

Religion And The Formation Of Israel Nation (Reflection For Christian Harmony)



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Abstract

Paper gives an overview of the alliance of the tribes of Israel in building wholeness into a nation in the land of Canaan, how harmony is formed because there is a purpose and ideals that are pursued, and trusted. The tribes of Israel were united by belief in one God, which made them able to get along well. This can provide motivation for Christians today. Christians are called to live in fellowship with Christ and others. The fellowship is also the basis of harmony for Christians. The description of the entry to the land of Canaan, about the pattern of lives, both socially political and religious, that initially consisted of tribes later constituted a "national unity ". Paper uses qualitative research methods are library research. According to Sugiyono, literature study deals with theoretical studies and other references relating to values, culture and norms that develop in the social situation under study.

Keywords: Religion Israel, Formation, Christian Harmony

I. INTRODUCTION

Harmony comes from Arabic, which is "rukaum " which means principle or basis, which in the singular means pole and in the plural form "arkhan" meaning pillars. In Indonesian, the term rukun means peace and unity. From the above understanding, harmony can be described as a building built with poles to support a house that will be inhabited by a group of people who are tied together with a united heart to achieve peace. Harmony is an attitude of mutual recognition, respect, high tolerance between individuals so that they can live in harmony, peace and coexistence.

The Ministry of Religion also makes harmony among religious communities the goal of the national development of the Indonesian people, which is directed in three forms, namely:

- a) Internal harmony of religious communities
- b) Interfaith harmony
- c) Harmony between religious communities and the government

And the discussion of this paper focuses on the internal harmony of Christians who are reflected in the religion and formation of the people of Israel.

The paper gives an overview of the alliance of the tribes of Israel in building wholeness into a nation in the land of Canaan. This picture gives us how harmony is formed because there is a purpose and ideals that are pursued, and specifically one in trust. The description of how the tribes of Israel were united by belief in one God (YHWH), made them able to get along well. This can provide motivation for Christians today in fostering harmony in the midst of advances in science and technology and information. Christian harmony is seen from an OT perspective as harmony based on a belief in one God. As Christians we are called to live in fellowship with Christ and others. The fellowship is also the basis of harmony for Christians.

II. METODE

The issue of religious harmony and interfaith religion in Indonesia is very important to continue to be fostered and maintained, lately riots in various areas involving religious people, continue to flare up, even though the trigger is very complex regarding economic and political issues. Not only the issue of harmony between religions that occur, internal problems in a religion can also cause division. The following is an example of the news of the largest religious conflict in Indonesia (source *tempo.co*. <https://www.99.co/blog/indonesia/konflik-agamaindonesia/>):

1. Religious Disputes in Aceh

In 2015, riots between Muslims and Christians occurred. Demonstrations from the Islamic stronghold want the government to dismantle several Christian churches in Aceh. Victims also fell, several people from both tribes were injured.

2. Poso Conflict

The conflict in Poso in 2000 was not successfully damned. Problems between these two religions have been happening for years. The political dispute initially occurred because of religious issues. This religious dispute ended in 2001 after mediation by Indonesia's former Vice President, Jusuf Kalla.

3. The Tanjungbadai conflict

On Saturday, July 20, 2016, 11 temples and 2 foundations were damaged by rampaging residents in Tanjungbadai, North Sumatra. Some of the buildings beside the Buddhist shrine were burned, including eight cars and motorbikes parked in front of them. This riot was sparked by a religious conflict between Muslims and Buddhists. The reason is that some residents of Tanjungbadai were offended after hearing that they were Chinese Buddhists who protested the loud voices of the call to prayer from a local mosque.

4. Conflict Sampang

The ensuing inter-religious conflict between followers of Ahlus Sunnah Wal Jamaah and followers of Shia Islam. Two Shiites died while six others were seriously injured and had to be treated at a local hospital. The Sampang conflict began in 2004, and culminated in the burning of the house of the Chairperson of the Association of Ahl Al-Bait Jamaat, or known as IJABI.2 the houses of other Shi'ite congregations were burned down, and the mosque was damaged by 500 residents who claimed to be members of the Ahlus Sunnah Wal-Jamaah Congregation. Pilgrims.

