

SUMMARY

“OVIDIUS” UNIVERSITY OF CONSTANTA
DOCTORAL SCHOOL OF
THEOLOGY

THESIS SUMMARY

THE OLD TESTAMENT SOURCE OF THE GENTILE TWINNING

Scientific coordinator:
Prof. Univ. Dr. Pr. EMILIAN CORNITESCU

PhD Student:
GAVRA CIPRIAN

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CONTENT

CONTENT	3
LIST OF SCIENTIFIC ABBREVIATIONS	6
LIST OF ABBREVIATIONS OF THE HOLY SCRIPTURE BOOKS	7
INTRODUCTION	9
1. Purpose of the paper	11
2. General framework of the paper	13
3. Work method	16
4. Preliminary observations regarding the relevance of the work in the current context of the scriptural studies from the Romanian Orthodox Church	18
CHAPTER I: The Old Testament – base of the biblical monogenism	20
I.1 General data about the Creation	31
I.2 The universality and valences of the divine Providence	40
I.3 Universal coordinates of the Creation and their value for humanity	48
I.3.1 Space	53
I.3.2 Time. Testimonies of the Holy Fathers about time	55
CHAPTER II: The creation of the world in the teachings of the Holy Fathers	75
II.1 General data about the six days of Creation	85
II.2 Saint Irenaeus of Lugdunum	92
II.3 Saint Basil the Great	94
II.4 Saint Gregory of Nyssa	97
II.5 Saint Gregory of Nazianzus	99
II.6 Saint John Chrysostom	100
II.7 Saint Maximus the Confessor	102
II.8 Saint John Damascene	106
II.9 Saint Ephrem the Syrian	108
II.10 Saint Gregory of Palamas	109
II.11 Saint Ambrose of Mediolan	110

CHAPTER III: Man's relation with God and with the neighbors	113
III.1 Eden as a model and source of twinning nations	116
III.2 The fall into sin, the communion breaking cause of man with God. Divine pedagogy: Israel's deliverance from slavery, condition to return to a virtuous life	120
III.3 Twinning of nations, revelation of power and love of the Heavenly Father	143
III.3.1 The Pentateuch, historical basis of the entire revealed religion and the scriptural foundation of the nations' twinning	145
III.3.2 Divine paternity as leitmotif of the Law and eschatological projection in the writings of the Prophets and biblical hagiographists	148
III.3.3 Divine paternity – referential axis for the scriptural foundation of man's equality	166
 CHAPTER IV: Communion with the peers – link of nation's brotherhood in the Holy Scripture of the Old Testament	171
IV.1 The call to ministry of the chosen people	174
IV.2 Levitical priesthood – archetype of ministry and communion with all people	179
IV.3 The preservation of communion with God, link to the neighbor's brotherhood	184
 CHAPTER V: Solidity of the human relationships, in the spirit of the Holy Scripture	199
V.1 The divine blessing and its interpersonal character	203
V.2 The marriage and Jewish family, patterns of conduct for the "nations"	228
V.3 The family – divine institution in the Old Testament and Mystery in the New Testament. Topicality of the biblical norms for Marriage and Family	239
 CONCLUSIONS	257
REFERENCES	264
SUMMARY	300

ARGUMENT AND RESEARCH OBJECTIVES

The Scripture of the Old Testament brings to humanity the supreme testimony of God's love for people, because in the virtue of this love, the Creator didn't turn his face from the "making of His hands" (Psalms 18, 1), but Has embodied to reestablish the primordial unity of the Creation, as His "true and strong" love (Deuteronomy 7, 7-8; Jeremiah 2, 2).

The believer of the Old Testament knows that who God loves, will try him (Proverbs 3, 11-12), remembering him of the sin of falling from faith (Genesis 1, 28-30) and strengthening the promise of salvation. That's why the research work debuts with the natural hope of some clarifications and therefore we armed ourselves with the linguistic instrument and the adequate spiritual bibliography, through which we opened an access gate found in the man's purpose in his quality of a social being to personalize the entire Universe, to submit to him a more full communion with God in Trinity, because, the salvation as liberation from the bondage of sin and death or as a together living with Christ and in Christ, through the work of the Holy Spirit in us, is the most serious and vital problem that confronts the Christian of all times.

