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**THE REPENTANCE,
WAY TO THE KINGDOM OF HEAVEN IN THE
OLD TESTAMENT**

- ABSTRACT OF PhD THESIS -

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The repentance, way to the Kingdom of Heaven in the Old Testament.

In this paper we have tried to emphasize the importance of repentance in the Scriptures of Old Testament for salvation. If I had to label this issue I got to see that the repentance is a rare flower of virtue.

It has been held in almost all religious beliefs since antiquity, with the same goal: the elimination, cleansing and expiation of sins. At the pagan peoples we have seen that their devotion was increased more in magic rituals that accompanied the penitential act (washing, spitting, pass through the fire, bloodshed, etc.). Detrimental doctrine that divinity is what absolves sins and not act religious sec. But from the pages of Scripture we have seen that the most important part of repentance is regaining harice state before sin is also paramount value that God gives inner transformation of man, urging rejection of selfish sin and return to True.

The feeling of repentance occurs at the first sinful man. Where is sin, the repentance is required immediately. She was required by God in heaven. That was the first time he laid a hand of save by Creator of man. Fallen Adam was called to life by God immediately after the Fall (Genesis 3, 9), because then began to be required for Forefathers through the sin of disobedience felt from grace, and the only medication that I asked the Creator for reconciliation was repentance. But as Adam did not answer the call repentance (Genesis 3, 10), and may others would have consequences in the world, followed immediately fall and expulsion for totodeauna dinstarea paradise of Eden. Once out of Eden and into history, man has made sad experience that sin is a heavy burden for the soul and understands first hand that it is vital to repentance to escape.

Later, the same thing happened with Adam's descendants. All had crucial moments, where they could understand the benefit of repentance in the act of restoring man. At all times, messengers revealed divine will, willingly huge help bring humility and assuming state of sinfulness, together with its recognition. This is because repentance is not just a biblical documentare but also a psychological and social. By what biblical writers learn by instilling the Spirit of God, repentance is a moral necessity, a need of human nature, for man raised from death to life.

Where there is sin, there strongly affirms the need for repentance and reformation. Thus repentance begins with the first sinner and the Christian religion, and then goes along with sin throughout Holy Scripture, because Eden "*meeting place between man and God*" has

become a "lost kingdom" as a result of disobedience to the command Forefathers God's one and simple, consisting of not eating from a single tree. Thus "*disobedience of the divine command*" resulted "*first parents expelled from Paradise*". This I tried to and we surprise the first two chapters. When I originally tried to talk within a few pages on the earthly paradise, as it was organized, which was endowed by the great joy and were made partakers Forefathers for free, it is the fruit of divine love. Our desire, the contents of the second chapter, was to put the antithesis, this state and way of life, the state reached by the sin of disobedience man, coming to live in pain, being subject to death (Romans 5, 12). This insertion seeking better enhance the role of repentance, and its importance since it is the only solution to rescue, to acquire eternal life in the kingdom of God, of heaven eschatological.

This eschatological Heaven or Kingdom of Heaven was described in a series of scriptural texts being linked with the afterlife. In the New Testament, the idea of the Kingdom of Heaven or Kingdom of God is better developed, presenting many details regarding what future life¹. There are also several Old Testament verses, much less what's right, speaking about the kingdom of God, being involved in the exercise of Yahweh against Israel, and prophecies that speak occur in times when Yahweh would intervene through His Anointed, to manifest in all its grandeur and glory - power, dominion and His blessings².

But in addition to knowledge about where the souls of all people will live perhaps for some time, until the coming of the Messiah, the Jews even knew about the eternal kingdom of God. Kingdom that provides joy to all those whom Yahweh loves. In the Old Testament the idea of the "*Kingdom of God*" in its primary meaning was counted as a community dependent on God. The phrase was used to describe the exercise of divine power upon the chosen people, and in particular, future vision, the intervention of Yahweh through His Anointed, the Messiah, the future times, it will make known the benefits and power and dominion³.

¹ Righteous people, according to the New Testament are those who will live forever (Matthew 25, 46, Luke 20, 36, Revelation 2:11), and will contemplate God (Matthew 5, 8), are as the angels (Mark 12, 25 Luke 20.36). They sat on twelve chairs judging the tribes of Israel (Matthew 19, 28), will take part in the feasts of the Old Testament patriarchs (Matt. 8:11), will shine like the sun (Matthew 8, 43), will receive crowns (1 Peter 5, 4), will taste the tree of life which is in the midst of heaven (Rev. 2, 7), will be dressed in white and will be written in the book of life (Rev. 3, 5), are being adopted by God (Rev. 21, 7), no longer hungry, they will not thirst will not complain (Rev. 6, 16-17), will know the uttermost (1 Cor. 13, 12), will be forever with Christ (1 Thess. 4, 17), will see his glory (John 17, 24), heavenly bodies will be like Christ (Phil. 3, 21), will reign with Christ (2 Tim. 2, 12). And what in heaven's conclusion gives St. Paul: "What God has prepared for those who love him, those eyes still have not seen, and ear has not heard, and no mind-went up "(1 Cor. 2.9).

² Pr. Prof. D. Belu, *Împărăția lui Dumnezeu și Biserica*, in magazine "Studii Teologice", no. 9-10, year 1956, pg. 544.

³ *Ibidem*

Seeing the decay of chosen people from promises aimed Kingdom of Heaven, God make them more accessible to the divine will support brought in a series of laws and juxtaposition with which to guide people in life⁴, and thus can be approached easier their Creator. I treated this in Chapter III.

