct sequence of the text in Col. 1:16 is taken up by St. Basil in his argument in the same chapter, in which he affirms that the thrones, kingdoms, principalities, and powers continually contemplate the face of the Father in heaven, this contemplation being realized by the help of the Holy Spirit: “Θρόνοι δὲ καὶ κυριότητες, καὶ ἀρχαὶ καὶ ἐξουσίαι”.⁸⁵

In Chapter XVIII, St. Basil reminds us that we contemplate the beauty of the image of the invisible God with the help of the power of the Spirit (“τῷ κάλλει τῆς τοῦ Θεοῦ τοῦ ἀοράτου εἰκόνος ἐνατενίζομεν”),⁸⁶ a clear reference to the text in Col 1:15. This power to contemplate the face is given by the Holy Spirit to those who love the truth, showing them the knowledge of the face not from without, but in Him: “αὐτοῦ που πάρεστιν ἀχωρίστως τὸ τῆς γνώσεως Πνεῦμα, τὴν ἐποπτικὴν τῆς εἰκόνος δύναμιν ἐν ἑαυτῷ παρεχόμενον τοῖς τῆς ἀληθείας φιλοθεάμοσιν, οὐκ ἐξωθεν τὴν δεῖξιν ποιούμενον, ἀλλ’ ἐν ἑαυτῷ εἰσάγον πρὸς τὴν ἐπίγνωσιν”.⁸⁷ The idea is

⁸² We note that the expression “τοῦ σώματος” is omitted from the manuscript of the sec. XI (μ) manuscript in the Library of the Holy Synod in Moscow and the manuscript of the sec. XII (V) in the Library of Vienna. See Saint BASIL THE GREAT, Bishop of Caesarea in Cappadocia, *On the Holy Spirit, written to Amphilochius, Bishop of Iconium, Against the Pneumatomachi*, A revised text with notes and introduction by Charles Francis Harding JOHNSTON, Clarendon, Oxford, 1892 = Nabu Press, Charleston, 2011, p. 74, n. 7.

⁸³ Saint BASIL THE GREAT, Bishop of Caesarea in Cappadocia, *On the Holy Spirit, written to Amphilochius, Bishop of Iconium, Against the Pneumatomachi*, p. 74, n. 8, records the presence of the variant „βαπτισμῶ” in the manuscript of 11th century (μ) in the Holy Synod Library in Moscow. See details at p. lxii. For the difference between „βάπτισμα” and „βαπτισμός”, see J. YSEBAERT, *Greek Baptismal Terminology. Its Origins and Early Development*, Graecitas Christianorum Primaeva, Dekker & Van de Vegt N.V., Nijmegen, 1962, pp. 51-52.

⁸⁴ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 16,38, PG 32.136D.

⁸⁵ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 16,38, PG 32.137D.

⁸⁶ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 18,47, PG 32.153A.

⁸⁷ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 18,47, PG 32.153B.

taken up again in chapter XXVI, where the one led by the Spirit of God no longer lives according to the flesh, but becomes God's own and is made in the image of the Son of God (σύμμορφος τῆς εἰκόνος τοῦ Υἱοῦ Θεοῦ γενόμενος), calling himself spiritual.⁸⁸ The chapter concludes with a comparison between the applicability of the text of Colossians 1:15 and the enlightenment given by the Holy Spirit: “In worshipping the Son, we worship him who is the image of God and of the Father (‘τὴν ὡς ἐν εἰκόνι τοῦ Θεοῦ καὶ Πατρὸς”).⁸⁹

In Chapter XIX, St. Basil uses the reality of the arch-priestly intercession of the Savior to counter the idea that the Spirit is inferior to God in worthiness. Basil uses the reality of the arch-priestly intercession of the Savior, bringing an argument from Romans 8:34: “τοῦ Μονογενοῦς, ὅτι ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ καὶ ἐντυγχάνει ὑπὲρ ἡμῶν”.⁹⁰ The argument about Christ sitting at the right hand of God is identical to Colossians 3:2: “ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ”.

In Chapter XXV, St. Basil shows that the meaning of the conjunction “καὶ” is found in the meaning of the preposition “σύν”. One of the examples used is that emphasized in *Colossians* 4:7-9, referring to those through whom the apostle Paul sends the letter to the church in Colossae: “Τύχικος [...] σὺν Ὀνησίμῳ”. The form given by St. Basil is a free rendering: “ἀλλὰ καὶ Τυχικὸς καὶ Ὀνήσιμος ἀπεστάλησαν Κολοσσαεῦσιν”,⁹¹ emphasizing the relationship between the meanings of “σύν” and “καὶ”.

In Chapter XXVII, St. Basil, referring to the Apostles and Fathers who kept the sanctity of the Sacraments in silence and secrecy, gives the example of looking to the East while praying. The explanation of the meaning of this mode of prayer is the search for the ancient homeland, the paradise planted by God in Eden, in the East: “ὀλίγοι δὲ ἴσμεν ὅτι τὴν ἀρχαίαν ἐπιζητοῦμεν πατρίδα, τὸν παράδεισον, ὃν

⁸⁸ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 26,61, PG 32.180C.

⁸⁹ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 26,64, PG 32.185C-D.

⁹⁰ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 19,50, PG 32.160B.

⁹¹ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 25,59, PG 32,177D. See the point also emphasized by Bruce M. METZGER, Bart D. EHRLMAN, *The Text of the New Testament. Its Transmission, Corruption, and Restoration*, Fourth Edition, Oxford University Press, New York / Oxford, 2005, pp. 342-343. Amphilochius of Iconium, in the context of the inspired books of the Holy Scriptures, mentions the *Colossians* in the same form: „Κολοσσαεῦσι” – Amphilochius of Iconium, *Iambi ad Seleucum*, PG 37,1597 (= Gregory of Nazianz, *Carmen de veris Scripturae libris* 2,2,8 – in the PG appears among the writings of St. Gregory of Nazianz because some critics consider that this writing was addressed to St. Gregory, and others have understood it as an epistle addressed by St. Gregory to Bishop Amphilochius of Iconium [see details in F. BLEEK, W. URWICK, *Introduction to the New Testament. History of the Canon*, T&T Clark, Edinburgh, 1870, p. 262]).