After the fall of man in sin, God intervened and changed the sense of pain, of suffering and death, transforming them in means of healing of the evil. Thus, realizing the sin, the repentance represents the bridge on which can walk the virtues as a paradox union between persons, as an ontological union but also as a movement towards other persons, essential feature in explaining the man as image of God, in his community expression, in his natural tendency of union with the ones of other nation.

WORK METHOD

The targeted objectives in this paper, that also imposed an interdisciplinary work method, divide in general lines, in three lines.

1. At a cognitive level, it was followed the recovery and synthetization of the undertaken analysis upon society and human relationships and upon the Church by diverse researchers, Romanians and foreigners, with the purpose of providing a studio material for the academics and not only.
2. At an operational level was targeted the creation of an analysis model, general applicable to any transposition of the modern research, but also in the establishment of some coordinates that create a paradigm immediately usable and functional for the analysis of a given social-religious state.
3. At a didactical level, it was aimed the facilitation of the professor and student work, by offering a written support for the seminary activities.

For these reasons, we wanted that the research work to demonstrate, starting with the Jewish civilization, perfecting in Christianity, the social life significantly denotes the necessity of highlighting the authentic human virtues parts, necessary for the natural evolution of the society, therefore, more and more the purpose of the Church is not to remain aside, but to approach the man in every aspect and all the manifestations of his life, with what it has eternal and sacred, to bring the man together, to make them fraternize one with each other.

RELEVANCE OF THE WORK IN THE ACTUAL CONTEXT OF THE ROMANIAN ORTHODOX CHURCH

The approach of the subject *“THE OLD TESTAMENT, SOURCE OF THE GENTILE TWINNING”*, presents the relevance through its registration in the effort of projecting in the present the answer of the Holy Scripture and Orthodox Church at the multiple and perfidious challenges of the complex and tragic postmodernism through the desperate try of limiting its own

dissolution at the human communities level, but also as a stage of metaphorical redefining at the postindustrial society level, analyzed through the complex interpersonal relationships, often inaccessible to ordinary scientific knowledge.

Belonging organically to the theological domain, not only through the extent of the research subject, but also through the installed frameworks in the culture and human civilization regarding the awareness phenomenon of the sinful state in social field, implicitly in the ecclesial sphere, the answers formulated here, represent a wanted entelechy of reason itself of being a missionary theologian and confessor alike. Therefore, with a natural utility, the paper can be valued at a cognitive level especially through the grounded answers with an impressive specialty literature, useful to any research or academic study.

The operational model used, characterizes itself analytical techniques of maximum applicability, capable to sketch paradigmatically the vectors of some multidisciplinary research directions. The paideutics component is not ensured only by an exceptional informational cognitive field, but also by the running of a methodology specific to the religious didactics and not only.

The scientific level of approach represents, through the selection with the selfless help of the Scientific Coordinator, Pr. Prof. EMILIAN CORNITESCU of a topical bibliography, not only a subscription among those who are interested in this subject, directly or tangentially, but especially we left from the necessity of writing a new apologetic page in the pleading effort of Orthodox Theology of keeping the unchanged beauty and spiritual richness, as Jesus Christ the Savior left it to the Apostles.

Through the contribution brought at the didactical resources of the specialty discipline, the paper proposes to become a theoretical basis of the realization of a pastoral action direction and not only.

We do not have the pride of an epochal discovery and we do not consider the answer as definitive in elucidating the complex interference in which we are positioned with our without will, but only to express our faith that somewhere, sometime, starting from the results of this study, somebody could develop a dedicated domain, of complex research of these reports.

Beyond the inherent hermeneutic introspections, capable to surprise the mutations at a conceptual and epistemic level, the paper depicts through the multitude of positive elements of the theological speech, expression of the aspiration and search of God, which finds himself humble, in front of His love and almightiness, revealed through the verb of Scripture.

Short presentation of the chapters

The paper is structured in five chapters:

Chapter I, "THE OLD TESTAMENT, BASE OF THE BIBLICAL MONOGEISM, I have structured it in three subchapters:

I. 1. General data about the Creation, I.2. The universality and valences of the divine Providence, I.3. Time and space and their value for humanity.