About the role meet human laws in return, Tertullian said, "laws were ordained of God, who in truth knows what is good and leads him and the man to stand on its own to know the truth realizing be considered a shame that all that God stops ... Laws were given to help the soul who seeks to better but because the weakness of human nature tainted with the sin of Adam, not knowing where and good bodily life is guided by what Allah has ordained by those chosen for the people but and individuals"⁵.

These laws were intended to be the middle of obedient that man, fulfilling of the commandment, to be able to gain the Kingdom of Heaven. Their fulfillment show obedience to God, for they are the very word of God, obedience to them was actually obeying God Himself. With the giving of the Laws, God made a series of covenants, which wanted to strengthen data content laws⁶.

Speaking of divine laws, we stress the moral part of them, part of which is closely related to the sense of repentance, because man is obedient so pleased God by turning from evil deeds but by the result of good deeds, which are contained in the commandments of God. From the outset we must say that "the moral law is not a mere idea, a principle of a mind set high. It's much more than that. Result of God's likeness. It's where we are one with God, identical with Him. On this basis Psalmist says, "You are gods" (81, 6), because this is the divine moral law within us "⁷.

Thus in Law Old Testament can talk about some moral, or rather a morality Old Law. Divine laws contained in Scripture shows that religion and morality are closely related. Who violated religious commandment sin against God, as one who moral commandment corvee⁸.

The moral law requires that what is good for one should be good for everyone. Law and morality based on the source itself Lawgiver is God. Because these laws were intended to change the outcome of the judgment of man. Who go head before the Divine Law, was the

⁴ Pr. Prof. Nicolae Neaga, *Decalogul*, in magazine „Mitropolia Banatului” no. 1-3, year 1957, pg. 36.

⁵ Tertulian, *Despre pocăință*, în coll. “P.S.B.” no. 3, Ed. I.B.M.B.O.R., Translation. Nicolae Chițescu, Bucharest, 1981, pg. 209.

⁶ Pr. Prof. Dionisie Stamatoiu, *Ideea de „legământ” în Vechiul Testament*, in magazine „Mitropolia Olteniei”, no. 6, year 1986, pg. 31.

⁷ Arhim. I. Scriban, *Curs de teologie morală*, Second Edition, Printing House. „Jockey-Club” Ion C. Văcărescu, Bucharest, 1921, pg. 84

⁸ Dr. Mircea Chialda, *Sacrificiile Vechiului Testament*, Caransebeș, 1941, pg. 177.

one who started to change for the better evil and adulterous and the result was meant to be human crowning virtue.

Goal it pursues any moral teaching is one that is related to the feeling of penitence, seeking to move the man to commit acts, which recommends that deserves praise and be committed, and secondly, to protect it committing acts which disapproves. And pursues this goal not only result in momentary and isolated but seeking to create man provisions and skills according to how it is pronounced the facts⁹.

Divine commandments fulfillment, along with repentance, is another means of return of man to God was the idea I stressed it to point 3 of Chapter III of the paper, emphasizing the idea that keeping the law of Hebrew was considered the way to do and what is right and those who were reached the stature of "*man*". These things are a guarantee of salvation: "*keep justice and do things right, that soon my salvation will come, and my righteousness shall be revealed*" (Isaiah 56, 1). Old Testament was always the one who has pleaded the cause of human law and the prophets were those who taught justice as something due.

This fulfillment of the Law was seen even in ritual terms, reaching sometimes to the point that depart man away from the essence of the Law, serving God on the brink that represent cultic formalism. Fulfillment of God prescribed ritual sacrifices actually required fulfillment and observance of certain moral, so sacrifice is not reduced to a mere formality. Purely formal sacrifices being rejected or condemned by God "*that uses multitude of your sacrifices unto me*" (Isaiah 1:11). Is the true sacrifice that starts from "*broken and contrite heart*" and "*humble spirit*" (Psalm 50, 8-18). They prove that God required more heart than the cleaning animal sacrifices were required by law although¹⁰. This thought was expressed deep into the book of Proverbs (21, 3) "*the instances of justice and judgment is more precious to the Lord than sacrifice bloody*".

Corruption of the human thinking has passed through the Old Testament as a red thread, from Adam until the coming of the Savior. Thus, there are numerous examples where people after a period spent in obedience to God with abundance, peace and quiet, trying them the faith they have shown the falsity of understanding divine work. In this regard, St. John Chrysostom said, "*God often when the words do not convince us, let us remember the facts we learn. That was with the Jews. When not convince, nor to their wickedness and shunned by the thousands of words spoken by the prophets, let them be trained by punishment and they said,*

⁹ Arhim. I. Scriban, *Curs de teologie morală*, pg. 182.

¹⁰ Boiu Boșcu, *Legislațiunea lui Moise*, Undergraduated Thesis, Printing House. M. S. Niculescu & Co., Bucharest, 1905, pg. 41

"your faith denial and wickedness will punish you will rebuke" (Jeremiah 2, 19). That Jews ought to believe the word before reaching the threats, but because they were so unwise, they did not believe in Him exhorting and therefore allowed to be trained by works, so as to recover again"¹¹. But especially people answer toughest moments of biblical history, was not the subject of divine providence, in contrast to worldly pleasure working better after loss of their national and spiritual.

Observing the multitude murmuring, grievances and complaints arising in the Old Testament, one can easily draw the conclusion that they are nothing but the greatest failures experienced in the spiritual life, something that would punish him and to condemn and Paul before his contemporaries: "*Do all things without complaining and without hesitation, that ye may be blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life*" (Philippians 2, 14-16)¹².

