

## Chapter 1 : Biblical canon - Wikipedia

*A short, but insightful and well written book on the holy canons, Patsavos provides us with a picture of the canons as they are supposed to be understood- in a spiritual and pastoral dimension.*

Lewis Patsavos, Professor Emeritus of Canon Law What is said about the Holy Canons comes at a time when there is much confusion about the character and role of the canons in the Church. Nevertheless, the relationship between pastoral ministry and the canons is not always correctly understood. The result is that we are sometimes directed towards antinomianism, which is the autonomous exercise of pastoral ministry in the absence of the canons, and other times towards legalism, i. The adoption and application of the Holy Canons by the Church as her law coincides with the teaching of Holy Scripture that the Law, which is an expression of grace, is a gift of God to His people. It has an instructive and pastoral character, which helps elevate and free the believer in Christ. When one understands the true character of the Law in Holy Scripture and the relationship between law and grace, one also correctly understands the relationship between the Holy Canons and pastoral ministry. Understood in this way, pastoral ministry is protected from the two dangerous extremes of legalism and antinomianism. An overview of the theology of law in the Old and New Testaments reveals the following conclusions: The Law of the Old Testament is not in substance detrimental, even though it is incomplete and temporary. The Law has a pastoral and soteriological character. As decreed by the 82nd Canon of the Sixth Ecumenical Synod: The Law is a means and not an end. By applying the law in humility, a person can be elevated to a relationship of love towards God and fellow human beings. In such a relationship one receives divine grace, the life of God, and salvation 1 Tim. Misuse of the Law by transforming it from a means to an end becomes spiritually fatal for a person. However, the Law is not responsible for this misinterpretation Rom. The Lord reveals the true content of the misinterpreted Law of the Old Testament and indicates that its true character is to be found in love. Love and decrees of law are in a relationship of substance and form Mt. True freedom for the believer is not to be found in discarding the law, which is lawlessness, but in preserving it by living in love as responsible freedom towards God and fellow human beings Rome. According to the patristic interpretation of Scripture, there is no contradiction between law and Grace; rather, law constitutes an expression of grace.

**Chapter 2 : On Law, Grace and the Holy Canons – Classical Christianity**

*Spiritual Dimensions of the Holy Canons. Professor Patsavos' approach reflects the very essence and nature of the Canonical Tradition of the Orthodox Church; namely, that the canons are of a spiritual and pastoral dimension, striving for the salvation of the souls of God's people.*

