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## **THE THEOLOGICAL AND DOGMATIC TEACHING OF GREGORY PALAMAS ON HIS WRITING “THE TEN COMMANDMENTS ACCORDING TO CHRIST”**

*Abstract:* In this text, Gregory Palamas explains the Ten Commandments of Moses according to the teaching of Christ, and the dogmatic theology of the Church Fathers. Gregory explains how the mysticism of Orthodox Christians can be the vehicle for the interpretation of the Ten Commandments based on a Christian and Jewish tradition. It is important how Gregory resumes all the Church theology of the previous centuries in this synoptic text and unites it with Jewish theological teaching. His motivation is the love of the Triune God which helps the believer to be united with the uncreated energies of God. Only if a Christian lives in accordance with these commandments, he will store up in his soul the treasures of holiness, and he will inherit eternal blessings.

*Keywords:* Gregory Palamas, Ten Commandments, Triune God, theological teaching, dogmatic teaching, energies, holiness, mysticism.

### *Introduction*

Gregory Palamas was an important Greek prominent theologian priest who was born in 1296 in Constantinople. His family was noble and belonged to the court of Emperor Andronicus II. At the age of seven he became orphan because he lost his father<sup>2</sup>. Despite his terrible loss he managed to be educated with imperial scholarship. He studied the works of the Church Fathers of the previous centuries and the *Logic* of Aristotle but he didn't manage to deepen his knowledge with a serious study to Plato<sup>3</sup>.

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<sup>2</sup> E.Cazabonne, “Gregory Palamas (1296-1359): Monk, Theologian and Pastor”, *Cistercian Studies Quarterly* 37 (2002): 304.

<sup>3</sup> S. J. Denning – Boyle, “Introduction” in Gregory Palamas, *Dialogue between an Orthodox and a Barlaamite*, 1-30, trans. by R. Ferwerda, New York: Global Publications, 1999, 1.

In 1326, he had his ordination to the priesthood. During this period that Palamas lived as a monk, he underlined the inaccuracies of filioque. Also he supported that the light that monks see during their hesychast prayer is uncreated as the light of the Transfiguration on mount Tabor, and explained the distinction between God's essence and attributes<sup>4</sup>. In 1347, he became archbishop in Thessaloniki of only Greek Macedonian in the Byzantine Empire. As archbishop he continued to defend the hesychast tradition with passion<sup>5</sup>. He died in 14 November 1359<sup>6</sup>.

For Palamas, Hesychasts can participate in theophany and theoptia of God, if they put into practice the presuppositions to be united with the Holy Spirit. The unity with the Third Person of the Triune God enables man in his charismatic theosis<sup>7</sup>. Gregory wrote his work about Moses' Decalogue<sup>8</sup> in order to share his sense of "the immediate experience of God, given to man by God by virtue of the Incarnation"<sup>9</sup>. Generally, Gregory Palamas analyzes the Ten Commandments in order to show that the strict Monotheism of Moses' Decalogue reveals the Triune God's attributes<sup>10</sup>.

Finally, in Palamas' interpretation of Decalogue we find the teaching of Isidore of Pelusium: "we should not try to search how God is, but to know that He exists"<sup>11</sup>: by this way Gregory explains that the mystical motivation of Decalogue is the love among the three Persons of God, among people and God, and between each man with the other.

*The dogmatic teaching of Gregory Palamas on his writing "The Ten Commandments according to Christ".*

Gregory Palamas analyses the first Commandment, "The Lord our God, the Lord is one"<sup>12</sup> as the base of his triadological teaching. He underlines that

<sup>4</sup> N. Russell, *Gregory Palamas and the making of Palamism in the Modern Age*, Oxford: Oxford University Press, 2019, 17-19.

<sup>5</sup> "John Meyendorff cites in summarizing Hesychastic theology concerns the absolute inaccessibility of God in Essence: 'God is totally inaccessible in His Essence, both in this life and in the future... Man, in deification, can become God only *by grace*, or *by energy*. ...Affirming the absolute transcendence of God is another way of saying that he is the Creator *ex nihilo*...[Man] ...can participate in His life only as a result of His will or *grace*', J. Meyendorff, *Byzantine Theology: Historical Trends and Doctrinal Themes*, New York: Fordham University Press, 1974, 77-78.

<sup>6</sup> D. I. Mureşan, "The Hesychasts: 'Political Photianism' and the public sphere in the fourteenth century", 294-302, in A. Casiday (ed), *The Orthodox Christian World*, London and New York: Routledge, Taylor and Francis Group, 2012, 297.