5. Papua Conflict.

In 2018, the conflict began with a demand from the Alliance of Churches in Jayapura Regency (PGGJ) to demolish the tower of Al-Aqsa Sentani Mosque. The reason behind the PGGJ demands is that the Al-Aqsa Sentani Mosque tower was built too high from other buildings in the vicinity ... so it was feared that it would block the view and make the church next to it look narrower.

If internal problems in religion occur, it will cause religion to remain only a symbol of power that loses its substantial meaning, the loss of true harmony. A religion should be a moral force and spirit of the people to carry out actions that are always beneficial to others, not otherwise damaging the social order.

From these problems, the formulation of the issues discussed through this paper is: how the history of the formation of Israel as a nation can be reflected to strengthen the internal harmony of Christians in Indonesia, so that national harmony can be maintained and maintained.

III. RESULT AND DISCUSSION

To understand the formation of Israel's religious unity, it must first be understood that initially the Ancestors of Israel did not yet have tribal unity. They embrace Tribalism, that each tribe has their respective God named after their Ancestral Father, eg, the God of the Nahor tribe is referred to as "Nahor's God", whereas the tribal God of Abraham is referred to as the God of "Abraham" (Gen 31: 43- 55). The story of Abraham, Isaac and Jacob is a unifying myth for the tribes of Israel. The union of the tribes socially and politically began when they left Egypt and especially when they entered Canaan.

The description of the entry of the Israelites to occupy the land of Canaan, especially in the Central-North Palestinian territories, the Tribes of Israel in the Land of Canaan, about the pattern of their lives, both socially political and socioreligious, that initially consisted of tribes who later these tribes constitute a "national unity".

Likewise regarding their religious style. That they are worshipers of Yahweh, "God is the God of the whole world" (Gen. 1: 1-2: 4), "I am the Lord your God, who brought you out of the land of Egypt, from the place of slavery" (Exodus 20: 2). Since in the desert, the tribes of Israel already have a distinctive religious characteristic. It is the characteristic based on the meeting of the tribes of Israel to Yahweh that controls their life. The origin of worship to Yahweh (GOD), comes from the circles of Yahwism so that they are considered to have played a role in maintaining and developing trust in Yahweh among the tribes of Israel.

IV. DEVELOPING A CHRISTIAN RELIGIOUS EDUCATION CURRICULUM FROM MONO-RELIGIOUS TOWARDS MULTI-RELIGIOUS, THEN INTER-RELIGIOUS

Smith's opinion about the formation of Israel is: firstly Israel emerged as a religious amphibition of the initially unrelated Palestinian tribes. Secondly when in the desert tribal groups are formed where the term Benê Yisra'el (the children of Israel) is known, which is the forerunner of all tribes[1].

The basis of this theory is the thought that there is a division between the tribes of Leah descendants and the tribes of the descendants of Rachel, and that the tribes of the descendants of Leah first occupied the cultivated land than the tribes of Rachel's descendants. Sometimes it is maintained that worship of Yahweh was brought to the land of Canaan by the tribes of Joseph's descendants, and then was taken over by the tribes of Leah. In connection with the worship of Yahweh, there arose a kind of religious group that somewhat resembled the religious groups in Old Greece. Then worship of Yahweh binds these tribes together.

As united tribes they have their own unifying law. Agreement law is the first to be the beginning and basis of existing law and this law when there is already a written tradition of

being the Book of Agreement. The background to the agreement in the Pentateuch highlights 3 important features of the laws. First, laws are given in the context of grace. God gave His law to Israel after they were redeemed from Egypt, not as a guarantor for their redemption.

Second, even though Israel has been freed from Egypt and called to be God's people does not mean that Israel is free to do as they wish. On the contrary, as a holy people they must keep themselves clean from sin and uncleanness so that God's wrath does not come upon them.

The third thing to note is that the agreement is HIS eternity. In that agreement God pledged Himself to Israel forever. And Israel is expected to reciprocate this by showing loyalty and obedience forever to the ruler who redeemed them.