ἐφύτευσεν ὁ Θεὸς ἐν Ἑδέμ κατ' ἀνατολάς".⁹² A second explanation, related to prayer, is the reason why prayers are said standing up on the day of the Lord's Supper: on the one hand, this posture reminds us of the grace given to us on the day of the resurrection - the fact that we have risen with Christ and that we are to look on those who are above - the argument from Col 3:1 - on the other hand, this day is the image of the age to come: Ὅρθοι μὲν πέν πληροῦμεν τὰς εὐχὰς ἐν τῇ μιᾷ τοῦ σαββάτου· τὸν δὲ λόγον οὐ πάντες οἶδαμεν. Οὐ γὰρ μόνον ὡς συναναστάντες Χριστῷ καὶ τὰ ἄνω ζητεῖν ὀφεί λοντες, ἐν τῇ ἀναστασίμῳ ἡμέρα τῆς δεδομένης ἡμῖν χάριτος διὰ τῆς κατὰ τὴν προσευχὴν στάσεως ἑαυτοῦς ὑπομιμνήσ κομεν· ἀλλ' ὅτι δοκεῖ πως τοῦ προσδοκωμένου αἰῶνος εἶναι εἰκῶν.⁹³

Next, St. Basil, referring to the period of Pentecost, the argument for praying standing prayers is an allusion, as in the case of Sunday - the first and eighth day - to Col 3:1: that we may rise from the present to the things to come: "Ἐν ἧ τὸ ὄρθιον σχῆμα τῆς προσευχῆς προτιμᾶν οἱ θεσμοὶ τῆς Ἐκκλησίας ἡμᾶς ἐξεπαιδευσαν, ἐκ τῆς ἐναργοῦς ὑπομνήσεως οἶονεὶ μετοικίζοντες ἡμῶν τὸν νοῦν ἀπὸ τῶν παρόντων ἐπὶ τὰ μέλλοντα".⁹⁴

In Chapter XXVIII, continuing the argument about the significance of the implication of the use of the preposition "σύν" for the deity of the Spirit, St. Basil quotes from *Colossians* with the following introductory phrase. Basil quotes from *The Epistle to the Colossians* with the following introductory phrase: "Therefore, writing to the Colossians, Paul (Παῦλος τοῖνυν Κολοσσαεῦσι γράφων)".⁹⁵ The text quoted by St. Basil is a reference to Col 2:13: "Καὶ ὑμᾶς, φησί, νεκροὺς ὄντας τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ, συνεζωοποίησε τῷ Χριστῷ". Note the absence of the phrase "τῆς σαρκὸς ὑμῶν" in this text, an aspect that has not been identified in any Colossian manuscript yet discovered. The presence of "φησί" in the quoted text also proves that it is not a direct quotation, but a free rendering, which is also proven by the substitution of "σύν αὐτῷ" for "τῷ Χριστῷ" for a more correct understanding of the meaning of the phrase, given the lack of immediate context in the Epistle.

In light of this substitution, St. Basil insists on the expression "σύν Χριστῷ" attributed to men, implicitly proving that the existence of the Spirit with Christ is higher than that of men. The argument emphasizes the identity with the example by which we call the Apostle Paul a co-worker with God in his work of spreading the Gospel, and the Holy Spirit the One by whom the Gospel is begotten in every building under heaven: "ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανὸν καρποφορεῖται τὸ

⁹² BASILIUS CAESARIENSIS, *De Spiritu Sancto* 27,66, PG 32.192A.

⁹³ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 27,66, PG 32.192B.

⁹⁴ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 27,66, PG 32.192D.

⁹⁵ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 28,69, PG 32.196C.

εὐαγγέλιον”.⁹⁶ Notice the reference to the Apostle Paul's text in Colossians 1:23: “τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν”, with the verb changed to Col. 1:6: “ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον”.

Still referring to the expression “σὺν Χριστῷ,” St. Basil repeats the quotation from Col 3:3-4 twice in the same chapter: “Καὶ ὡς ἔοικεν, ἡ μὲν ζωὴ τῶν ἡλπιότων ἐπὶ Κύριον “κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ”, καὶ “ὅταν ὁ Χριστὸς φανερωθῆ, ἡ ζωὴ ἡμῶν, τότε καὶ αὐτοὶ σὺν αὐτῷ φανερωθήσονται ἐν δόξῃ”;⁹⁷ “ἡμεῖς μὲν διὰ τῆς εἰς Χριστὸν πίστεως τῆς ἐν Πνεύματι συνεγγερωθήσεσθαί αὐτῷ καὶ συγκαθεδεῖσθαί ἐν τοῖς ἐπουρανίοις ἐλπίζομεν, ὅταν μετασχηματίσῃ τὸ σῶμα τῆς ταπεινώσεως ἡμῶν ἀπὸ τοῦ ψυχικοῦ πρὸς τὸ πνευματικόν”.⁹⁸

The last reference to *The Epistle to the Colossians*, in the treatise *On the Holy Spirit*, is in chapter XXIX, where St. Basil expresses his hope for the recipients that: “May the good God grant us His peace to reign in the hearts of all” - “τὸν ἀγαθὸν Θεὸν τὴν ἑαυτοῦ εἰρήνην βραβεύουσαν ἐν ταῖς καρδίαις ἀπάντων”.⁹⁹ The reference to the admonition of St. Paul's admonition in *Colossians* is obvious: “ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν” (Col. 3,15).