In front of a such attitudes, still repentance remains door of escape, thing we've emphasized from Chapter 4 of the paper. Repentance is the return to God in a state of humiliation and prayer regret deeply marked by regret of lawlessness committed. Repentance as a state of consciousness reported the mistake of overwhelming guilt was present from the earliest writings of the Old Testament.

To express the idea of repentance in the Old Testament terms are used in the Hebrew noun "tešubha (h)" derived from the verb **שׁוב** - "şub" translated by the idea of changing the road back¹³, but constantly repentance also has an equivalent "nach" expressing the idea of "regret" or "change their mind"¹⁴.

The term *nācham* is rarely used in reference to man (Exit 13, 17; Job 42, 6; Jeremiah 8, 6; 31, 19), but is commonly used on God when it says that God "*I'm sorry about the evil*", that he proposed to send him or engage him. This speech comes from how Israel understands God's attitude toward men in the context of personal relationships. Of course, the language does not mean anything unstable or arbitrariness on the part of God, but simply because the relationship between him and the people changed.

¹¹ St. John Chrysostom, *Omiliai despre pocăință*, Translation Pr. Prof. Dumitru Fecioru, Ed. I.B.M.B.O.R., Bucharest, 2006, pg. 22

¹² Gareth Crossley, *Vechiul Testament explicat și aplicat*, Translation: Dinu Moga, Ed. Coord. Dr. Dan Laurean Botică, Ed. Făclia, Oradea, 2008, pg. 146

¹³ *Vocabular de teologie biblică*, Xavier Leon-Dufour ș. a., Traducere în română coordonată de Francisca Băltăceanu și Monica Broșteanu, Ed. Arhiepiscopiei Romano-Catolice, București, 2001, p. 551, col. II.

¹⁴ *Dicționar biblic*, Red. Pr.: J. D. Douglas, Ediția a IV-a, Ed. Cartea Creștină, Oradea, 2008, p. 1038, col II.

In the Old Testament, the term *teşubhah*, meaning of repentance is found in Hosea 14, 2-3: "Return, O Israel, the Lord your God, because you have stumbled because of your iniquity! Find prayers of repentance turn to your Lord and say to Him: <Forgive him all iniquity to enjoy Thy mercy and bring praise instead of tauri, noastre> lips. "From the quoted text makes clear that God calls Israel to repentance moving away from him because iniquity and idolatry. Notice here an incentive model for how we made repentance: "... find prayers of repentance turn to your Lord and say to Him, forgive us all iniquity." But it should not be done formally as sacrifices brought by Hebrew "why this people draw near to Me with their mouth and honor me with their lips, but their heart is far, for my worship is only a human ordinance learned the people "(Isaiah 28, 13), but with inner transformation, and with the desire to no longer perform in the future (Ps. 50, 4).

Thus through the manifestation of human repentance and be given the opportunity to return to conduct due condition being found and its becoming the only genuine way back. Beginning of return to God is realized only through repentance because it brings first change of mentality from free and deliberate awareness of the state of the fall¹⁵.

The repentance according to Old Testament writings is nothing else but action of removing radical from sin and nearby act restoring the sinner to God through the practicing the virtues. Repentance action is such inner, as it is a change of mind and therefore an inner transformation of the sinner, and fasts, humiliation and other penitential acts can be considered as outward signs of repentance, which Yahweh, He who looks and knows the hearts of men, expect a radical change of conduct.

In all Scripture repentance was presented and understood as the highest of virtues, not that it is a virtue in itself but because it remains always in a state of dissatisfaction with present he urges the man for more ie to God.

If not be repentance would be no overtaking tendency in humans, there would be continual firing in the inner man, which maintains tension after better. And if returning to the ways of God then there will be no punishment but God's mercies come you always promised "Return, faithless daughter of Israel says the Lord, that I will pour out my wrath upon you, for being gracious and I will not anger for ever, saith the Lord "(Jeremiah 3, 12).

The need of repentance is seen mainly horrors and shortcomings that make them sins; because " *the sin is the cause of all evils. Because of the sins - anger, because of the sins -*

¹⁵ Sorin Cosma, *Cumpătarea în etica filosofică antică și morala creștină. O încercare de sofrologie creștină*. Ed. Helicon, Timișoara, 1999, pg. 271

*disorders because of the sins - wars because of the sins - hard to cure diseases and sufferings*¹⁶.

In the Old Testament we see how God continually calls people to approach Him, to enter into communion with Him, for have the eternal life and thus to share in its benefits (Hosea 4, 6, 6, 1, 11, 7, Amos 5, 4, Zephaniah 2, 3, 3, 13, Jeremiah 3, 7, 14, 22, Ezekiel 18, 31). This idea would be to add that repentance is, and should be regarded as a gift of God, for He is the one who has left human repentance toward rehabilitation. I do not bring people but He gives to.

The richest material that speaks about repentance in the Old Testament we find in the Psalter. The theme of repentance in Psalm leaving just the human drama forsaken of God because of their sins: *"until, Lord, I will look to end? Until you turn your face from me?"* (12, 1). Hence the structure of mind is disturbed by numerous and powerful conflicts of conscience (Ps. 50), but still did not make it to disarm, because he feels that God has not left permanently *"when I called, I have heard God my righteousness! In order to trouble me delighted! -I pity on me and hear my prayer"* (Psalm 4, 1). Therefore, he always retains the ability to seek good living, to understand and recognize the voice of God, which always occurs and it occurs even in trouble *"that you and walk in death, I will fear no evil, that You are with me"* (Ps. 22, 4). And found immediately that God is not slow to come in for help saying *"it never turned His face from me and when I cried out to Him, hear me"* (21, 28)¹⁷.