<sup>7</sup> Gregory Palamas, *In Defense of the Holy Hesychasts*, PG 150, 1113A-D.

<sup>8</sup> Gregory Palamas, *Decalogus Christianae Legis*, PG 150, 1089-1101.

<sup>9</sup> P. G. Kuntz, *The Ten Commandments in History: Mosaic Paradigms for a Well-ordered Society*, Michigan- Cambridge: Wm. B. Eerdmans Publishing 2004, 29.

<sup>10</sup> *Ibid.*

<sup>11</sup> Isidore of Pelusium, *Epistle III, 232- To Paul Monk*, PG 78, 913C. Idem, *Epistle II, 299-To Theodosius Scholasticus*, PG 78, 725D, 728A.

<sup>12</sup> *Deut. 6,4. Mk 12,29.*

God is One and at the same time has three Persons, the Father, the Son and the Holy Spirit. The One and at the same time Triune God is said not once but two time is the analysis of this Commandment. By this way the Greek Macedonian bishop shows how important is for him and for all Christians to realize that “This alone is God and alone is true God, the one Lord in a Trinity of hypostases”<sup>13</sup>. Generally, he summarizes the dogmatic teaching of Christianity from the previous centuries about the common<sup>14</sup> and the hypostatic attributes of the divine Persons, “the unbegotten Father; in the Son, who is begotten eternally, tunelessly and impassibly as the Logos, and who, through, Himself anointed that which He assumed from us and so is called Christ; and in the Holy Spirit, who also comes forth from the Father, not begotten, but proceeding”<sup>15</sup>.

Gregory clarifies that the Son of God incarnated in order to unite God with people. So by this way the latter will have earned the ability of the objective salvation. Additionally, he rejects filioque because he underlines that the Holy Spirit comes from the Father (ἐκ τοῦ Πατρὸς) for His proceeding. Perhaps, Gregory teaches about the hypostatic attributes of the Persons of God because he wants to speak about the rejection of filioque with indirect way. The heretical teaching about filioque was a great problem after the schism among Roman Catholics and Orthodox Christians.

Gregory continues his analysis to the first commandment and adds the order of God from the book of Deuteronomy: “Him alone shall you love and Him alone shall you worship with all your mind and with all your heart and with all your strength”<sup>16</sup>. And His words and His commandments shall be in your heart so that you carry them out and meditate on them and speak of them both, sitting and walking, lying down and standing up”<sup>17</sup>. The use of “Shema” by Gregory underlines the connection of this Jewish prayer of the Old Testament with the New Testament and with Christian theology within a clearly visible pedagogical and theological frame. In this frame, God reveals Himself as the one who creates the world, then reveals His three Persons in the different stages of the redemption of the world.

Gregory underlines that we should remember the Lord our God always<sup>18</sup>. Why does he say something like that about that in his analysis? Perhaps, the verb “μνημονεύης” “remember” becomes similar to the verb “προσεύχης”, because you remember God when you pray to Him. We can assume that Gregory indirectly refers to the intense hesychast prayer from which an intellectual fire is ignited. This fire purified the one who prays with passion to God. Then, “the result is the boundless love of God inspires the soul, and the (physical) heart

<sup>13</sup> Gregory Palamas, *Decalogus Christianae Legis*, PG 150, 1089A.

<sup>14</sup> “This alone is God and alone is true God, the one Lord in a Trinity of hypostases, undivided in nature, will, glory, power, energy, and all the characteristics of divinity”. *Ibid.*, PG 150, 1089AB.

<sup>15</sup> *Ibid.*, PG 150, 1089A.

<sup>16</sup> *Deut.* 6, 5.

<sup>17</sup> *Deut.* 6, 7.

<sup>18</sup> *Deut.* 8, 18.

manifests this interior communion in grace by spiritual palpitations. During intense prayer the mind becomes enflamed with intellectual fire and then the body too experiences lightness and warmth<sup>19</sup>.

In continue of his teaching for the first Commandment, Gregory explains that God is the Creator of every creature, visible and invisible. The only thing that God asks from any man is to love Him, to put into practice His orders and fear Him. This fear cannot possibly be expressing something that appalls and intimidates the believer. The latter belongs in Christ's Church, the Body of Christ. He and the rest members of the Church love and simultaneously "fear" Jesus Christ and Triune God as Saviour and Head of the Church. This is the holy "fear" of the Church which is born out of the bounteous love towards the One Who incarnated in order to save man from the death and form the trap of Satan. "This "fear" is expressed and displayed as an extreme reverence towards Him; as a reverence towards His commandments, as an extreme obedience towards Him, and as a willingness to please Him". This love of the believer towards God is expressed as a "fear" that he may fall short in something and forfeit His love, by having proven himself unworthy of it"<sup>20</sup>.