In the research paper we try to present the importance of the protoparents, starting from their divine foundation, revealed, caught in the grace of the Scripture. Of this relevant aspect for the history of mankind we approached especially through the subchapter "General data about the Creation" and then we treated from a perspective of ethical nature "The universality and valences of the divine Providence" referentially seen.

The exposure necessity of the exegetic narrative framework, opens towards the next subchapter entitled "*Universal coordinates of the Creation and their value for humanity*" concerning even the binary system of the "Space and Time" Creation, with a natural sending towards the patristic grounds of our faith, fact for which we made a synthetic presentation about "Testimonies of the Holy Fathers about time".

Thus we have analyzed the two important aspects from the Scripture of the Old Testament, namely temporality and temporal cyclicity.

The problem of time is, after all, a problem of valuing your own earthly existence, it implies also a permanent propensity of overcoming this limit, because until Galilei, geometrically involving the symbolism of the "*Paradise theatre*", what we call time and even nature were representative notions, understood and imposed, but not known. Seeing life from the multidimensional perspective of the image and similarity, of history and time, we can state that they are alfa and omega of the human destiny, the

initial gift and, in the same time, the program of infinite growth in time, paradoxically starting from a timeless source. This aspect is highlighted also by Saint Basil the Great in the first Homily from the Genesis, when it speaks about the creation of time and when it insists upon the immaterial world, of which origin cannot be discovered "The beginning of time, in this predetermined and timeless moment of the Creation, does not yet represent time".

CHAPTER II, "THE BIBLICAL ESSAY OF THE WORLD'S AND MAN'S CREATION", we structured it from the technical point of view as it follows:

II. 1 General data about the six days of Creation, II.2. Saint Irenaeus of Lugdunum, II.3. Saint Basil the Great, II. 4. Saint Gregory of Nyssa, II. 5. Saint Gregory of Nazianzus, II. 6. Saint John Chrysostom Date, II. 7. Saint Maximus the Confessor, II. 8. Saint John Damascene, II. 9. Saint Ephrem the Syrian, II. 10. Saint Gregory of Palamas, II. 11. Saint Ambrose of Mediolan.

This second chapter, makes a hermeneutics of the Creation.

Subchapter II.1. "General data about the six days of Creation", realizes a strictly scriptural approach, but reasoned, in the next subchapters, with the teaching of some Holy Fathers: Saint Irenaeus of Lagdunum, Saint Basil the Great, Saint Gregory of Nyssa, Saint Gregory of Nazianzus, Saint John Chrysostom, Saint Maximus the Confessor, Saint John Damascene, Saint Ephrem the Syrian, Saint Gregory of Palamas, Saint Ambrose of Medialon that wrote about the Creation as a special divine-historical reality.

The biblical essay about Creation has a historical character. The entire Holy Scripture contains its main ideas "*the man is created by God*" (Job 10, 8), the body was made from clay and the soul is given by God (Ecclesiastes 12, 7). This character excludes the strictly allegoric interpretation of the sacred text, without giving up to the literal meaning, because the text of Genesis is a consignment with a historical character of some real events, known by Saint Prophet Moses through the divine revelation.

Referring to this point, Andre Scrima wrote "The man is a sabbatical creature, being created in the Vespers of the sixth day. Only he knows the celebration meaning of life. Therefore, through the fact of man's Creation, the

entire being enters in the sabbatical rest, in the union peace with the Creator.”

CHAPTER III. MAN'S RELATION WITH GOD AND WITH THE NEIGHBORS. I have structured it in three subchapters:

III. 1. Eden as a model and source of twinning nations, III. 2. The fall into sin, the communion breaking cause of man with God, III. 3. Twinning of nations, revelation of power and love of the Heavenly Father, III. 3. 1. The Pentateuch, historical basis of the entire revealed religion and the scriptural foundation of the peoples' brotherhood, III. 3. 2. Divine paternity as leitmotif of the Law and eschatological projection in the writings of the Prophets and biblical hagiographers, III. 3. 3. Divine paternity – referential axis for the scriptural foundation of man's equality.