The ancestors of Israel worship God as tribal God, not unlike other tribes who worship their own gods. The ancestral God was thought to wander with the tribes, so that it was not bound to one place, but he remained with that tribe. God is thought like a shepherd. He guides his tribe in their pasture and protects it, especially at important times, for example when cattle are breeding in the spring when camps need to be moved to look for grass elsewhere. The religion of the ancestors was very simple, but profound [2].

But God is still God, so it needs to be worshiped as it should. The ancestors of the Israelites worshiped. But his worship is in keeping with his entire lifestyle, simple and natural. The main worship is: sometimes they offer a lamb or a lamb. The life of a new lamb / goat comes directly from God. His blood can symbolize the power and power of God that protects His tribe; eating the flesh of the sacrifice means being a guest to God who serves His feast to His faithful worshipers. Sometimes the tribe made a pilgrimage to one of the sanctuaries and worshiped there. Von Rad as the OT figure shows that the real union of these groups is shown by the members of the 12 tribes who make a joint pilgrimage to the sanctuary. Celebrating the harvest together with bringing sacrificial offerings and observing the covenant is the highest point in the life of the community[3].

The prophets, as critics and implementers of the religion of Israel always base and rely on the form of unity, namely: Religion of Israel who experienced the Exodus from Egypt and wandering in the wilderness under the leadership of Moses. The most striking feature of this form is the emergence of Yahweh as the God of Israel, the emphasis on God's relationship with His people.

The entry of the tribes of Israel in the land of Canaan changed the whole order of his society. From the half bedouin tribes, they began to settle and intensively farm. They are acquainted with life in the city, sometimes they themselves inhabit the city. The nomadic system of tribal society must be adapted to a new way of life. Inevitably the Israelites in this case learned from the native inhabitants of the land. The indigenous culture was far more advanced than the simple culture of the desert tribes. Israeli religion is also threatened. The tribes of Israel scatteredly settled in the land of Canaan, often side by side with the natives.

Relations between the tribes of Israel are very thin and weak. They were actually only united in their religion as received from Moses. They all worshiped the God of one ancestor, who brought several tribes out of Egypt. Sometimes the tribes make a pilgrimage to a shared sanctuary to celebrate their religious feast. But in their daily lives they are very tempted by the religion of the local indigenous people. The religious ceremonies are in line with agriculture that Israel has just learned. With these ceremonies the inhabitants of the land worship the fertility gods. They think that way can guarantee the fertility of land, animals and humans. What a popular religion that attracts simple farmers from among Israel. Temptations from the

original Canaanite religion throughout history have always attracted Israeli farmers. Only the memory of the output from the land of Egypt and the covenant that God entered into with them prevented the Israelites from becoming apostates, though not infrequently they strayed.

In the problems faced by the people of Israel because of the challenges and temptations of Canaanite religion, it is precisely the religion of the tribes of Israel that can maintain a basic unity between the tribes, which in daily life are separated from each other. They take care of their own interests without regard to the interests of other tribes. But under differences and tensions there remains a sense of unity and solidarity that is strengthened when they make pilgrimages to the sanctuary to worship the same God.

Typically, a group of migrants, whose cultural value is lower than what already prevails in certain regions, adjusts to existing cultural norms. But if the tribes of Israel did not yet know Yahweh who really had a distinctive personality, surely they in Canaan could not survive spiritually in the face of a highly cultured Kanaani. They still persisted with the Yahwist belief because from the desert, the tribes of Israel already had a religious characteristic. It is this characteristic that is based on the meeting of the tribes of Israel with Yahweh that controls their life [4].

The sense of solidarity born from the same religion, sometimes becomes useful in the political field, that is, if several tribes must face the same enemy. If so the religious alliance becomes a political alliance too. In such difficult circumstances each time a leader emerges who unites a tribe or several tribes. Because the figures realize that the unity of the tribes lies in the shared religion, they also fight for the purity of the religion of the ancestors and try to clean it from infiltrated elements of infidelity.

Religiously, Israel was gradually weakened from the inside when the people of Israel were tempted to forget the God of their ancestors and turn to the worship of other religions that were easier, religions that allowed moral and spiritual responsibility to be left in a place of worship and did not need to be used to underlying everyday life. However, God's plan for His world never fails: "The faithful LORD, because of the Holy One, the God of Israel ... I, the LORD, the former, and for those who later I am still He too" (Isa. 49: 7 ; 41: 4) [5].