Topical Studies on the Holy Spirit Chapter 7: Dimensions of the Spirit Luke mentions the Holy Spirit many times in his writings. Indeed, the Book of Acts is sometimes called the "gospel of the Spirit. For example, power to witness is a dimension. The term "dimension" is not a Biblical term, but it is one that is useful in describing the emphases of various authors. As we consider dimensions of the Spirit, we are interested in at least these four questions: Given these interests, we might classify all the data under categories such as life, maturity, mission, and worship. However, we will not do so. One reason is that the various dimensions overlap. Some of the passages relate to more than one category. At the conclusion of our study of dimensions, I will summarize our findings in terms of these categories. The Mission Luke connects the Holy Spirit with the mission of the church. Jesus gave the Great Commission, and Luke marshals all the data that show how the disciples were empowered to fulfill the mission. Our study includes these topics: Witnesses The terms mission and witnesses are complementary. The mission of the witnesses is to present Christ to the entire world. Witnesses include apostles, prophets, teachers, evangelists, and all disciples. What they do can be called missions. Some writers hold that Luke highlights that disciples are to "be" witnesses. This suggests that the empowerment of the Spirit has to do with spiritual maturity and ethical concerns. Our view is that any experience with the Holy Spirit has an impact on spiritual life, but this is not the main intent of the passages listed here. The emphasis is on being empowered to witness. Several passages stress that witnesses are to be empowered by the Holy Spirit. First, with regard to the saints before the ministry of Jesus, we have two verses that relate to John the Baptist. Luke tells us Luke 1: Second, John was attested and empowered by the Spirit as the forerunner of Christ. So this phrase is another way of saying John would be empowered by the Spirit. It is my view that the comments Jesus made in Luke Jesus pointed verse 44 the disciples to the prophecies in the Law and the Prophets that must be fulfilled. This was the ultimate evidence. Also, the Scriptures would help them understand verse 47 their commission to proclaim the gospel to the nations. Then, Jesus said to His disciples Luke And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high. Fourth, at Pentecost the disciples were baptized in the Holy Spirit Acts 1: As Jesus said to the disciples Acts 1: Our mission as disciples has not changed. We, too, are witnesses to the entire globe. Our task is to fulfill the Great Commission. The history of the spread of the gospel is still being written! Attestation All that the Spirit does attests to the truth of Christianity, but in several cases attestation factor stands out. We have mentioned above the case of John the Baptist. In addition Jesus and the disciples were attested by the Spirit. First, according to Peter Acts 2: At a meeting with the Council, Peter and the apostles said to the high priest Acts 5: The disciples obeyed God by witnessing. Thus, the implication is that the Spirit empowered and attested the witnessing disciples. Third, at Caesarea the Holy Spirit was poured out upon the Gentiles. They began Acts Later, at the Jerusalem Council Acts This was a huge forward step in the mission of the church. Revelation One of the key features in Luke-Acts is the work of the Spirit in revelation. This includes his activity in inspiring Scriptures as well as revealing knowledge to the disciples. He is the revealer of truth. First, when the disciples were seeking to select a replacement for Judas, Peter cited Psalms Second, a similar case arose when Peter and John were released from prison. They went "to their own" and reported what had happened. In my view "their own" included many disciples. The assembled believers cited Psalm 2: It was the Lord, they said Acts 4: Third, when Paul arrived in Rome, the leaders of the Jews came to the house where Paul was staying. Paul spoke to them about the kingdom of God and related matters. Some were being persuaded, but others would not believe. Because of their disagreement, they would leave. Just before they began leaving, Paul said Acts The Jews would hear but not understand; they would see but not perceive the truth. Their hearts were dull. The early church witnesses stood firmly on the Old Testament Scriptures. No more Scripture is being written, but the Spirit still speaks. He illuminates the

Word of God to our hearts. Our mission depends on it. Knowledge The Spirit reveals knowledge to the disciples. Later, as we discuss Spirit-inspired speech and guidance, we will highlight other moments of revelation. Those cases, of course, could be included here in this category. To avoid repetition we will not do so. At this point we will present the following cases of the Spirit revealing knowledge. First, three verses in succession mention the Holy Spirit in connection with Simeon. Next, in Luke 2: No doubt his heart was full of joy over this. Then, in Luke 2: As verse 11 says, the disciples will be brought before "the synagogues and the rulers and the authorities. Third, Ananias and Sapphira sold land, gave some of the proceeds to the church, and deceptively kept back part of the price. According to Peter, both Ananias Acts 5: Luke does not tell us how Peter knew this. It appears that the Spirit may have made this known to him. Some writers think that it may have been through a "word of knowledge. Inspired Speech The fulfillment of the mission of the church comes through both divine and human activity. The human activity is empowered by the Spirit. From the divine side, the Spirit inspires speech. From the human standpoint, the empowered witnesses, like Moses Acts 7: There may be a few exceptions, for instance, the contrast between Spirit and fire in Luke 3: We are commissioned to spread the gospel, but not all speech is a direct proclamation. Witnesses are empowered to speak in all situations to meet the need. In some case the empowered speech may be considered to be preaching or witnessing or both. Sometimes praise is involved as well. We will consider inspired speech under the headings 1 prophecy, 2 speaking in tongues, and 3 other speech. They broaden the term to include all that the Spirit does in Luke and Acts. Luke does not use this name for the Spirit. He does, however, emphasize prophecy. First, Zacharias was the father of John the Baptist.