Some of the characteristics of God which exist in the Psalm 102 (103), 8, are underlined by Gregory of Palamas. So he characterizes God as "compassionate merciful, long-suffering, full of mercy and eternally bountiful"<sup>21</sup>. All these attributes of God spring from his love to people. They are the reward to people who believe in Him and follow His commandments and His teaching. As just He is, He is going to punish evil people with the eternal Hell, who live away from Him or reject their Creator in their actions, words and thoughts. To this kind of rejection, Palamas implies all the heretics of his era who didn't accept the uncreated energies of God and had adopted the heretic teaching about filioque.

In the interpretation of the second commandment, Gregory argues about the creature of universe generally, which was created by God in the Holy Spirit through His Son and Logos. By this way, Gregory summarizes the patristic thought of the previous centuries. God is the Creator of everything, so people must not worship anything for God<sup>22</sup>. St. Gregory speaks about the incarnation of Christ, using words from the creed of the First and Second Ecumenical Councils<sup>23</sup>. So in few words, the Holy Father teaches about the incarnation of eternal Word into a virgin's womb. He "associated with men<sup>24</sup> and who for the salvation of men suffered, died and arose again"<sup>25</sup>. Gregory underlines that

<sup>19</sup> R.E. Sinkewicz, "The Concept of Spiritual Perception in Gregory Palamas' First Triad in Defense of the Holy Hesychasts" 374-390, *ХРИСТИАНСКИЙ ВОСТОК*, Новая серия, Том 1, Санкт-Петербург — Москва: Издательство «Алетейя», 1999, 385.

<sup>20</sup> N. Kefalas, Metropolitan of Pentapolis «*And the wife see that she reverence her husband*», *A theological commentary on Ephesians 5:33*, (in greek), Athens 1902, 11.

<sup>21</sup> Gregory Palamas, *Decalogus Christianae Legis*, PG 150, 1089D, 1092A.

<sup>22</sup> *Ibid.*, PG 150, 1092B.

<sup>23</sup> *Ibid.*

<sup>24</sup> *Bar.* 3,38. Gregory Palamas, *Decalogus Christianae Legis*, PG 150, 1092B.

<sup>25</sup> *Ibid.*, PG 150, 1092B.

Christ was risen as total man and total God. Christ's body was glorified at the moment of his Resurrection, as proved by the new and supernatural properties it subsequently and permanently enjoys<sup>26</sup>. Then Christ returned to His Father, because He is the only One who came from the Father and He can return to the Father. Christians can worship and venerate only Him as God. Saints are not God. With this clarification, Gregory expresses the most important teachings about icons and the relics of saints in a short and clear form. He says that "icons of Christ and Saints should not be deified, but through them we should venerate Him who originally created us in His own image, and who subsequently consented in His ineffable compassion to assume the human image and to be circumscribed by it"<sup>27</sup>.

Gregory clarifies the Christian teaching of worshipping icons, relics of saints and the Holy Cross because in his age there was the heresy of Bogomils. The latter denounced the icons and the cross as idols and the worship of saints and relics as idolatry<sup>28</sup>. It is underlined that the Cross became the symbol of Christ's victory against Satan and his angels. Also, the reverence and veneration shown to icons, however, is not directed to mere paint, wood, or stones, but towards the saints depicted. Additionally, the holiness of the Saints, in their soul and of their bodies, derives from their zealous grace and virtue, bestowing lives in the body of the Church of Christ, of Theanthropos<sup>29</sup>. By this way they have been "friends of God"<sup>30</sup>.

Here, it is important to be analysed that Gregory teaches that the cross was permanently presented and saved the human race from destruction and annihilation and it was prefigured throughout the Old Testament. The sign of Cross in Jewish History can be found in many parts of the Old Testament, especially in Exodus 17, 1-16, in Numbers 21, 4-9, in Daniels 3, 23 and 6, 23, and etc<sup>31</sup>. Generally, the icons and the symbol of cross bring the heart of Christians into a new relationship of love.