Conclusion

In this treatise on the Holy Spirit, St. Basil argues that the Spirit must receive the same honor and glory as the Father and the Son. The baptismal formula is decisive in this argument, for it proves that the Holy Spirit is inseparable from the Father and the Son.¹⁰⁰ Con-nominated, not sub-nominated, the Spirit participates with the Father and the Son in the entire economy, from the creation of the angels to the judgment of the wicked. This participation is a demonstration of his divine status.¹⁰¹

The treatise of St. Basil the Great responded to an urgent need of the Church concerning the understanding of the divinity of the Holy Spirit. It has its immediate origin in the liturgical context and motivates a liturgical attitude. His writing was the result of a profound study of Sacred Scripture, not governed by the urgency of

⁹⁶ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 28,69, PG 32.196D.

⁹⁷ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 28,69, PG32.196D.

⁹⁸ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 28,69, PG 32.197B.

⁹⁹ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 29,75, PG 32.209C.

¹⁰⁰ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 10,24, PG 32.109D-112B; 10,26, PG 32.113A-C; 12,28, PG 32.117A-C; 13,30, PG 32.121A; 17,43, PG 32.145D-148A; 18,44, PG 32.148C-149B.

¹⁰¹ BASILIUS CAESARIENSIS, *De Spiritu Sancto* 16,38-40, PG 32.136A-144A; 19,49, PG 32.156C-160A; 24,56, PG 32.172C-173A.

the immediate, but by knowledge as the expression of a life that desires to live liturgically, in a doxological experience.

In this sense, the multitude of biblical quotations, particularly those from the New Testament, illustrate the doxological nature of the knowledge of the Word of Truth. In particular, by quoting the Epistle to the Colossians or alluding to it, St. Basil the Great demonstrates his proficiency in exegesis, integrating the isagogical and theological aspects of St. Paul the Apostle's epistle. This integration not only elucidates Christological and pneumatological concepts but also motivates the reader to pursue an "intimacy with God."

A close reading of Saint Basil the Great's treatise reveals that, in contrast to the other New Testament books referenced, The Epistle to the Colossians contains both isagogical and theological elements. The isagogical aspects include the author, title, location of the addressee's church, the issues that prompted the writing of the epistle, and the method of transmission. The theological elements, in particular, are evident in the frequent Christological references, notably in Col 1:15, "the image of the invisible God"- "εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου". The objective of integrating these inceptive elements with the theological aspects of the Epistle to the Colossians in the argumentation of the treatise On the Holy Spirit is to establish a parallelism between the context of the epistle and that of the treatise. The objective to which they are called is "perfection," defined as the likeness to God "as far as human nature is able." In this sense, there is a "struggle" on the part of both St. Paul the Apostle and St. Basil the Great for the recipients to come to the knowledge of the "word of truth." In this sense, we can understand the statement of St. Gregory of Nazianzus concerning the fact that St. Basil, in his treatise on the Holy Spirit, "penetrated the letter [of Scripture] and looked at it from the inside."¹⁰²

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¹⁰² GREGORIUS NAZIANZENSIS, *Oratio* 31,21, PG 36.156D. St. Gregory is probably referring to the text: 'He who has succeeded in penetrating the depths of the meaning of the law and, removing its obscurity like a veil, has reached the mysteries, has imitated Moses - who, while speaking with God, took off his mahrama - and has passed from the letter to the Spirit'. BASILIUS CAESARIENSIS, *De Spiritu Sancto* 21,52, PG 32.165.

Annex 1

New Testament quotes and allusions highlighted by PG 32, 67-218	New Testament quotes and allusions highlighted by NPNF(2) 8	New Testament quotes and allusions highlighted by SC 170(2)	New Testament quotes and allusions highlighted by BP 5	Reference to the New Testament quotation or allusion in <i>Περὶ τοῦ Πνεύματος</i>
-	-	-	Mt 1,18	9,22; 19,46
Mt 1,20	Mt 1,20	Mt 1,20	-	5,9
-	Mt 3,10	-	-	8,17
Mt 3,11	Mt 3,11	Mt 3,11	-	15,36
-	Mt 3,17	-	-	16,39
Mt 4,1	Mt 4,1	Mt 4,1	-	16,39
Mt 5,11	Mt 5,11	Mt 5,11	-	6,13
Mt 5,18	Mt 5,18	Mt 5,18	-	1,2
Mt 5,22	Mt 5,22	Mt 5,22	-	8,21
-	-	-	Mt 5,37	1,2
-	Mt 7,6	Mt 7,6	-	30,79
-	-	-	Mt 7,8	1,1
-	Mt 7,22	-	-	16,39
Mt 8,3	Mt 8,3	Mt 8,3	Mt 8,3	8,21
-	Mt 9,12	-	Mt 9,12	8,17; 8,18
-	Mt 9,15	-	Mt 9,15	8,17; 8,18
Mt 10,19-20	Mt 10,19-20	Mt 10,19-20	Mt 10,19-20	24,55
Mt 10,20	Mt 10,20	Mt 10,20	Mt 10,20	26,61; 26,62
-	Mt 11,20	-	-	16,39
Mt 11,27	Mt 11,27	Mt 11,27	Mt 11,27	18,47
Mt 12,28	Mt 12,28	Mt 12,28	Mt 12,28	9,22; 16,39
Mt 12,29	Mt 12,29	Mt 12,29	Mt 12,29	8,18
Mt 12,31	Mt 12,31	Mt 12,31-32	Mt 12,31-32	18,46; 24,55; 28,70; 29,75; 30,79
-	-	-	Mt 13,31-32	1,2
-	Mt 14,33	-	-	8,17
Mt 16,27	Mt 16,27	-	-	6,15; 8
-	Mt 18,10	Mt 18,10	-	16,38
Mt 18,16	-	-	-	29
-	Mt 21,5	-	-	8,17
-	Mt 24,12	-	-	30,78
Mt 24,51	Mt 24,51	Mt 24,51	Mt 24,51	16,40
Mt 25,21	Mt 25,21	Mt 25,21	Mt 25,21	16,40
-	-	-	Mt 25,23	16,40
-	-	-	Mt 25,28-29	16,40
-	-	-	Mt 26,26-28	27,66
Mt 27,19	-	-	-	29
-	Mt 27,54	-	-	8,17
Mt 28,19	Mt 28,19	Mt 28,19	Mt 28,19	10,24; 17,43; 18,44; 18,47; 24,55; 25,59; 25,60; 27,68; 28,69; 29,75
Mk 3,29	-	Mk 3,29	-	28
Mk 4,39	Mk 4,39	Mk 4,39	Mk 4,39	8,21