But with the richest penitential content psalm of the Psalter is Psalm 50. Starting from the idea unanimously made by the interpreters of Scripture about the importance of speaking penitential psalm, we have tried, within a few pages, to emphasize the beauty and value of repentance seen through the eyes of David as it was presented in this psalm. We have not focused on proper exegesis of the text, our desire is that putting more emphasis on the need and the value that repentance, and that has become widely used in Orthodox Church cult.

Psalm presents sin as the inner state that through the breaking the will of God, moves the man away from his Creator. But still proves that forgiveness can provide restoration and ennobling nature, removal of sin for which they pray, repenting before God. For forgiveness is an act of divine grace can be obtained by confession away from a sincere and complete repentance. This can lead to a moral renaissance that is made by David grace with which he worked and without which it could not be kept from sin and could not persevere in good. The

¹⁶ St. John Chrysostom, *Omiliai despre pocăință*, pg. 142.

¹⁷ Pr. Ioan Bude, *Vechiul Testament despre structura și frumusetea ființei umane*, in magazine. „Mitropolia Banatului/Altarul Banatului”, no. 7-9, year 1997, pg. 81.

structure of this psalm follows a very precise plan that justifies the effect it produces on the one who composed and the one that will count as a model of prayer, peaking at times to identify expressed¹⁸.

Could be found on the text that prayer has made David a cooperative of God, but at a level far beyond what the Old Testament writings, approaching more than what was to preach only the gospel of Christ. Analyzing text, I understand why this psalm psalms was categorized among repentance, even having a special place in the Psalter. Repentance and prayer in this psalm crowned with a "broken heart" brought David's personal forgiveness, deliverance from punishment and maintaining dignity and prophetic împărătești which was invested by God.

In the second part of this chapter we emphasized the importance of prophets in his work of calling people to repentance. The call to repentance, the fulfillment of divine will, in compliance with the covenants entered into by God Bible people cross from one end to the other. In order to show his divine will, and dissatisfaction with the transgressors of the law, God used this righteous specially chosen to preach among the people return to Him. They were mainly pre-exile prophets and beyond

In life o *chosen people* prophets had a special role. Prophethood is a specific religious institution of God's people, yet promised in Deuteronomy 17.15 to 22. She began to grow with Samuel and lasted until the time of Nehemiah (mid-century. V BC.), prophets while being "*fearless advocates of moral consciousness against dark forces trying to depersonalize it*"¹⁹.

They were both an example of repentance through the life that took her, but they were true apologists and thanks: fighting against corruption and moral society and the cultic ceremonies formalism that work to the detriment of true repentance. They have not ceased to learn that idolatry is a failure of repentance, continually calling people to true repentance.

In world history can hardly be found pages livelier, more poignant and instructive as those of the Hebrew prophets. Thousands of years have passed since these men have lived and worked, not decreased at all their halo light or dynamic force of their work. On the contrary, with the passage of time, it seems that current ideas seem prophets, most influential, able even to bring more light even in contemporary problems. This means that humanity has remained the same in its fundamental năzuițele. She always thirsts for God, hungers for bread tends to

¹⁸ Isvoranu, Pr. Lector Alexandru, *Introducere la Psalmul 50*, in magazine. "Mitropolia Olteniei", no. 1-6, year 1994, pg. 79

¹⁹ Protos Lector Dr. Justinian Cârstoiu, *Profeți mesianici*, Ed. „Bucura Mond”, Bucharest, 1999, p. 1

truth, and fight for justice and freedom. In this struggle, the biblical prophets were presented like coryphaeus unparalleled major characters deserve admiration of generations of people²⁰.

But before this work, God as a loving Father, has always worn patience. That and because God has the attribute of Being timeless, so the time was not the same meanings as in front of people for "*a thousand years God's sight are as yesterday, which passed as night watchman*" (Ps. 89, 4), which is why he continually expected people to turn to Him in repentance for and in the punishment, nor time is discernment of years as Scripture says "*times ten, or a one hundred, or a thousand years, not counting the grave for years*" (Sirach 41, 7).

Everything God asked people, even during first family was recognition and confession. This is because confession is closely related to the idea of repentance is actually the first step that makes the man straightening work as stated and St. John Chrysostom "*repentance ways are many and various ways, and all lead to it (n.r. - repentance). The first way is the affirmation and recognition of repentance of sins "Remind me to reason together, make yourself accountable to you exculpate*" (Isaiah. 43, 26)²¹.

In the Old Testament with the idea of repentance are closely related to a series of external forms of penance. Through these forms of penance, human person subjected his body to be aware ascetic practices sin committed. Some are more practical and contemplative tone, and in each case is indicated the death as a way of atoning.

Complaint (Psalm 30, 10), tearing clothes (Genesis 37, 34, Joshua, 7, 6, Jud. 11, 35; 2Paralipomena 43, 19), putting the bag (2 Kings 3, 31, 1 Chronicles 21, 16, Isaiah 37 , 1), sleep on the bag or dust (Jeremiah 25, 34, Isaiah 58, 5, 2 Kings, 12, 16), trimming the hair or beard (3Ezdra 8, 73-75, Esther 4, 17), even shave hair head (Isaiah 15, 2, 22, 12) and pouring ashes on head (2 Kings 13, 19, 15, 32) or dust (Job 2, 13) as well as many others, are ways of manifestation of pain that swept a person or a community.