The third chapter tries to illustrate a careful analysis of the factors that affect the social, the individual in the last instance as well as the attitude towards his peers because, as the hagiographers of the Old Testament point out, any manifestation of the man has multiple and unexpected effects in relation with the divine Providence. This is why we treated this synthesis in three subchapters, each from a different analytical perspective, namely “one historical-biblical”, to illustrate the archetypal formula of these relations, under the title “*EDEN AS A MODEL AND SOURCE OF TWINNING NATIONS*” that makes an unique analysis, even surprising upon an attribute of the Eden, with reference at the sin phenomenon as a communion breaking with the Creator, from the individual to the people.

In the subchapter called “*THE FALL INTO SIN, THE COMMUNION BREAKING CAUSE OF MAN WITH GOD. DIVINE PEDAGOGY: ISRAEL'S DELIVERANCE FROM SLAVERY, CONDITION TO RETURN TO A VIRTUOUS LIFE*”, we have revealed its importance because the virtue was the jewel of the classical Antiquity of the great civilizations of the world. The Greek philosophers, Egyptian moralists and Romans have defined it, but especially through divine inspiration, the authors of the parenthetically writings from the Old Testament. Through practicing the virtues, the people receive the blessing, and God shows His overwhelming love and infinite kindness towards all the being (Deuteronomy 30, 19) the sign of caring from God.

The man is the most complex and full of means part of the Creation. He is the only reality bearing in himself the rational spirit. This reason of the human spirit as well as his rationality which is in the quest for truth, require a certain way of existence. The first element that imposes for the development and full manifestation of the spirit, is the body. Thus, through the together beingness of the body and spirit, are set the foundations of the human existence.

We presented the signs of divine forgiveness as a return to the existential state of equilibrium, in the subchapter entitled *III. 3. DIVINE PATERNITY, FOUNDATION OF THE TWINNING OF NATIONS*.

Faith in the divine paternity is very old and widespread since the prayers of the ancient people, until the languages of the old and developed religions, particularly in the Semitic world. Numerous theses, prayers, hymns certify the fact that people presented divinity under images of paternity, most often as a father. With time, this ancient conception evolved, until the moment when God Himself revealed to the extent of man's possibility of comprehending, the mystery of His existence. This evolution of paternity representation is OBSERVABLE in the books of the Holy Scripture itself.

The content of the next subchapters, from the perspectives of biblical anthropology of the Old Testament, defend and cultivate the dignity of the human person and the spiritual values that come from the love of God towards the people, relating, from a determined chronological analytics also the prophecy to paternity.

III. 3. 1 The Pentateuch, historical basis of the entire revealed religion and the scriptural foundation of the nations' twinning, and III. 3. 2 Divine paternity as leitmotif of the Law and eschatological projection in the writings of the Prophets and biblical hagiographers

The man, child of God, in the plan of Creation, received a special honor from God the Father, in relation with the other creatures. He is the "apogee of man", "splendor of the creation", by the expression of Saint Gregory of Nyssa, he was brought to existence by exhortation, God wanting to teach us, through this "even before creating the man, the greatness of love that He would entrust to the man", and the man bears in himself "the image of the Father" (Genesis 1, 26-27). But later, the man "son will attain the knowledge as Him", "figment and the icon of God" is created by the "image" of another Son, a Son born from eternity, from the Father and of the same nature with Him, therefore the *"the man is created in the image of the Image"* or is *"the icon of the icon"*.

Hosea is one of the Prophets that first show the paternity love of God. He doesn't use the word "FATHER" for God, but the idea of God's paternity is very well emphasized. Hosea shows the relation between God and the chosen nation, Israel's nation, as a perfect and clean relation between the husband and his wife. He unravels that also then the people was estranging of His wills, the divine love does not end, but with greater power falls upon them.

By the Prophet Isaiah, the love of His nation outcomes the love that the mother has for her own child, "Can a mother forget the baby at her breast and have no compassion on the child she has borne? Though she may forget, I will not forget you!" (Isaiah 49, 15).