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-	Mk 5,30	-	-	5,9
-	Mk 6,14	-	-	16,39
Mk 8,38	Mk 8,38	Mk 8,38	Mk 8,38	6,15
Mk 9,25	Mk 9,25	Mk 9,25	-	8,21
Lk 1,11	Lk 1,11	Lc 1,11	Lk 1,11	16,38; 23
-	-	-	Lk 1,13-20	16,38
Lk 1,26	-	-	-	16
-	-	Lk 1,30-33	Lk 1,28-37	16,38
Lk 2,14	Lk 2,14	Lk 2,14	Lk 2,14	16,38
-	Lk 2,52	-	-	8,18; 16,38
Lk 3,16	Lk 3,16	Lk 3,16	-	12,28
Lk 3,22	-	Lk 3,22	-	16
Lk 4,18	-	-	-	12
-	-	-	Lk 4,23	8,17; 8,18
Lk 8,46	Lk 8,46	Lk 8,46	-	5,9
-	Lk 10,13	-	-	16,39
Lk 11,10	Lk 11,10	Lk 11,10	-	1,1
Lk 12,8-9	Lk 12,8-9	Lk 12,8-9	Lk 12,8-9	13,29
Lk 12,10	Lk 12,10	Lk 12,10	-	28,70
Lk 12,11-12	-	Lk 12,11-12	-	24
Lk 16,29	Lk 16,29	Lk 16,29	Lk 16,29	14,33
-	Lk 17,33	-	-	24,56
Lk 18,18	-	Lk 18,18	-	28,70
-	-	-	Lk 19,40	13,30
-	Lk 24,39	-	-	5,12
Jn 1,1	Jn 1,1	Jn 1,1	Jn 1,1	6,14; 8,17; 16,38
Jn 1,3	Jn 1,3	Jn 1,3	Jn 1,3	8,19
Jn 1,9	Jn 1,9	Jn 1,9	Jn 1,9	8,19; 18,47
Jn 1,14	Jn 1,14	Jn 1,14	Jn 1,14	6,15; 18,47
Jn 1,16	Jn 1,16	Jn 1,16	-	5,9
Jn 1,18	Jn 1,18	Jn 1,18	-	6,15; 8,17; 11,27; 18,45
Jn 1,33	Jn 1,33	Jn 1,33	Jn 1,33	16,39
-	-	-	Jn 1,49	8,17
-	Jn 3,3	Jn 3,3	Jn 3,3	15,35
-	Jn 3,5	-	Jn 3,5	15,35
Jn 3,6	Jn 3,6	Jn 3,6	Jn 3,6	5,9
-	-	-	Jn 3,7	15,35
-	Jn 3,14	Jn 3,14	Jn 3,14	14,31
-	-	-	Jn 3,16	14,32
-	-	-	Jn 3,29	8,17; 8,18
Jn 4,21	-	-	-	26
-	Jn 4,23	Jn 4,23	Jn 4,23	26,62
Jn 4,24	Jn 4,24	Jn 4,24	Jn 4,24	9,22; 18,47; 19,48; 26,64
Jn 5,19	Jn 5,19	Jn 5,19	Jn 5,19	8,19(x2); 16,38
Jn 5,20	Jn 5,20	Jn 5,20	-	5,7; 8,20
Jn 5,22	Jn 5,22	-	-	8,19
Jn 5,23	Jn 5,23	Jn 5,23	-	6,15(x2)
Jn 5,46	Jn 5,46	Jn 5,46	-	14,33
-	Jn 6,21	-	-	8,17