## Chapter 3 : Spiritual Realms

*An introduction to the Canonical Tradition of the Orthodox Church. "Professor Patsavos's approach reflects the very essence and nature of the Canonical Tradition of the Orthodox Church; namely, that the canons are of a spiritual and pastoral dimension, striving for the salvation of the souls of God.*

I would like to share that the reason for a lapse in my writing is due to troubles popping up on every corner. So he attacks you by other means if he cannot get you personally. My mom received a poorly conducted operation for Gall Stones that turned into 3 operations to rectify the problem. At work I got passed over for promotion by insecure management personnel who labeled me as being too arrogant for the position. The month of August and the first week of September, was indeed very challenging for me. Also, to point out that when we serve God the enemy will make it difficult every step of the way. However, the blessing that came thru these trials was more revelation about the Holy Spirit and how He works in our lives. My mom is better, the bedbugs are gone, and the management personnel--well they received a dose of embarrassment because they failed to have their lives in order and realized that they fell short in their managerial responsibilities. Life is so strange. Isaiah mentioned 7 things about the Holy Spirit that we need to take a closer look at; 1. The Spirit of the Lord shall rest upon Him, Isa. The Spirit of Wisdom 3. The Spirit of Counsel 5. The Spirit of Knowledge 7. The biblical reality of us learning to come to the TRUTH of this verse and it being a spiritual reality in our lives today is what God desires for me to teach. We know all this already happened and I was led to teach at length about the Greater Works Concept. The Spirit of Wisdom Let me clarify that this is not a spiritual gift the word of wisdom that Paul outlined in 1 Corinthians Now, the difference between the gift mentioned by Paul and the Spirit of Wisdom mentioned by Isaiah is clear by what they both said. The word of wisdom operates on the life of a Prophet mostly in scripture along with the word of Knowledge with the gift of Prophecy. It has a future tense of what God reveals and will carry out in the future. God can give us a dream or vision and a word of wisdom in the dream or vision as to what will happen this is how God usually manifests this gift through the Holy Spirit. So they take it to Solomon. The New Testament Examples When Jesus was confronted with the religious leaders who brought a woman caught in the very act of adultery. They tried to stone her by quoting Old Testament scriptures that condemns such action. Jesus ignored them and wrote on the ground. Then He stood up and said he who is without sin cast the first stone. They were all convicted in their own hearts and walked away John 7: They left being embarrassed by their foolish attempts to trap the Lord. The entire story with Stephen is found in Acts 6: So God shows up and asked Solomon what he wanted. Solomon asked for the right thing. Isaiah said Jesus would be anointed with the Spirit of Wisdom and we see it when He handled the situation with the woman caught in adultery. That we have it Isaiah We know it can be accessed for many different areas of our lives. Paul taught us to pray for Spiritual Wisdom and Revelation Ephesians 1: James told us if we lack it to pray for it James 1: We cannot handle any difficult matter unless we seek God about it. We have the upper hand, we have The Spirit of Wisdom is in us to access what we need--we just need to be diligent enough to draw it out by way of prayer and meditation. Search for articles on: Read more by clicking on a link:

**Chapter 4 : Elias I. Patsavos (Author of Spiritual Dimensions of the Holy Canons)**

*Professor Patsavos' approach reflects the very essence and nature of the Canonical Tradition of the Orthodox Church; namely, that the canons are of a spiritual and pastoral dimension, striving for the salvation of the souls of God's people.*