Prophet Jeremiah rebuked the people for their estranging from God, but shows God as patient and kind, and that will gather from all the countries those whom scattered in "His anger".

The approach to the Christian era, is revealed as the most thorough in the paternity ideas and divine filiation. From the image of the chosen people,

as son of God, it passes to the one of Christian that appropriates and applies in his life the advices and commandments of his Father. And from now on, the image of “son” or “child of God”, we will not find as Israel’s nation arrogates in the virtue of their election, but at the basis of God’s relation is definitely and unmistakably, the interior and personal virtue, thus justifying the title of “son” or “Father”. To be a “son”, to be helped and to have as Father, it must correctly that this parent-child relationship to be based on real inner virtues.

In subchapter III. 3. 3 is presented God’s warning to His people, to be kind with those that come there and to remember that they also were in a similar situation and to treat the stranger in friendly conditions.

If this stranger poses a threat, God will banish him and the people, and will destroy their places of worship, so that they will not represent a trap for them.

Since the beginning the Israel nation had contacts with other people, some who were posing real threats in the meaning of not keeping the monotheist and moral faith towards the Only Yahve, but the Maccabean period is marked by the missionary period.

God is revealed gradually, and in a rather hidden form to the nations as being not only God and Father of Israel, but God and Father of the whole earth “Listen to me my people, and you, nations: instructions will go out from me and my justice will become a light to the nations” (Isaiah 51, 4).

God’s call is thus universal: “Come together, those remaining alive of the nations! (...) Return to Me and you will be saved, all you who live in the distant lands of the earth”.

An answer to that call is established in what was called the “*eschatological pilgrimage*” of the nations to Sion.

Near the Savior’s arrival, the Jews were proud that they were the only ones possessing the discovery of God’s will. Therefore they were possessing the duty of revealing God also to the other people.

Abraham is glorified as a missionary, he is the first proselyte that gains tribes of pagans around him, turning them to the belief in the Only God, and Sara was converting the women. Abraham becomes light of the missionaries by the slogan: *"Make all his creatures to love God, as Abraham did"*. The existence of a Jewish missionary is incontestably, although some considerations of the yeshiva are exaggerated.

Chapter IV "COMMUNION WITH THE PEERS – LINK OF NATION'S BROTHERHOOD IN THE HOLY SCRIPTURE OF THE OLD TESTAMENT"

Divided into three subchapters, with a preponderant historical-biblical analytical content, with the title "THE CALL TO MINISTRY OF THE CHOSEN PEOPLE", that makes together with the exposure and exegesis of the scriptural narrations from the subchapter "LEVITICAL PRIESTHOOD – ARCHETYPE OF MINISTRY AND COMMUNION WITH ALL PEOPLE", an incursion in the tumultuous life and history of the Israel nation, to which, through the Patriarchs, are revealed the arguments of the divine intervention in its evolution, to the next subchapter.

Chapter IV. COMMUNION WITH THE PEERS – LINK OF NATION'S BROTHERHOOD IN THE HOLY SCRIPTURE OF THE OLD TESTAMENT", COMUNIUNEA CU SEMENII – LIANT AL INFRATIRII NEAMURILOR IN SFANTA SCRIPTURA A VECHIULUI TESTAMENT", we see the power of communication which is realized with the help of God and at the origins of all God's communication acts doesn't only sits a simple essence or law, but is a capable Person of creating from nothing other persons that may understand His word, is a God that permanently speaks with the man. Father Stăniloae was saying: *"The word is accompanied also by the power of the one that speaks, the word implies the person and the thought act and freely chosen of it. God being Personal, could bring the world to existence as something new, putting it in the same time a seal of an infinity temporal and spatial relative"*.

The man is by creation the relative of the Lord and just this kinship makes possible the participation of the created ones to an endless existence or is the most stringently necessity for the participants' possibility.

IV.1. The call to ministry of the chosen people

To highlight the divine providence, the angiology specifies: everything that the man acquires after his work, is “a gift from God” (Ecclesiasts 3, 3), as well as the personal fulfillment alongside his peers, because the humanity can be fulfilled only in love and communion, and that’s why the true God and true religion can only be the God of the personal love and the great mystery of the communion.