To sum up Gregory Palamas in the analyses of the first two Commandments of Decalogue presents with a synoptic way the Christian Triadology, One God and at the same time Trinity. He speaks about the common and hypostatic energies of the three Hypostases of God. And he underlines that the Father is the source of the other two Persons, because the Father gives birth to his son in eternity, equal to himself and He is the only who proceeds the Holy Spirit in

<sup>26</sup> Lk 24, 31; Jn 20, 19, 26.

<sup>27</sup> *Ibid.*, PG 150, 1092CD.

<sup>28</sup> Euthymius Zygademus, *Panoplia Dogmatica*, 27, PG 130, 1292AB. Cf. E. Arteni, "The heresy of Bogomils and its confrontation by the Serbian King Stefan Nemanja", *Proceedings of the conference Nis Vizantija XVI*, editor M. Rakocija, (Nis 2017), 67-75.

<sup>29</sup> J. Popovich, "The Place of Holy Relics in the Orthodox Church", from *Orthodox Tradition*, Vol. VII, No. 1, p. 9. Transl. from the Serbian by the Reverend Gregory Telepneff, [http://orthodoxinfo.com/general/relics\\_place.aspx](http://orthodoxinfo.com/general/relics_place.aspx) (Accessed 4 April 2020)

<sup>30</sup> Ps. 138, 17.

<sup>31</sup> Th. Rokas, "The Sign of the Cross in the Old Testament", 5 October 2020, *Pemptousia*, <https://pemptousia.com/2019/10/the-sign-of-the-cross-in-the-old-testament-2/> (Accessed 4 April 2020)

Eternity. Then Gregory speaks about the incarnation of Logos, who became total man and remained total God and finally Gregory refers to the dogmatic teaching for the veneration of icons, the cross and the relics of the Saints.

*The theological teaching of Gregory Palamas on his writing “The Ten Commandments according to Christ”*

Gregory Palamas accepts that the Ten Commandments are the clear and compelling statement of God’s will. He tries and manages to make a reformation of the Decalogue through the evangelistic and patristic tradition. By this way, he succeeds to lead any Christian from the Law of Moses in the Old Testament to the “Law” of Christ in the New Testament. So he underlines the difference from the letter of Law to the Spirit of Christ’s Law. Moses’ Law could not save people from death but Christ’s law opens the gate of the objective salvation of people and leads them in the eternal Life and deification.

Gregory’s theological teaching starts in the third Commandment, “Do not take the Lord’s name in vain”<sup>32</sup>. This order has to do with perjury rather than blasphemy<sup>33</sup>. The Holy Father includes in the third Commandment the ninth, against false witness<sup>34</sup>. He advises that a Christian should avoid taking a false oath, because this is a rejection of God<sup>35</sup>. It is better for any Christian not to take any oath but instead of this, the believer must make a rule, never again to take an oath, and with tears to ask more intensely for God’s forgiveness, using the different remedies.

In the fourth Commandment Gregory underlines for one more time the difference between the Old and the New Testament. Here, the difference has to do with the day which is dedicated to worship of God. For Jews, this day was Saturday, which defines the final day of the creation of the Universe. Gregory speaks about Sunday as Holy Day instead of Saturday. He explains why Sunday is important day for Christians and shows the etymological connection between Κυριακή (Sunday) and Lord (Κύριος). This day, a believer should examine himself to see whether he has transgressed or overlooked any of the Commandments, and he should correct himself in all ways<sup>36</sup>. It is obvious that Gregory has combined in his mind the Old with the New Testament. His advice reminds us the passage from Lamentations, “Let us test and examine our ways, and return to the Lord”<sup>37</sup> and from the second epistle to Corinthians “Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?—unless indeed you fail to meet the test!”<sup>38</sup> This purpose of the introspection should be related with

<sup>32</sup> Ex. 20, 7.

<sup>33</sup> P. G. Kuntz, *The Ten Commandments in History: Mosaic Paradigms for a Well-ordered Society*, Michigan- Cambridge: Wm. B. Eerdmans Publishing 2004, 31.

<sup>34</sup> *Ibid.*

<sup>35</sup> Gregory Palamas, *Decalogus Christianae Legis*, PG 150, 1093B.

<sup>36</sup> Gregory Palamas, *Decalogus Christianae Legis*, PG 150, 1093B.