Also they are and ways sinner acknowledging their state of decay not only beg mercy from God but with much more body and put their hard penitential practices that wanted to show God that pain to content from sin. Here is what Tertullian said in this regard "must be prostrate man, be humble, and in this way drawing mercy call. As for clothing and food, the sinner is required to sleep on a sack and ashes, to put the body in rags, leaving sorrow soul prey to the harsh change those habits of sin ... to mourn days and night unto the Lord his God

²⁰ Pr. Dr. Ștefan Slevacă, *Aspecte actuale ale predicii profeților Vechiului Testament*, in magazinrev. „*Studii Teologice*”, anul 1980, nr. 1-2, p. 5

²¹ St. John Chrysostom, *Cuvânt despre pocăință – Psalmul 50*. Translated by Pr. Prof. Nicolae Neaga, in magazine “*Mitropolia Ardealului*”, no. 4, year 1988, pg. 25.

for the repentance kneel ... the man, and exalts more intinându it makes it cleaner, accusing and condemning it pays "²²".

They also had an important spiritual benefit because they were means by which people express contrition. Were tools which man could be using to show Yahweh pain that engulfed his soul fell straight to the order that it was left. They were always closely linked to spiritual experience. Thus, although we mentioned only those events which show grief, however, was not excluded his confession sins practice or prayer combined with fasting for the remission of sins. Separating that I did due primarily to scholastic inability to present them together.

Among the manifestations of religious connotation, along with other charges that I mentioned above there was the fast²³. Fasting in the Old Testament and at all the major religions of the world appears as a self-imposed discipline aiming, alleviate, or even stop the body's temptations and to give greater momentum to the soul²⁴.

Fasting is an veneration act of God sprang from the love of Yahweh as a manifestation of faith and the will of man near him who cares. The fast was established by God in heaven, by injunction Forefathers "and the tree of knowledge of good and evil you shall not eat" (Genesis 2, 16-17). Later and interpreters of Scripture texts taught that prayer accompanying the improved position reinforced the religious and moral life of believers that life just had to follow the teachings of Holy Scripture.

At the end of the fifth chapter I stressed the value they had sacrifices in the sense of repentance. Man of the Old Testament as being religious, their faith in God as manifested by prayer and by offering the sacrifices. Thus, sacrifices are an expression of worship to God is considered sacred actions which he described obedient and dependent heavenly Father, giving gifts bloody and without blood²⁵. Therefore, for Hebrew, role in human correction, with penitential practices outlined above, it is also bringing special offerings for atonement. When we look at this in the Old Testament we see that they are some key practices of both the ritualistic and the cultic practices of the Hebrew people, people who were concerned specifically with repentance. Purpose of repentance in these comments and in these rites and rituals was to draw attention to the patterns to be followed when the people sinned against God and provoke His wrath. Once God became angry nation, when people were asked to do certain things to placate the wrath of God. This was the idea behind these ritual practices - to

²² Tertullian, *Despre pocăință*, in col. "P.S.B." no. 3, Ed. I.B.M.B.O.R., Translated by Nicolae Chițescu, Bucharest, 1981 pg. 218.

²³ *Vocabular de teologie biblică*, pg. 567, col. I.

²⁴ Pr. Prof. Petre Semen, *Valoarea spirituală a postului după Biblie*, in magazine. "Studii Teologice", no. 1, year 2008, pg. 27.

²⁵ Pr. Prof. Emil Cornițescu, *Arheologie biblică*, Bucharest, 1993, cap. 17, p. 1

satisfy God's anger so that His wrath is removed, people can be forgiven of their sins and peace with God can be restored to the community.

In Chapter VI we show a series of examples of repentance committed individually and collectively. At the individual, we counted those that were committed by one individual as a result of fault committed by him personally, after which the desire to obtain pardon from God to himself and to others who have fallen into sin, and in addition also reminded repentance and held in the Old Testament collectively, and have been put into act either by people or just a group larger or less numerous.

The study that I did on repentance in the Old Testament and insert that I did early work on ancient religions led us to conclude that repentance is almost all religions, is thus a valuable religious phenomenon universal.

With the emergence of Christianity, ancient symbol and ritual practice practical devotion receives a final repentance. What up here in Scripture, have more in one outer valence and formed by John the Baptist preaching and teaching of the Saviour, is something inside and holy. We can say that the New Testament presents the book as a return to God in heaven lost happiness. It is not written or chapter's content to not stress the importance of repentance for the forgiveness of sins and clear command of life in harmony with God's will.

The first person who emphasize the importance repentance in the New Testament was John the Baptist. As the title of the Forerunner of the Messiah, he put before the people the penance as a solution properly receiving the true doctrine of the Son of God. He prepare the way of the Lord, learn all that "the law was given through Moses, but grace and truth came through Jesus Christ" (John 1, 17)

Saint John belongs to the period of time between the Old and New Testaments. This "time" in which he lived and worked Baptist Lord is training for whom Jesus defines saying "all the prophets and the law prophesied until John" (Matthew 11, 13), and Luke adds, "then the kingdom God is preached, and everyone forces towards it "(16, 16). With the Forerunner of the Messiah, the Old Law and the Prophets have entered a new phase of completion. St. John ends and seal the Old Testament, but does not belong to the old law or the new one does not fit. With him begins another countdown time, another time to prepare for receiving the new law of Jesus Christ. Time activity of John the Baptist is the interval preceding conception, birth, work and death of the Savior, the time that is made in conjunction with the acquisition of the Kingdom of Heaven as Savior Himself was to emphasize "the days of John the Baptist until now the kingdom heaven has by diligence and (only) compel those who lay

hold of it "(Matthew 11, 12)²⁶. This means that to enter the time of John, do you have to partake of his preaching repentance and then you were baptized "with the Holy Spirit and with fire" to prosper permanent staff working every day with grace took "the fullness of Christ "(John 1, 16).