This was not just earth and sky. God created a multi-dimensional universe. We can only see the three dimensions of physical space plus time, so we assume that is all that exists. The spiritual dimensions consist of many more dimensions of reality beyond what we can see. We cannot see into the spiritual world due to the effects of sin, so we think that the physical world we see makes up most of the universe. This leads us to assume that the authority systems that we see on earth are important, but we miss the parallel authority systems that exist in the spiritual realms and frequently interact with the authority system on earth. To understand the full working of authority, we need a thorough understanding of the way that authority functions in the spiritual realms, and how it affects events on earth. Growing up in the modern world, we are taught that the physical world is all that is important. If something cannot be scientifically observed, it is not real. We all imbibe this materialistic understanding of the world during our education and daily lives. We think that the physical world that we live in is all that exists. The physical realms consist of the earth, the sea and the sky. It includes people and the things they have made. This realm of life can be partitioned into two parts. The people who live according to Gods will are part of the Kingdom of God. In reality, these two groups are mixed up together and interact with each other all the time. I have only portrayed them separately for the purpose of illustration. Spiritual Realms Christians need a new worldview, that that sees the spiritual realms operating over and alongside the physical realms. We need an awareness of authority in the spiritual realms, if we are to understand the functioning of authority here on earth. Part of the problem is that we see God as "way up there" far away from our world. We think of heaven as a distant place that we go to where we die. This is short sighted. Heaven is not a distant place where God lives. Nor is just a place that we go to when we die. The Bible refers to the "heavenlies" as a label for the spiritual realms that exist alongside the physical world. The spiritual realms are just as real as the physical world that we can see. These two realms overlap and interact with each other. We live in a multi-dimensional universe in which the spiritual dimensions exist in parallel to our three-dimensional physical world. Most humans cannot see into the spiritual dimensions, so we can only observe the physical side of existence. However, events in our physical world are shaped by activities in the spiritual realm. When we look at the physical world in isolation, we miss much of what is happening in the universe. God operates in the spiritual dimensions of reality, but he also created and sustains the physical world. After the creation, the Holy Spirit remained close to the earth. The Spirit of God was hovering over the waters Gen 1: The Spirit was not in a distant place. The spiritual realms where he operates hover over the earth. The spiritual dimensions of reality are not way out at the edge of the universe, they exist in parallel to the physical world in which we live. These two realms of existence interact with each other in ways that we often cannot see, and fail to understand. I am not sure how many Christians understand these things. Three hundred years ago, almost everyone understood their world in this way. Many people in Africa still think this way, although they focus to much on the dark side of the spiritual. Now, under the relentless pressure of education and the enlightenment, interest in the spiritual dimension of life is labelled old fashioned and superstitious. I also wonder how many Christians understand these things, but do not live them. How many live as if the spiritual realms are irrelevant? Many Christians are looking inward to establish connecting with the Holy Spirit. This is good, but if we ignore what is happening in the spiritual realms that surround us, we will misunderstand much of what happens in the world. Most Christians need a vastly expanded worldview. The previous picture correctly shows how the spiritual and physical realms overlap each other. However, in the remainder of the article, I will place the spiritual realms just above the physical realms so that the interactions between them can be illustrated, but we must always remember that these two worlds overlap and exist in parallel to each other. Multi-dimensional The spiritual realms are not limited to three dimensions like our physical world. The Bible does not tell us how many more, but the fact that it is more complex than our three-dimension world means that it is hard for our minds to understand. The spiritual aspect of life can be