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Jn 6,27	Jn 6,27	-	-	6,15(x2)
-	Jn 6,49	-	-	14,31
-	Jn 6,51	-	Jn 6,51	14,31
Jn 6,57	Jn 6,57	Jn 6,57	Jn 6,57	8,19
Jn 6,63	Jn 6,63	Jn 6,63	Jn 6,63	24,56
Jn 7,37	Jn 7,37	Jn 7,37	-	14,31
-	-	-	Jn 10,1-16	8,17
-	-	-	Jn 10,7	8,17
Jn 10,9	Jn 10,9	Jn 10,9	Jn 10,9	8,17(x2)
-	-	-	Jn 10,11	8,17
-	Jn 10,12	-	-	8,17
-	-	-	Jn 10,14	8,17
-	-	-	Jn 10,18	8,19
-	-	-	Jn 10,26-27	8,17
Jn 10,27	-	Jn 10,27	Jn 10,27	8,17
Jn 10,27-28	Jn 10,27-28	Jn 10,28	Jn 10,27-28	24,56
Jn 10,30	Jn 10,30	Jn 10,30	Jn 10,30	25,59
-	Jn 10,38	-	-	12,28
Jn 11,25	Jn 11,25	-	In 11,25	8,19
-	Jn 12,13	-	-	12,28
Jn 12,28	Jn 12,28	Jn 12,28	Jn 12,28	18,46
Jn 12,49	Jn 12,49	Jn 12,49	Jn 12,49	8,19; 8,20
Jn 12,50	Jn 12,50	Jn 12,50	Jn 12,50	8,20
Jn 14,2	Jn 14,2	Jn 14,2	-	16,40
Jn 14,6	Jn 14,6	Jn 14,6	Jn 14,6	8,17; 8,18; 26,64
Jn 14,9	Jn 14,9	Jn 14,9	Jn 14,9	6,15; 8,21; 26,64
-	Jn 14,9-10	Jn 14,9-10	Jn 14,10	18,45
Jn 14,16	Jn 14,16	Jn 14,16	Jn 14,16	18,46; 19,48
Jn 14,17	Jn 14,17	Jn 14,17	Jn 14,17	18,46; 19,48; 22,53(x2)
-	Jn 14,19	Jn 14,19	-	22,53
Jn 14,23	Jn 14,23	Jn 14,23	Jn 14,23	25,59
Jn 14,24	Jn 14,24	Jn 14,24	Jn 14,24	8,20
Jn 14,26	Jn 14,26	Jn 14,26	Jn 14,26	19,49
-	-	-	Jn 14,29	22,53
Jn 14,31	Jn 14,31	Jn 14,31	Jn 14,31	8,20
Jn 15,3	Jn 15,3	Jn 15,3	Jn 15,3	22,53
Jn 15,15	Jn 15,15	Jn 15,15	Jn 15,15	19,50
Jn 15,26	Jn 15,26	Jn 15,26	Jn 15,26	9,22; 16,38; 19,48(x2); 19,49
Jn 16,13	In 16,13	Jn 16,13	Jn 16,13	19,48; 19,49
Jn 16,14	Jn 16,14	Jn 16,14	Jn 16,14	5,9; 18,46(x2)
-	Jn 16,15	-	Jn 16,15	5,9; 8,20
Jn 17,4	Jn 17,4	Jn 17,4	Jn 17,4	18,46
Jn 17,10	Jn 17,10	Jn 17,10	Jn 17,10	8,19
Jn 17,21	-	-	-	22
-	Jn 17,25	Jn 17,25	Jn 17,25	22,53
-	-	-	Jn 18,37	8,17
-	Jn 20,22	-	-	16,39
-	Jn 20,22-23	Jn 20,22-23	Jn 20,22-23	16,39
Ac 1,5	Ac 1,5	Ac 1,5	Ac 1,5	12,28

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Ac 1,8	Ac 1,8	Ac 1,8	-	24,57
-	Ac 2,22	Ac 2,22	-	16,39
-	Ac 3,15	-	Ac 3,15	5,7; 28,70
-	Ac 5,4	Ac 5,4	-	16,37
Ac 5,9	Ac 5,9	Ac 5,9	Ac 5,9	16,37
Ac 5,29	Ac 5,29	Ac 5,29	Ac 5,29	10,24
-	Ac 7,2	-	-	5,8
Ac 7,51	Ac 7,51	Ac 7,51	-	19,50
Ac 7,55	Ac 7,55	Ac 7,55	-	6,15
Ac 8,26	Ac 8,26	Ac 8,26	-	23,54
Ac 10,3	Ac 10,3	Ac 10,3	-	23,54
Ac 10,20	Ac 10,20	Ac 10,20	-	19,49
Ac 10,38	Ac 10,38	Ac 10,38	Ac 10,38	12; 16,39
Ac 13,2	Ac 13,2	Ac 13,2	-	19,20
-	-	-	Ac 16,11-12	25,59
-	Ac 17,21	-	Ac 17,21	17,42
-	Ac 17,31	-	-	16,40
-	Ac 19,11	-	-	16,39
-	-	-	Ac 21,11	19,49
-	Ac 26,16	-	-	8,18
-	Ac 28,2	-	-	8,18
-	Rom 1,4	-	-	28,70
Rom 1,5	Rom 1,5	Rom 1,5	Rom 1,5	8,17(x2); 29,74
Rom 1,8	Rom 1,8	Rom 1,8	Rom 1,8	8,17
Rom 1,10	Rom 1,10	Rom 1,10	Rom 1,10	5,11
-	Rom 1,16	-	-	8,17
-	Rom 2,4	Rom 2,4	-	8,17
Rom 2,10	Rom 2,10	Rom 2,10	Rom 2,10	24,55
Rom 2,17	Rom 2,17	Rom 2,17	Rom 2,17	5,11
-	Rom 3,13	-	-	15,36(x2)
-	Rom 4,19	-	-	14,32
Rom 5,2	Rom 5,2	Rom 5,2	Rom 5,2	8,17 (x2); 8,18
Rom 5,8	Rom 5,8	Rom 5,8	-	8,21
Rom 5,14	Rom 5,14	Rom 5,14	Rom 5,14	14,31
-	Rom 5,17	-	-	14,31
Rom 5,21	-	-	-	15
Rom 6,2	-	-	-	12
-	Rom 6,3	Rom 6,3	-	12,28
Rom 6,4	Rom 6,4	Rom 6,4	-	5,10
Rom 6,4-5	Rom 6,4-5	Rom 6,4-5	-	15,35
Rom 6,6	Rom 6,6	Rom 6,6	-	15,35
-	Rom 6,8	Rom 6,8	Rom 6,8	14,32
-	-	-	Rom 6,13	14,31
-	Rom 6,17	Rom 6,17	Rom 6,17	10,26
-	Rom 6,22	Rom 6,22	Rom 6,22	15,35
-	Rom 7,5	Rom 7,5	Rom 7,5	15,35
Rom 8,2	Rom 8,2	Rom 8,2	-	24,57; 28,69
-	Rom 8,6	Rom 8,6	-	22,53
-	Rom 8,9	Rom 8,9	Rom 8,9	18,46
Rom 8,10	Rom 8,10	Rom 8,10	-	24,56
Rom 8,11	Rom 8,11	Rom 8,11	-	24,55; 24,56
-	Rom 8,12	-	-	26,61