Christ, His Forerunner ground already prepared, perfected doctrine of repentance, saying "the time is fulfilled, and the kingdom of God. Repent and believe the gospel "(Mark 1, 15). But what is totally different from teaching the old law, Christ puts repentance against dependence on love of neighbor. For the love Community Trinitarian model is one that offers really getting into the kingdom of heaven, as saying: "This is my commandment, that you love one another as I have loved you" (John 15, 12) completing with the idea that "anyone I say Lord, Lord, shall enter into the kingdom of heaven, but he who does the will of my Father who is in heaven" (Matthew 7, 21). Consummation of people learning activity to follow repentance, Christ leaves his disciples²⁷. Once established repentance as the Holy Sacrament, clothing and the Apostles with power from on high, he initiates and gives spiritual power to forgive sins in his name so they "went out, preaching (all) to repent" (Mark 6, 12). This catechism that would do the Apostles would have had a dual purpose, need saving truth spread, while asking in the same time the commandments of Jesus Christ²⁸. Therefore in their future work program, as revealed in other books of the New Testament, repentance is an essential and solemn. Signed and affirmed by Christ when he opened their minds to understand the scriptures saying that "it is written, so Christ should suffer and rise again from the dead as the third day. And will be preached in His name repentance for the remission of sins to all nations, beginning at Jerusalem "(Luke 24, 46-47), the mission of the apostles and their followers over the centuries is an extension of the mission of Christ in the Church" and I Father hath sent me, I send you "(John 20, 21).

The connection between God and man is very close, and the man as the son of God, is called to reach resemblance Heavenly Father, is why Christ calls "Be ye perfect, as your heavenly Father is perfect" (Matthew 5 , 48)

In the Old Testament meets for the first time, on several occasions, promised that members of God's kingdom will share the gifts God promised that the Messiah would found a universal kingdom (Isaiah 2, 2, 54, 1), which will comprise all the nations, which will be

²⁶ Pr. Ioan Bude, *Locul Sfântului Ioan Botezătorul în iconomia mânăstirii după Noul Testament*, in magazin „Mitropolia Banatului”, no. 1, year 1989, pg. 42

²⁷ Pr. Ioan Mircea, *Apostolatul după Noul Testament*, in magazine. “Studii Teologice” no. 7-8, year 1970, pg. 550.

²⁸ Pr. Dr. Vasile Răduca, *Actul catehetic: Cateheza și acțiunile catehetice*, in magazin “Studii Teologice”, no. 3-4, year 1997, pg. 153.

figured by the Church²⁹, for it is a gift that can be received by all people as a good that everyone shares, and this can be made possible in particular by means of the Messiah who has the power and intended to redeem all³⁰ provided to listen to teachings.

But the notion of the divine kingdom, thinking occurs only during late Old Testament prophets. The idea of Yahweh-king it first appears in the Old Testament. God of Abraham, of Isaac and of Jacob has no royal features. Moreover, not even reveal his name before his servant Moses (Exodus 3, 14)³¹. Only after the chosen people reach the promised land, God changed perception and thinking in a God who is the King grows easier. This is also due to the fact that the situation was such in socio-religious that Yahweh was indeed seen as a ruler over Israel (Judges 8, 23, 1 Kings 8, 7).

The idea of a divine kingdom appear in the context of thinking that God who supported the Hebrew people in history have come at a time known only to Him to intervene decisively to help the chosen people by freeing it from enemy domination. The event was much awaited by Israel for restoring peace and welfare of the people tasted even during biblical patriarchs³².

This was made possible in particular by revealing activity prophets, receiving the prophetic gift, were not spared at all in terms of meeting their special mission with zeal to guide people into the Kingdom of Heaven³³. For example Daniel occupies a special place in salvation history. Are as scarce as it is clear his views on the future of mankind, for it is he who announces that will build a kingdom God with us - Kingdom of God (Daniel 2, 44). The more he prophesies and chief sworn by God to be forever the Son of Man, who is true God and true man: *"I saw in the night visions, and behold the clouds of heaven one like the Son of man came, and he submitted to the the ancient of Days and was led into his presence. And to Him was given dominion and glory and kingdom, that all peoples, nations and languages were servants of God. His dominion is an everlasting dominion that will not pass away, and His kingdom will not be destroyed"* (Daniel 7, 13-14), he also specifying when it will happen (9, 24-27)³⁴.

²⁹ Pr. Prof. Dr. Nicolae Neaga, *Ortodoxia și Vechiul Testament*, in magazine. "Mitropolia Banatului", no. 7-8, year 1962, pg. 315

³⁰ Pr. Dumitru Abrudan, *Mântuirea și sensul ei comunitar în scrierile profetice ale Vechiului Testament*, in magazine „Studii Teologice”, no. 1-2, year 1975, pg. 39.

³¹ *Vocabular de teologie biblică*, pg. 296, col. II.