thought of as additional dimensions beyond the three core dimensions of length, height and breadth. The spiritual world is not another world in another place, but additional dimensions to the physical world we observe. An even better way might be to think of the physical world as three additional dimensions tacked on to a multi-dimension spiritual world. The spiritual world is more real than the physical world, so this latter view is most likely correct, but it is very hard for us to handle, because our eyes are calibrated for a physical world. Our eyes are so attuned to seeing a three-dimensional world, that we find anything grander difficult to conceive. Paul visited the spiritual realms in a vision. He was dramatically affected by what he saw, but he could not describe it 2 Cor His problem was that human language is designed for describing a physical world, so it cannot cope with spiritual reality. He explained that, Eye has not seen, nor ear heard, and no human mind has conceived 1 Cor 2: We need spiritual insight to understand what is happening in the spiritual dimension. Seeing Changed Prior to the fall, Adam and Eve could see into the spiritual world. They were able to walk with God in the cool of the evenings and speak directly to him. They were able to see the devil, when he came to tempt them. His activity in the spiritual dimensions, made him appear snakelike from a physical perspective. This situation did not last long. When Adam and Eve sinned, their sight was changed so that they could no longer see into the spiritual realms. The Bible says their eyes were opened, and they realized they were naked Gen 3: This statement is a huge irony. Their eyes were actually closed to the spiritual realms. When they could see the brilliant glory of the heavenly realms, their observation of the physical world was dimmed, and they did not notice they were naked. Once the light of heavenly glory was turned off, their view of the physical world was greatly intensified, so they realised for the first time that they were naked. After his death and resurrection, Jesus gained a spiritual body, which enabled him to interact more freely with the spiritual world. After death, those who believe in Jesus will be given new spiritual bodies. This will enable us to interact with the spiritual dimensions in the same way that Adam and Eve did before the fall. We will be able to see the glory of the total universe that God created. We will be blown by the glory of the spiritual realms and the wonder of the physical world will be diminished. Authority Authority is the ability to give a command and be certain that it will be carried out. Originally, God has absolute authority in the spiritual realms. The angels all do his bidding instantly. All the angels accepted the authority of God and followed the directions of his Spirit. We do not know if this was before, or after, humans were created. Satan set up an alternative kingdom, under some semblance of his authority. I presume these angels grew tired of being subservient to God and wanted independent authority for themselves. God created the earth and placed humans in it. He gave authority over the earth to the people he created, but kept authority in heaven for himself Gen 1: Satan wrested authority from Adam and Eve by persuading them to believe a lie. This gave his spiritual forces of wickedness a place in heaven and authority over the earth, but it was stolen authority. Sin and the fall destroyed the unity that had existed in the spiritual realms. God still dominates the spiritual realms, and two thirds of the angels remained loyal to him. However, Satan drew together the angels that had rebelled with him and squeezed them into an alternative power structure in one corner of the spiritual world. Division in the spiritual realms extenuated the division on earth. The struggle between the Kingdom of God and the world became more intense. In places where the spiritual forces of evil gained control, darkness prevailed. The spiritual forces of wickedness are not all viciously evil. A few have a real passion for evil, but most a just looking for opportunities to promote their own power and position. Many of them are deceivers and others specialise in producing anger or fear. Sometimes they actively do nasty stuff to good people, but most of the time the just produce chaos and disorder. There will be time when evil gets a hold in the world by working through an evil dictator like Adolf Hitler or Joseph Stalin.

*[PDF] Spiritual Dimensions of the Holy Canons Spiritual Dimensions of the Holy Canons Book Review This is the greatest pdf i actually have go through right up until now.*

On Penances and their Use Dr. Certainly such a lofty purpose can only be appreciated when the canons are understood as pastoral guidelines and not as legislative texts. Viewed simply as legislative texts, the canons differ little from laws to be upheld rigidly and absolutely. Recognized, however, as the pastoral guidelines which in fact they are, the canons serve the purpose for which they were intended with compassion and flexibility. Holy Cross Orthodox Press, , p. Those of the Mosaic Law? Spiritual life requires divine righteousness, not a dry observance of the law. We see the discernment with which the Holy Fathers guided people even in the application of the Sacred Canons! Saint Basil the Great, the strictest Father of the Church who has written the most demanding canons, refers to a canon that applies to a particular sin, but then he himself adds, Do not examine the time but the manner of repentance. There can be that much of a difference! Otherwise, what can one say? If you attempt to correct someone by physical punishment, you will accomplish nothing. He must come to the point of being joyful because he is living, and joyful because he is dying. Penances are left up to the discernment of the Spiritual Father. The Spiritual Father must be uncompromisingly strict with him who sins callously. The one who is overcome by sin but who repents, becomes humble, and modestly asks for forgiveness, will be helped with discernment by his Spiritual Father to approach God again. This is what many of the Saints did. Saint Arsenios the Cappadocian as a Spiritual Father did not usually give the people penances. He tried to bring them to an awareness so that they themselves, out of *philotimo*, would choose to do some ascetic discipline or act of charity or other goodness. He is very strict! He is smart, has a good memory, and knows the *Pedalion* [3] by heart. Does it do any good when the Spiritual Father takes the *Pedalion* and begins: What is written here about it? This many years abstention from Holy Communion for you! And what have you done? What is written here? This rule applies here! In order to be able to help other souls, the Spiritual Father must first do considerable work on himself; otherwise, he will go around breaking heads. The *Pedalion* is called the Rudder because it guides man toward salvation, sometimes in one way and other times in another way, as the captain of the ship turns the rudder to the left or to the right in order to bring the ship to shore. If he were to navigate the ship in a straight line without turning when needed, he would bring it upon the rocks, sink it and everyone on board would drown. If the Spiritual Father uses the Canons of the Church as if they were See Saint Basil the Great, Letter , par. Holy Monastery of St. John the Theologian, , pp. If he confessed a serious sin then I would look up the book and would see that it wrote: And so I imposed the corresponding penance. Whatever the book said was law. Then another person would come and say the same thing. The confessor has the power to bind and to loose. And in that way they began to pay attention to the things of our religion. Their hearts were softened and without any external prompting they desired to observe the fasts, to enter the spiritual arena and to come to know Christ. And one thing I have understood is that when someone comes to know Christ and love Him and is loved by Christ, everything thereafter proceeds well in holiness and joy and everything is easy. From *Wounded by Love: The Life and the Wisdom of Elder Porphyrios* , pp. Edited from an archive of notes and recordings by the Sisters of the Holy Convent of Chrysopigi.