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-	Rom 8,14	Rom 8,14	Rom 8,13-14	26,61
Rom 8,15	-	-	-	26
Rom 8,16	Rom 8,16	Rom 8,16	Rom 8,16	26,61; 28,69
Rom 8,17	Rom 8,17	Rom 8,17	Rom 8,17	28,69(x2); 28,70
Rom 8,26	Rom 8,26	Rom 8,26	-	28,70
-	Rom 8,26-27	Rom 8,26-27	-	19,50
-	Rom 8,29	-	Rom 8,29	26,61
Rom 8,32	Rom 8,32	Rom 8,32	-	8,21; 14,32; 24,57
Rom 8,34	Rom 8,34	Rom 8,34	Rom 8,34	6,15; 19,50
Rom 8,37	Rom 8,37	Rom 8,37	Rom 8,37	8,18
-	Rom 9,2	-	-	6,13
Rom 9,4	Rom 9,4	Rom 9,4	Rom 9,4	24,55
-	Rom 9,21	-	-	5,12
-	Rom 11,33	-	-	14,33
Rom 11,34-36	Rom 11,34,36	Rom 11,34,36	Rom 11,34,36	5,7(x2); 8,19
-	Rom 11,38	-	-	5,7
Rom 12,5-6	Rom 12,5-6	Rom 12,5	-	26,61
-	Rom 12,6	-	-	9,22
-	Rom 12,9	-	-	30,79
-	Rom 13,11	Rom 13,11	-	10,26
-	-	-	Rom 14,1	30,78
-	Rom 15,29	-	-	15,36
Rom 15,30	-	Rom 15,30	Rom 15,30	25,59
1 Cor 1,9	1 Cor 1,9	1 Cor 1,9	-	5,10
-	1 Cor 1,20	-	-	17,41
1 Cor 1,24	1 Cor 1,24	1 Cor 1,24	1 Cor 1,24	6,15; 8,17(x2); 8,19; 18,46
1 Cor 1,30	1 Cor 1,30	1 Cor 1,30	-	4,6
-	1 Cor 2,6	-	-	30,77
-	1 Cor 2,7	-	-	14,33; 27,66
1 Cor 2,10	1 Cor 2,10-11	1 Cor 2,10-11	1 Cor 2,10	5,10; 16,38; 24,56
1 Cor 2,11	1 Cor 2,11	1 Cor 2,11	1 Cor 2,11	16,40; 19,50; 29,72
1 Cor 2,12	1 Cor 2,12	1 Cor 2,12	-	24,57
-	1 Cor 3,1	-	-	29,72
1 Cor 3,3	-	-	1 Cor 3,3	29,72
-	1 Cor 3,9	-	1 Cor 3,9	28,69
1 Cor 3,13	-	1 Cor 3,13	-	15
-	1 Cor 3,16	1 Cor 3,16	-	21,52
-	1 Cor 4,1	-	-	8,18
-	1 Cor 4,6	-	-	8,18
1 Cor 5,4	1 Cor 5,4	1 Cor 5,4	-	27,68
1 Cor 6,11	1 Cor 6,11	1 Cor 6,11	1 Cor 6,11	19,49; 27,68
-	1 Cor 6,19	-	-	26,62
-	1 Cor 7,40	1 Cor 7,40	-	26,63
-	1 Cor 8,6	1 Cor 8,6	1 Cor 8,6	1,3; 2,4; 4,6; 5,7
-	1 Cor 9,21	-	-	8,17
1 Cor 10,2	1 Cor 10,2	1 Cor 10,2	-	14,31; 14,33
-	1 Cor 10,4	1 Cor 10,4	1 Cor 10,4	8,17(x2); 14,31
-	1 Cor 11,1	1 Cor 11,1	-	15,35