The “Beloved believers of God” (1 Kings 2, 8), are called with each activity at every ministry and liturgy to race in realizations of the world, but in the name of God. This is, because is known that to God’s calling to holiness, only Israel’s people was worthy, and of His love enjoyed all living things by the very fact of their existence.

This quality of the chosen people of God, could have maintain it by complying with the divine Law. Only by this fidelity they could have enjoyed of the “*holy nation*”, between the other nations, proving *obedience*.

God by “*the chosen nation*”, “*blessed nation*”, shows us His property upon all created things.

IV. 2. Levitical priesthood – archetype of ministry and communion with all people

Because since ancient times, the sacerdotal function, was entrusted to a family, this is given by Moses to his brother Abraham, to consecrate him to the religious cult.

Levites were people very attached of serving a temple or a cult. Of a single tribe, they have become a religious community, and with the exodus from Egypt they were always accompanied by God.

The difference between priests and Levites we see, in the words of Priest Ezekiel: “them (Levites) will serve in my temple, will offer burnings of any for the people, and the priests from the tribe of Levi, will stay in front of me to bring me fat and blood, says the Lord God.

Subchapter IV.3. The preservation of communion with God, link to the neighbor’s brotherhood, shows that in any belief it is tried the restoration of

the relationship with God, in this case with Yahweh, and it starts from a certain point, from a sign, from a word.

After the expulsion from Heaven, man's life entered a new phase, a phase in which he had to face and was surrounded by different hardships, and the sin at the first people is of shame and fear, while the one from Cain, the sin reaches a feeling of desperation.

The patriarchs, cannot be localized exactly, but the modern researchers place them between the 19th and 12th centuries BC.

Patriarch Abraham, Patriarch Isaac, Patriarch Jacob, had the role to keep the chosen people on the right track, while they were surrounded by pagan people that wanted to lure them through different methods. Their role of turning the chosen people to God, all their life was developed in this regard.

In Job's book we find a reprimand and namely that those righteous live in misery, in suffering, in fear, while the unjust, unlawful and villains live a life full of joy and of reward, one dies with the bloated guts, in joy, while the other one dies with a bitter soul, which never had the chance to taste any good, and during the time of Malachi many were sustaining that to the unlawful ones everything was working out, and the belief wasn't helping at all.

God highlights that He will create a nation to whom will gift a country.

Abraham leaves everything behind and goes to the unknown, relying only on the trust of God, who speaks to him. It will be considered "the man of faith" and the ancestor of the three big monotheist religions.

What was promised to the Jewish?

They were promised a country, that they will be a big nation "as the stars of the sky, as the sand of the sea" (Genesis 22, 17), blessing of being a source, source of being a blessing, as priests, for all nations;

This blessing consists in knowing God and the arrival of Jesus Christ, the Savior.

In Matthew's Gospel, we find that Christ is named "son of Abraham". Abraham well on in years, receives from Sara a son, named Isaac. (Abraham is tested to see his faith in God, through the fact that it is asked from the One Almighty to bring to sacrifice his one and only son on the mountain Moriah. And the obedience of the two towards God and each other towards the father, both rise the expectations, at the level of faith in God).

Patriarch Joseph – the son of Patriarch Joseph – Israel

Thrown in the fountain as Christ in the dungeon, he comes out as sold to Potiphar, and for interpreting the dream with the seven fat cows and seven skinny cows, he becomes ruler upon Egypt.

The patriarchs, through their life dedicated to the Divinity, show that this belief, of salvation by acts, is extremely visible in Judaism because it appears in a system which is dedicated to learning and applying the strict laws. The Israel people, must have shown their attachment towards God more than any nations, to show their joy and gratitude for the ones received.

The last chapter, the fifth one, “Solidity of the human relationships, in the spirit of the Holy Scripture”, contains a complex analysis of the family, as a representative component of the small group, from a multiple analytical perspective: the divine biblical-Blessing and its interpersonal framework, sociological and New Testament and canonical in the subchapter “The family – divine institution in the New Testament. *Canons regarding the Wedding Sacrament of the Holy Fathers about the Wedding Sacrament*”, we presented how the man yet from the beginning, was created not to be alone, therefore says the one God in Three Persons: “It is not good for the man to be alone; make him a suitable helper”, creating from the rib of Adam, the woman.