<sup>37</sup> *Lament.* 3,40

<sup>38</sup> *2 Cor.* 13, 5



the coming to the temple of God and attendance the services hold there and with sincere faith and a clean conscience Christian should take part in Holy Eucharist and receive the holy body and blood of Christ. By this way, he should make a beginning of a more perfect life and renew and prepare himself for the reception of the eternal blessings to come. As it is profane, Gregory agrees with the teaching of other Church Fathers as John Chrysostom, who accepts the attendance of the Holy Divine Liturgy united with the mystery of Holy Eucharist. So according to their theological teaching, “the concrete and fundamental cause of the sacred, transcendent and tremendous character of the liturgy is not an elevated idea or a religious feeling, but the gift of the love of God which is visibly laid down on the altar of the sacrifice”<sup>39</sup>.

In the Fifth Commandment, “Honour your father and your mother”<sup>40</sup>, Gregory puts some presuppositions about the religious life of the parents. If they believe in Christ and live a life according to His teaching, then they should be loved and honoured by their children. On the opposite side, if the parents are heretics, Gregory advises their children to cut off any bond with them. In this case, people are excused to hate their parents, their spouses, their children because they are barrels to their salvation.

Gregory expanded the meaning of the word parents and he concludes not only the natural fathers and mothers but also the spiritual fathers and mothers. The spiritual “parents” have struggled against heretics with their dogmatic and theological teaching. But Gregory doesn’t mean only Patristic Fathers. He refers to priests who are spiritual leaders of faithful. They “have brought the believers from a state of mere existence to a state of virtue and spiritual health; they have transmitted to the faithful the illumination of knowledge, have taught them the revelation of the truth, have given them rebirth through the water of regeneration and have instilled in them the hope of resurrection and immortality, and of the eternal kingdom and inheritance”<sup>41</sup>.

Then Gregory refers to the mystery of the confession, because with the help of the priest we can heal the wounds of our sins. Only the priest, the spiritual father has the right to confess any believer because of his ordination in priesthood. The believer confesses to God in the presence of the Priest. Only through priest, the believer can heal his soul from any sin and can be forgiven. The presence of a priest is obligatory in the mystery of the Confession because the Priest, as the successor of the Apostles, has the responsibility to guard the Faith, to preserve the integrity of the Church and the souls of Christians. As Jesus Christ said to the Apostles: “Whosoever sins ye remit they are remitted, and whosoever sins ye retain, they are retained... Whatever sins ye remit they are remitted in heaven”<sup>42</sup>. For all these reasons Gregory connects this

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<sup>39</sup> Gregory Palamas, *Decalogus Christianae Legis*, PG 150, 1093D. John Chrysostom, *Homily on Isaiah*, 6, 3. A. Schneider, “The sacredness of the Eucharist in the teachings of the Fathers of the Church”, July 2015 <https://www.clergy.asn.au/the-sacredness-of-the-eucharist-in-the-teachings-of-the-fathers-of-the-church/> (Accessed 10 May 2020).

<sup>40</sup> *Ex.* 20, 12.

<sup>41</sup> Gregory Palamas, *Decalogus Christianae Legis*, PG 150, 1096C.

<sup>42</sup> *Matt.* 18,18.

Commandment more with the spiritual father than the natural father, “For this reason be counseled by your spiritual fathers and obey them till the end, so that you may save your soul and inherit eternal and untarnished blessings”<sup>43</sup>.

In the sixth Commandment, Gregory underlines the sin of adultery removes man from the body of Christ and condemns him to eternal hell. Gregory thinks that if a Christian can keep his virginity this will make him similar to the angels. Otherwise he should be married in order to avoid any other sexual relations that lead him to the Hell. Here, Gregory finds out the chance to speak about the birth of Christ from the Holy Virgin Mother in order to underline the significance of virginity in a Christian life and additionally he refers to the role of the Holy Spirit of the historical birth of Christ. Besides the teaching of Word’s Incarnation, Gregory says with emphasis that the Holy Spirit “ineffably proceeds from the Father alone, not by way of generation, but by procession”<sup>44</sup>. By this way, he rejects the inaccuracy of the heretic teaching of *Filioque*.

Gregory speaks about the seventh Commandment “You shall not kill”<sup>45</sup> and analyses it not as a simple moral order but he tries to find the real cause of a murder which is the rage and the anger. For this reason, Gregory advises that passions as anger, rage, revenge cause a disease of the soul which can lead a man into a murder. If we respond to someone who reviles us with forgiveness, we will be forgiven by God Himself. Gregory understands that it is difficult for some believers to show forgiveness when they are faced with evil way, for this reason the bishop of Thessaloniki underlines: “But if you are unable to bridle your temper, censure yourself whenever you lose it, and repent before God and before anyone to whom you have spoken or have acted evilly. If you repent at the inception of sin you will not commit the sin itself; but if you feel no pang in committing minor offences you will through them fall into major transgressions”<sup>46</sup>.