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1 Cor 11,2	1 Cor 11,2	1 Cor 11,2	-	29,71
-	1 Cor 11,12	1 Cor 11,12	-	4,6(x2); 5,12; 18,46
1 Cor 12,3	1 Cor 12,3	1 Cor 12,3	1 Cor 12,3	11,27; 16,38; 18,47
-	1 Cor 12,4	1 Cor 12,4	1 Cor 12,4	16,37,38
-	1 Cor 12,4.5.6	1 Cor 12,4.5.6	1 Cor 12,4-6	16,37
1 Cor 12,4-11	-	-	-	26
-	-	-	1 Cor 12,5	16,37
-	-	-	1 Cor 12,6	16,37,38
1 Cor 12,8	1 Cor 12,8	1 Cor 12,8	1 Cor 12,8	5,10
-	-	-	1 Cor 12,9	19,49
-	-	-	1 Cor 12,9-10	26,61
-	-	-	1 Cor 12,10	16,38; 19,49
1 Cor 12,11	1 Cor 12,11	1 Cor 12,11	1 Cor 12,11	9,22; 16,37; 16,39;
-	1 Cor 12,13	1 Cor 12,13	1 Cor 12,13	24,55
-	1 Cor 12,18	-	1 Cor 12,18	26,61
-	1 Cor 12,21	1 Cor 12,21	-	26,61
-	1 Cor 12,25	-	1 Cor 12,25	26,61
-	1 Cor 12,26	1 Cor 12,26	1 Cor 12,26	26,61
1 Cor 12,28	1 Cor 12,28	1 Cor 12,28	1 Cor 12,28	16,39
-	1 Cor 13,5	1 Cor 13,5	1 Cor 13,5	30,79
1 Cor 14,2	1 Cor 14,2	1 Cor 14,2	1 Cor 14,2	26,62
1 Cor 14,11	-	-	-	26
-	1 Cor 14,24-25	1 Cor 14,24-25	1 Cor 14,24-25	16,37
-	1 Cor 15,17	-	1 Cor 15,17	11,27
1 Cor 15,22	1 Cor 15,22	1 Cor 15,22	1 Cor 15,22	14,31
-	1 Cor 15,27	-	-	6,13
1 Cor 15,40	-	-	-	28
1 Cor 15,41	1 Cor 15,41	1 Cor 15,41	1 Cor 15,41	24,55
1 Cor 15,41-42	1 Cor 15,41-42	1 Cor 15,41-42	1 Cor 15,41-42	16,40
-	1 Cor 15,44	1 Cor 15,44	-	28,69
1 Cor 15,46	1 Cor 15,46	1 Cor 15,46	1 Cor 15,46	18,47
1 Cor 15,47	1 Cor 15,47	1 Cor 15,47	1 Cor 15,47	4,6; 18,47
1 Cor 15,49	1 Cor 15,49	1 Cor 15,49	-	14,32
2 Cor 1,1	-	2 Cor 1,1	2 Cor 1,1	5,10
2 Cor 1,9	2 Cor 1,9	-	2 Cor 1,9	29,75
-	2 Cor 1,12	-	-	18,46
-	2 Cor 1,22	-	2 Cor 1,22	15,35; 16,40
2 Cor 2,17	2 Cor 2,17	2 Cor 2,17	2 Cor 2,17	26,62
-	2 Cor 3,5	-	2 Cor 3,5	26,63
-	2 Cor 3,6	-	-	24,56
2 Cor 3,8	2 Cor 3,8	2 Cor 3,8	2 Cor 3,8	21,52; 24,55
-	2 Cor 3,8-9	-	-	19,48
-	2 Cor 3,9	2 Cor 3,9	2 Cor 3,9	24,55
-	-	-	2 Cor 3,16	21,52
2 Cor 3,14.16-17	2 Cor 3,14.16.17	2 Cor 3,14.16.17	2 Cor 3,16-17	21,52
2 Cor 3,17	2 Cor 3,17	2 Cor 3,17	2 Cor 3,17	21,52; 24,55
2 Cor 3,18	2 Cor 3,18	2 Cor 3,18	-	21,52
-	2 Cor 4,4	-	-	7,16
-	2 Cor 4,10	2 Cor 4,10	2 Cor 4,10	14,32(x2)
-	2 Cor 5,5	-	-	16,40

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2 Cor 5,8	2 Cor 5,8	2 Cor 5,8	2 Cor 5,8	28,69
2 Cor 5,17	2 Cor 5,17	2 Cor 5,17	2 Cor 5,17	19,49
-	2 Cor 6,6	-	-	30,79
-	2 Cor 10,4	-	-	15,36
-	-	-	2 Cor 11,2	8,18
-	-	-	2 Cor 10,4-5	15,36
-	2 Cor 12,18	-	2 Cor 12,18	29,74
2 Cor 13,3	2 Cor 13,3	2 Cor 13,3	2 Cor 13,3	26,62
2 Cor 13,13	2 Cor 13,13	2 Cor 13,13	2 Cor 13,13	25,59
-	Gal 1,4	-	-	7,16
-	-	-	Gal 2,9	29,75
-	Gal 3,5	-	-	16,39
Gal 3,13	Gal 3,13	Gal 3,13	Gal 3,13	8,21
-	Gal 3,19	Gal 3,19	Gal 3,19	14,33
Gal 3,27	Gal 3,27	Gal 3,27	-	12,28
Gal 4,4	Gal 4,4	Gal 4,4	-	5,12
Gal 4,6	Gal 4,6	Gal 4,6	-	19,49; 24,59
Gal 4,7	Gal 4,7	Gal 4,7	-	5,10
-	Gal 4,19	-	-	6,15
-	Gal 5,2	Gal 5,2	-	11,27
-	Gal 5,5	-	-	28,69
-	Gal 5,25	-	-	15,35
-	Gal 6,4	-	-	26,61
-	Gal 6,8	Gal 6,8	Gal 6,8	5,9
Eph 1,13-14	-	Eph 1,13-14	-	16
-	-	-	Eph 1,17	19,48
Eph 1,17-18	Eph 1,17-18	Eph 1,17-18	Eph 1,17-18	26,61
-	-	-	Eph 1,18	22,53
Eph 1,22	Eph 1,22	Eph 1,22	Eph 1,22	5,9
-	Eph 2,5	Eph 2,5	-	14,31
-	Eph 2,6	-	-	28,69
-	Eph 2,12	Eph 2,12	-	10,26
-	Eph 2,18	-	Eph 2,18-19	7,16; 25,58
-	Eph 2,19	-	-	7,16; 8,17
-	Eph 3,9	Eph 3,9	Eph 3,9	5,11
-	Eph 3,10	Eph 3,10	Eph 3,10	8,17
-	Eph 4,5	-	-	15,35
-	Eph 4,10	-	-	6,15
Eph 4,15-16	Eph 4,15-16	Eph 4,15-16	Eph 4,15-16	5,9
-	Eph 4,30	Eph 4,30	-	16,40; 19,50
Eph 5,20	-	-	-	19
-	Eph 5,29	Eph 5,29	-	8,18
-	Eph 6,10	-	Eph 6,10	8,18
Phl 1,23	Phl 1,23	Phl 1,23	Phl 1,23	28,69
Phl 2,8	Phl 2,8	Phl 2,8	-	8,21
Phl 2,9	-	Phl 2,9	-	8
Phl 2,10-11	Phl 2,10-11	Phl 2,10-11	-	8,17
-	Phl 3,10-11	Phl 3,10-11	Phl 3,10-11	15,35
-	Phl 3,13	Phl 3,13	Phl 3,13	8,18
Phl 3,14	Phl 3,14	Phl 3,14	-	1,2; 15; 16,40
-	-	-	Phl 3,20	9,23