³² Pr. Prof. Dr. Nicolae Neaga, *Împărăția lui Dumnezeu – Împărăția păcii*, in magazine "Mitropolia Ardealului", no. 7-8, year 1983, pg. 409.

³³ Pr. Prof. Dr. Emilian Cornițescu, *Proorocirea, putere umană sau dar dumnezeiesc?*, in magazine „Glasul Bisericii”, no. 4-6, year 1993, pg. 72.

³⁴ Pr. Prof. Dr. Nicolae Neaga, *Ideea de mântuire în Vechiul Testament*, in magazine "Glasul Bisericii", no. 9-10, year 1960, pg. 751.

Doctrine developed gradually sees Yahweh as king for ever confessed lyrical Scriptures “*Lord you reign forever and ever*” (Exodus 15, 18), both in heaven, for “*God in heaven is His throne*” (Psalm 10, 4) and there and conquer “*Lord in heaven His throne and His kingdom cooking on all masters*” and the earth “*that God is Almighty, scary, great King over all the earth*” (Psalm 46, 2). Furthermore mistress transcends the world “*that the great God is great Lord and King over all the earth. That His hand are the earth and the heights of the mountains are his. That his is great and he did it, and the dry land His hands have built*” (Psalm 94, 3-5).

There are other confessions that complete the teaching that the Jews were still in the Old Testament idea of the existence of an eternal kingdom of God. Thus, during the prophet Daniel, King Darius the Mede, testifies eternity Israelite kingdom of God, at the news that Daniel remained untouched wonderful in the midst of the pit of lions "Daniel's God is the living God, who remains forever and His kingdom be destroyed, and his dominion will never end" (Daniel 6, 27).

Tobit, too, for blessings received through the angel Raphael, in his prayer of thanksgiving to God and reminds him of the existence of an eternal kingdom of God "Blessed is the living and eternal God blessed His is the kingdom" (Tobit 13, 1).

The idea of the kingdom of God, kingdom and peace, takes a while with great kings David and Solomon. Solomon Wise Old Testament only mentions the existence of a divine Kingdoms is given at a time, one who lives his life with wisdom, in harmony with others, listening to God, striving to earth honest and being honest report with others and with God, saying: “*Wisdom worn on the right path straight fleeing the wrath of his brother, showing him the kingdom of God*” (Solomon 10, 10). Eternal kingdom is a promise that is emerging ever more important, “*behold, the Lord proclaims that you will strengthen your house when your days are fulfilled and you slept with your parents when you pick up your offspring after you on. .. He shall build a house for my name and I will establish the throne of his kingdom forever*” (2 Kings 7, 12-13). Fulfillment of prophecy will be fulfilled by Christ, for he is a descendant of David (Luke 1, 32-33), and the house is full of Christians Church as Paul says, “*whose house are we, if we end up with unflinching courage confession and boast of our hope*” (Hebrew 3, 6)³⁵. This prophecy about God's house is sealed by an everlasting covenant because “*it is not so, my house of God? For everlasting covenant He ended with me forever and unchanging institution, and he does all he wanted to rise and my hope*” (2 Kings 23, 5),

³⁵ Idem, *Împărăția lui Dumnezeu – Împărăția păcii*, în rev. “Mitropolia Ardealului”, nr. 7-8, anul 1983, p. 401

arising solely from the covenant blessings and salvation, happiness and pleasure to live, things will get worthy in heaven. But first book of Maccabees recalls an eternal reward that you will receive as a result of his repentance David "*David inherited the throne of His mercy for ever and ever*" (1Macabei 2, 57, cf: 2 Kings 12, 13, Psalm 50).

Another promise of the Kingdom of Heaven, God speaks to Solomon urging him obedience as the only way he will also gain a throne of David his father will be forever, "*then I will establish the throne of your kingdom over Israel forever, as I I spoke to David your father, saying: Do not fail thee a descendant on the throne of Israel*" (3 Kings 9, 5). In accordance with these predictions royal life will always be within the family descendants of David. These kings were crossed, their dynasty but durability is promised as having eternal, as eternal kingdom is contemplated them. Always the kingdom shall endure for eternity through its famous follower is guaranteed. And the New Testament complete the idea drawn from this verse, stressing that it is not politically bounded (Luke 1, 71-72)³⁶.

First person who claimed in the New Testament the Kingdom of Heaven was John the Baptist (Matthew 3, 2), and Jesus taking this message later, developed throughout his entire messianic work and saying, "*Repent, for the kingdom heaven*" (Matthew 4, 17), this call later became direct or underlying fundamental theme of all his preaching³⁷. Coming of John the Baptist in his role as voice brought contemporary ears announcement imminent messianic times (Matthew 3, 2) was meant awakening the sleeping conscience of the entire Hebrew people.

To the message of the Old Testament, which offered those who repented a kingdom with historical and geographical connotations, Christ's teaching emphasizes the eschatological promises of what had come to pass. "*The Old Testament is the image of bodily asceticism, exterior and sensitive - said Hesychios Sinai - and the Gospel, which is the New Testament, is the image focus, ie the purity of heart. And as the Old Testament did not perfect and strengthened in the inner man worshiping God (that no one, says the apostle, not perfect Law)* (Hebrew 7, 19) *but only prevented serious sins (only for spiritual purity is a great thing cut and thoughts of the heart and bad memories - what is their gospel - rather than preventing eye removal and tooth neighbor), so can be said about justice and spiritual ascetic, that is, post, temperance, and sleep on the floor, state standing vigil and the other is used to make about the body and to calm the emotional side of the body of sin with good deed ... and they*

³⁶ *Ibidem*, p. 402.