## Chapter 6 : On Penances and their Use

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

The book of Deuteronomy includes a prohibition against adding or subtracting 4: The Book of Nehemiah suggests that the priest-scribe Ezra brought the Torah back from Babylon to Jerusalem and the Second Temple 8â€”9 around the same time period. The Great Assembly , also known as the Great Synagogue, was, according to Jewish tradition, an assembly of scribes, sages, and prophets, in the period from the end of the Biblical prophets to the time of the development of Rabbinic Judaism, marking a transition from an era of prophets to an era of Rabbis. They lived in a period of about two centuries ending c. It takes the form of a record of rabbinic discussions pertaining to Jewish law , ethics , philosophy, customs, and history. The Talmud has two components: There are numerous citations of Sirach within the Talmud, even though the book was not ultimately accepted into the Hebrew canon. The Talmud is the basis for all codes of rabbinic law and is often quoted in other rabbinic literature. Certain groups of Jews, such as the Karaites , do not accept the oral Law as it is codified in the Talmud and only consider the Tanakh to be authoritative. This article contains Ethiopic text. Without proper rendering support , you may see question marks, boxes, or other symbols instead of Ethiopic characters. The rest of the Ethiopian Jewish canon is considered to be of secondary importance. It consists of the remainder of the Hebrew canonâ€”with the possible exception of the Book of Lamentations â€”and various deuterocanonical books. The latter three patriarchal testaments are distinct to this scriptural tradition. Samaritan Torah Another version of the Torah, in the Samaritan alphabet , also exists. This text is associated with the Samaritans Hebrew: Some differences are minor, such as the ages of different people mentioned in genealogy, while others are major, such as a commandment to be monogamous, which only appears in the Samaritan version. More importantly, the Samaritan text also diverges from the Masoretic in stating that Moses received the Ten Commandments on Mount Gerizim â€”not Mount Sinai â€”and that it is upon this mountain Gerizim that sacrifices to God should be madeâ€”not in Jerusalem. Scholars nonetheless consult the Samaritan version when trying to determine the meaning of text of the original Pentateuch, as well as to trace the development of text-families. Some scrolls among the Dead Sea scrolls have been identified as proto-Samaritan Pentateuch text-type. Samaritans consider the Torah to be inspired scripture, but do not accept any other parts of the Bibleâ€”probably a position also held by the Sadducees. There is a Samaritan Book of Joshua ; however, this is a popular chronicle written in Arabic and is not considered to be scripture. Other non-canonical Samaritan religious texts include the Memar Markah Teaching of Markah and the Defter Prayerbook â€”both from the 4th century or later.

## Chapter 7 : Canon law - OrthodoxWiki

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## Chapter 8 : Entering the spiritual dimension - Good News Magazine

*Spiritual Dimensions of the Holy Canons; Hover over image to zoom. Spiritual Dimensions of the Holy Canons.*

## Chapter 9 : Chapter 7: Dimensions of the Spirit

*The text using ecclesiology and the spiritual life of the Church as the basis for its discussion on the canons gives it a vitality and relevance to the reader that the more traditional academic canonology texts lack.*