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-	Phl 3,21	Phl 3,21	Phl 3,21	28,69
-	Phl 4,7	Phl 4,7	Phl 4,7	19,48; 28,70
-	Col 1,6		Col 1,6	28,69
-	Col 1,12	Col 1,12	1,12	8,18
-	Col 1,13	-	Col 1,13	8,18
Col 1,15	Col 1,15	Col 1,15	Col 1,15	6,15; 7,16; 9,23; 18,45; 18,47; 26,64
Col 1,16	Col 1,16	Col 1,16	Col 1,16	8,19; 16,38(x2)
-	Col 1,16-17	-	-	5,7
-	-	-	Col 1,23	28,69
Col 2,3	Col 2,3	Col 2,3-4	Col 2,3	8,20
Col 2,11-12	Col 2,11-12	Col 2,11-12	-	15,35
Col 2,13	Col 2,13	Col 2,13	Col 2,13	28,69
-	Col 2,14	-	-	10,26
Col 2,19	Col 2,19	Col 2,19	-	5,9
-	Col 3,1	Col 3,1	-	27,66
Col 3,3-4	Col 3,3-4	Col 3,3-4	-	28,69
-	Col 3,5	-	-	14,31
-	Col 3,9-10	Col 3,9-10	-	14,32
-	Col 3,15	-	-	29,75
-	-	-	Col 4,7-9	25,59
1 Tes 1,1	-	-	1 Tes 1,1	5,11; 25,59
-	1 Tes 1,9	1 Tes 1,9	1 Tes 1,9	10,26
-	-	-	1 Tes 2,15	29,71
-	-	1 Tes 3,5	1 Tes 3,5	21,52
1 Tes 3,12-13	1 Tes 3,12-13	1 Tes 3,12-13	1 Tes 3,12-13	21,52
-	1 Tes 4,17	1 Tes 4,17	1 Tes 4,17	28,69
2 Tes 1,1	2 Tes 1,1	2 Tes 1,1	2 Tes 1,1	5,11; 25,59
2 Tes 1,7	2 Tes 1,7	2 Tes 1,7	-	13,29
2 Tes 2,15	2 Tes 2,15	2 Tes 2,15	-	29,71
2 Tes 3,5	2 Tes 3,5	2 Tes 3,5	-	21,52
-	1 Tim 1,10	-	-	10,25
-	-	-	1 Tim 1,15	1,2
-	-	-	1 Tim 1,7	13,29
-	1 Tim 1,19	-	1 Tim 1,19	30,77
1 Tim 2,5	1 Tim 2,5	1 Tim 2,5	1 Tim 2,5	14,33; 29,71
-	1 Tim 3,16	-	-	27,67
-	1 Tim 4,7	-	-	14,33
-	-	-	1 Tim 4,9	1,2
1 Tim 5,21	1 Tim 5,21	1 Tim 5,21	-	13,29
-	1 Tim 6,13	-	-	24,56
-	1 Tim 6,15	1 Tim 6,15	1 Tim 6,15	16,40
-	1 Tim 6,20	1 Tim 6,20	-	10,24
2 Tim 1,14	2 Tim 1,14	2 Tim 1,14	2 Tim 1,14	5,10; 26,63
2 Tim 2,2	2 Tim 2,2	2 Tim 2,2	2 Tim 2,2	13,29
-	2 Tim 2,12	-	2 Tim 2,12	28,70
-	2 Tim 2,21	-	2 Tim 2,21	8,18
-	2 Tim 3,16	2 Tim 3,16	2 Tim 3,16	21,52; 30,77
-	2 Tim 4,8	2 Tim 4,8	-	8,19
-	-	Tit 1,2	Tit 1,2	28,69.70
-	Tit 2,13	Tit 2,13	Tit 2,13	16,39
Tit 3,4	Tit 3,4	-	-	8,18

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-	Heb 1,1	-	-	5,9; 7,16; 8,17; 26,63
Heb 1,3	Heb 1,3	Heb 1,3	-	6,15; 8,19
-	-	-	Heb 1,7	16,38
-	-	Heb 1,14	Heb 1,14	16,38; 21,52
Heb 2,10	Heb 2,10	Heb 2,10	Heb 2,10	8,19
-	Heb 3,6	Heb 3,6	Heb 3,6	14,33
Heb 4,5	-	-	-	8
-	-	-	Heb 4,15	8,18
-	Heb 5,12	-	-	14,33
-	Heb 5,14	-	-	22,53
-	Heb 6,4	Heb 6,4	Heb 6,4	24,56
-	Heb 6,4-5	-	Heb 6,4-5	24,56
Heb 8,1	Heb 8,1	-	-	6,15
-	-	-	Heb 8,5	14,31.32
Heb 10,1	-	Heb 10,1	-	14,33
-	Heb 10,29	Heb 10,29	Heb 10,29	28,70
Heb 10,35-38	-	-	-	29
-	Heb 11,14	-	Heb 11,14	27,66
-	Heb 13,15	-	-	26,63
-	1 Pet 1,2	-	-	24,55
-	1 Pet 1,11	-	-	26,62
-	1 Pet 2,17	-	-	7,16
1 Pet 3,21	1 Pet 3,21	1 Pet 3,21	1 Pet 3,21	15,35(x2); 29,73
-	1 Pet 4,11	-	-	7,16
-	1 Pet 5,9	-	-	7,16
-	2 Pet 1,4	-	-	6,15; 9,23
-	1 Jn 1,20	-	-	19,48
1 Jn 3,24	1 Jn 3,24	1 Jn 3,24	1 Jn 3,24	5,9
-	1 Jn 5,6	-	-	19,48
-	Rev 21,6	-	-	5,9

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