V.1. The divine blessing and its interpersonal character

In the prophetic painting, God is represented as gathering the twinned nations at Jerusalem. The house of God from Jerusalem it would be called with time “a house of praying for all nations” (Joel 56, 7). The gates of Jerusalem they were to be always opened to receive the “riches” brought to Israel for the conversion yet of other nations and people.

King David knew that the true ruler is God and not a man, and therefore wanted to build the Temple. But because he was a military king, God did not want him to begin the temple, but the son of Solomon.

The obedience to Law was for Israel, the opportunity to keep the covenant with God and not for his acceptance. Only the obedience to these moral civil and ceremonial laws, were making the difference of the other nations that were surrounding them.

To show the good will, the Israelites were used to leave on the field ears for the poor, remembering in the same time of the slavery in which they were.

We left from the idea of State, because we are tributaries of these thinking and action methods, but also because in time it radiates a series of developments and evolutions, capable to impose their specific connections.

The Law asks for kindness and mercy, and in this regard there were cities, where the one that was an unwilling killer could flee, *“to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise”* (Exodus 21, 23-25). In the case of a theft, if the object was found complete and good to use, it was asked in return the double payment of it, namely in the case of one sheep there would be four sheep and in the case of an ox there would be five ox, thus discouraging the theft. If someone was caught stealing by night, that person could have been killed, but if caught by day, he could be judged. The punishment by death was applied for the voluntary murder, kidnapping for the purpose of slavery, blasphemy, profanation of the Sabbath, witchcraft, magic, prostitution of a priest's daughter, abuse between the sexual relations (adultery, incest, sodomy and bestiality). In the case of the death given by the people by stoning, the first one throwing was the witness/witnesses.

For the bad things, there wasn't any prison, but was only pending the judgment when there could be brought witnesses in somebody's defense. The woman or slaves, could not be witness, and the sentence and punishment was made in the same day.

V.2. The marriage and Jewish family, patterns of conduct for the “nations”

From the theological point of view we are interested how the woman is treated, in the conjugal relation, because of this will depend firstly her value.

The relation between the two must be of a physical and spiritual communion to raise a family. It must exist equality, responsibility, mutual support, realization of common purposes.

In case of a family, the offering is the sacrifice, to say so, mainly so it can be made this connection through excellence and the marriage must be indissoluble because it has a divine commandment, “be fruitful and multiply”.

The woman at one point managed to be sold, expelled or even killed. There were well defined rules where it was asked that she mustn't be taken as the concubine of the wife's sister, or of the man's relatives.

Through the *book of separation*, it is understood the fact that the man divorced the wife, but that woman can be taken by any other man without being hindered by anything.

V.3. The family – divine institution in the Old Testament and Mystery in the New Testament. Topicality of the biblical norms for Marriage and Family

The man, says Saint Athanasius the Great, that by the rational way, he is alike the man, but by body is alike the animals. And few show their likeness by God, because their acts are contradictory to the divine being, do not show as sons of God. The man estranges more and more from his Creator, because of not fulfilling the divine will which seem hard to achieve, and thus the man estranges from the commandments of God.

The blessing given by the church, to the two man and woman, their conjugal relation of love is blessed and approved with the purpose of saving themselves, and Saint Apostle Paul, says about marriage that is a *great Mystery*.

Marriage in the ancient times had to be made between a man and a woman, and the age of marrying was of 14 at the boy, and 12 at the girl, and the man at 70 and the woman at 60 must not marry, because they cannot born sons, says Saint Basil the Great.

Saint Basil the Great was saying that if someone takes somebody else's engaged woman, must bring her back to receive absolution. And the fourth marriage is a sin bigger than debauchery.

The conclusions end the scientific analysis, starting from the evolution of the interpersonal relations in the religious plan, wanting to be relevant because it underlines the elements of rupture and continuity, the sin and virtue being a fundamental concern for any historical time, because inevitable they leave a mark on the entire system of social relations of mankind generating or destroying the social cohesion of nations with the chosen nation.

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