³⁷ Pr. Prof. D. Belu, *Împărăția lui Dumnezeu și Biserica*, in magazine "Studii Teologice", no. 9-10, year 1956, pg. 539

*are in the Old Testament, because they are a man restrain our passions outside and a guard against deed, moreover they obey us or prevent us from sin with the mind, for example, we are redeemed by God, anger and envy others*³⁸. And perfect teachings of Christ in the New Testament, the same parent also add saying that the New Testament teaches the “purity of heart, or observing and keeping the mind, if kept properly taught, cutting through all the sufferings and all the evils, dezrădăcinându them from the heart - and this brings - joy, good hope, piercing cry and tears, aware of ourselves and our sins, true humility, infinite love of God and man and divine love in your heart”³⁹.

According to the synoptic Gospels, the Kingdom of God preached by the Savior appear in three different events. Firstly it speaks of a kingdom that is realized in inner man (Luke 17, 21), that his consciousness. The one that is done outside man, at the present time in fellowship with other believers, thus forming the militant Church of Christ (Matt. 6, 33, 21, 43, Mark 12, 34). And thirdly kingdom of God is presented as being the one in heaven, the future perfect kingdom which will include all the saints (Luke 16, 16, 18, 17, Matthew 21, 43). This is nothing else that a simply triumphant Church.

Point of repentance, even for people our society has remained the same. God is always calling people to turn to their ways (Matthew 3, 8, Luke 3, 8) to gain true life, for the kingdom of heaven are open to all who wish to come through. So in Scripture, be it Old or New Testament revealed truths of faith mentioned the same thing, that aims to restore human repentance harică state before the fall paradise. Namely the transformation of the old man in a new one, as Ezekiel says, and "you give them new heart and new spirit" (36, 26).

Without hope that through repentance God will provide the promised human, Christian life would not have the same consistency religious, just as hope is what gives human impulse best to live their lives in the service of God, according to Christian precepts to acquire heavenly glory

This is because through repentance, man does nothing but sacrifice their own will, although it is inclined to sin, yet God by subjecting them to recognize their sinfulness, and thus comes under the bondage of sin entering into a state of obedience to God .

Repentance still remain the life preserver for those who live in this secularized society. From the pages of the present thesis we could conclude that providentially work that God has done with the Hebrew people, work that was completed and extended to all nations Saviour, is

³⁸ Hesychios Sinai, *Cuvânt despre trezvie și virtute*, in col. “Filocalia”, vol. 4, Trad., introd. și note de Pr. Prof. Dr. Dumitru Stăniloae, Ediția a II-a, Ed. Harisma, București, 1994, p. 84

³⁹ *Ibidem*, p. 45.

ever present to us those who live in secular sociatatea today, the real values of society are overturned at the expense of non-values, which have come to be promoted very aggressively

We believe that the subject matter hereof is current and that the solution of deliverance is the same as in the Old Testament, repentance. This issue we have tried to highlight. Escape because she was wearing both Jews who died in obedience to God to idolatry, as is now required and nowadays we see that the world is again tempted to fall in vain beliefs in this sense can see that shameless started occur even literature of propagand on various esoteric topics that seem out of control, and wishing to get people to not worship God. Repentance remains way out for people who died in all sorts of vain belief that this world has secularized that if it turned against Christianity and even God. But as it was in pre-Christian Jewish time? And in all cases, to escape the punishment they had no choice repentance as the only way to receive forgiveness from God?

In the moral degradation of society absorbed the Church as one that is eternal preserver of scriptural truths, of course, is forced to take action. In an attempt to solve problems, we need to re-center perspective on social programs give us Tesatement old prophets and the gospel. This requires a lot of work and Christian mission. It takes as few responsible institutions that we have to overcome complex secularization and support good intentions and means often insufficient Church⁴⁰. Return prompt and radical who followed Ninevites (Jonah 3, 5) to announce the news that their sins ruin city would be the best way forward for today's Christian family or even the whole society. Although unfortunately I can beat by those, resembling those of us Sodom and Gomorrah than for that has not been, nor will be no escape until the end.

And also people should be more responsible towards the spiritual. Should also consider reading more Scripture, and not just that of New but the Old Testament to discover "its fundamental intention, without neglecting, however, its scientific contributions"⁴¹ because I saw how many topsy useful guidance our lives are and contained in Holy Scripture.

Being holy books, written by saints could not have sanctifying than content, and their role was mainly to show people the way to God. And the simplest yet most difficult to acquire the Kingdom of Heaven was the path of repentance. This we have tried to emphasize in this paper, noting the truth that, for the chosen people and for Christians to access where heavenly throne must be a sustained effort by sincere repentance, confession of sins and a sincere desire

⁴⁰ Pr. Prof. Dr. Vasile Răducă, *Familia creștină într-un mediu secularizat*, in magazine Ortodoxia, no. 1, year 2012, pg. 30.

⁴¹ Olivier Clement, *Câtecul lacrimilor – eseu despre pocăință*, Translated by Ileana Brie, Ed. Patmos, Cluj-Napoca, p. 32.

not to err, is radically changing the course of life, and dedicating it to God. For this is the right medicine for even our contemporary society, beset by secularization, and we hope that man will not forget that only through repentance will find their way to rescue the end of time no matter what the current social, cultural and technological Coming this world.

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