In the eighth Commandment, “You shall not steal”<sup>47</sup>, Gregory doesn’t remain only to the evil of the theft but he goes one step further and refers to the charity, the Philanthropy that a Christian should show to other people, by giving some of his goods in a secret way. His reward will be major in the eternal life. On this comment for God’s order it is obvious that Gregory has in his mind the words of Christ “Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. But when you do a charitable deed, do not let your left hand know what your right hand is doing, that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly”<sup>48</sup>.

<sup>43</sup> Gregory Palamas, *Decalogus Christianae Legis*, PG 150, 1096D.

<sup>44</sup> *Ibid.*, PG 150, 1097AB.

<sup>45</sup> *Ex.* 20,15.

<sup>46</sup> Gregory Palamas, *Decalogus Christianae Legis*, PG 150, 1100A.

<sup>47</sup> *Ibid.*, PG 150, 1100B.

<sup>48</sup> *Matt.* 6,2-4.



Concerning the ninth Commandment “You shall not accuse anyone falsely”<sup>49</sup>, Gregory relates the one who accuses unjustly his neighbour as the one who put the blame on Eve in God’s question. Of course Gregory refers to Adam who said that Eve was led him to the sin. Additionally, the Church Father underlines that not only someone shouldn’t accuse anyone falsely but also he should keep in secret the evil action that his neighbour will do, in order to protect him.

Finally, in the last Commandment, Gregory advises that a Christian should refrain from coveting what belongs to others and, so far as he can, avoid filching things out of greediness<sup>50</sup>. Also, here, he speaks about the philanthropy and the mercy that a believer in Christ should show to people who need money, or some goods. In this Commandment we can see the summary mainly of Cappadocian Fathers’, and not only of them, teaching about the philanthropy and charity in Christianity.

As a conclusion of his work, Gregory says that if we put into practice these orders of God, following the correct dogmatic teaching of the Church and the theological moral teaching of New Testament and Church Fathers, we will be saved only by the grace of Christ who is worshiped and venerated with His Father and the Holy Spirit. Gregory starts and finishes this theological work with the reference to the Triune God who is the Creator of everything, and is beyond place and time.

### *Conclusions*

Gregory Palamas teaches that the Ten Commandments were declared in the Old Testament and all of them were reiterated in the New Testament because collectively, they constitute the law of God. He examines the Ten Commandments in light of the New Testament. He connects the correct dogmatic teaching of the Church with the moral life of Christians which has as center Christ.

Of course, Gregory doesn’t speak about a simple humanism which has man in the center, but he teaches a man’s moral life that springs from his union with God. A Christian who has a “moral life”, in fact he tries to unite himself with God in Church through the holy sacraments. In this work Gregory follows the teaching of other Church Fathers, supports that man’s issues are not moral in nature (obeying and doing things because they are right, moral.) but *ontological* in nature. The Ten Commandments in the light of the New Testament’s teaching show that human’s salvation is not a juridical matter, it is utterly ontological. If we manage to be united with Christ, we will succeed the deification. In this attempt the Commandments are the lights which show us the correct road in order to earn the mercy and the grace of Christ, to be united with Him for the eternity.

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<sup>49</sup> Ex. 20,15.

<sup>50</sup> Gregory Palamas, *Decalogus Christianae Legis*, PG 150, 1100CD.

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БОГОСЛОВСКО И ДОГМАТСКО УЧЕЊЕ ГРИГОРИЈА ПАЛАМЕ  
О „ДЕСЕТ БОЖИХ ЗАПОВЕСТИ“

У овом тексту, Григори Паламас објашњава Десет Мојсијевих заповести према Христовом учењу и догматску теологију црквених отаца. Григори објашњава како мистичност православних хришћана може бити средство тумачења Десет заповести заснованих на хришћанској и јеврејској традицији. Важно је како Григорије у овом синоптичном тексту обнавља сву црквену теологију из претходних векова и сједињује је са жидовским теолошким учењима. Његова мотивација је љубав према Троједном Богу која помаже вернику да се сједини с нествореним Божјим енергијама. Само ако хришћанин живи у складу с овим заповестима, он ће сачувати у својој души благо светости и наследиће вечне благослове.