1 Worship of Israel and Its Relationship with Rituals of Worship of other nations

Israel's monotheistic beliefs (worshiping one God) actually contradict each other around the beliefs around Israel namely polytheism (worshiping many gods)[6]. But actually the term monotheism comes from the understanding of Greek philosophy. But even so we can refer to a number of things regarding Israel's trust. First, Israel has never arrived at a philosophy that questions the number of God or god but the emphasis is that Israel has been dominated by the presence and power of God that is one in the midst of many gods worshiped by the surrounding environment. Second, that the main term "monotheism" is actually the practice of monolatry, which is a special service to Yahweh. This convention should only be addressed to Yahweh. Worship of victims is one of the clearest examples of the influence that permeated Israel from the surrounding area. In various levels of time from the history of Israel it turns out also applies to various practices that are completely different.

In the Old Testament worship is no longer based on natural powers that can threaten[7]. But worship was focused only on Yahweh to whom these natural powers were subdued. The sky, mountains, sun etc. are no longer worshiped but they are understood as telling the glory of God. Yahweh was known and worshiped by the Israelites not because he gave rain, fertility, light, etc .; but because he has chosen Israel to be his people. Another thing that is special to the theology of Israel is that we can see for example the divinity which is not expressed by the

shadow of the sexes as contained in Canaanite religion. However, the OT also portrays God like a human being, has lips and tongue, breaths, hands etc.

The nations around Israel are religious people. They also seek divine guidance. They also want to live in peace and enjoy prosperity and live well. To achieve this goal they find out the will of their gods through fortune tellers, soothsayers, witches, shamans or dream interpreters. There was their attempt to maintain harmony between man and the world of his gods.

Israel's history is a long and complicated nation's history. In it we find a nation that blends in with other nations and in a relatively long and long period of time. As God's people chosen by God himself, the people must adjust their lives to the world around them. In the meantime his association with other nations will produce a mixture of social structure and kinship system in the tribes in Israel itself. As it becomes very clear that the most affected in this mixture is the worship system of the nation of Israel. This is often found with forms of warning from the prophets in their preaching about the prohibition of worshipping idols [8].

The Israelites also worshiped God together. It only grew when they started farming in Canaan. They saw the nations in Canaan which had a neat and strong system of government; so that there arises a desire to be the same as other nations (1 Sam. 8:15), so that they are able to defend themselves in their midst.

Another dimension of the life of the nation is that God wants a people who worship Him. That means God wants an association of tribes, clans, individuals who live together; so that not with each other living separately with their respective goals and activities. Israel should be a fellowship where all members live in harmony, as a family. The term "people" is indeed derived from the root of the word which is found in all Semitic nations (Heb. `Amn), which means none other than "family", "kin", "relatives". And the name Yahweh is Israel's oldest and most ordinary designation [9].

At first the tribes of Israel interacted with other native peoples in the land of Canaan. They had come down from the mountainous area that they had originally occupied, started to mingle with the people of the cities in the more fertile plains. They see the temples and religious ceremonies that impress them; it seemed to them that strangers were "godless" as they were. They were impressed, impressed and sometimes interested and seemed to open up, so they accepted and took over the religious characteristics of the Canaanites. Inevitably these elements of Canaanite worship affected and enriched the Israeli worship system. Although it is rather surprising because so many of the elements of worship of the Canaanites were adopted by the Israelites, as if they were not "learning to worship" to God. Israeli worship is coordinated in many places; this view may be somewhat doubtful especially after the kingdom of the North and South[10].

With the situation mixed with the surrounding world there are several things that can be addressed in connection with the worship system of the people. First of all it must be described that from the very beginning the Israelites were not the indigenous people in the land of Canaan, so throughout their history they remained aware of that reality. God's people grew as a nation of ancient Hebrew tribes. About this, Vriezen said, that the ancestors of the Israelites were as closely related to the world of Semites, Egypt, Assyria, Babylon, Asia Minor, Persia, Arabia and this was more or less visible in the similarities and differences in their worship systems[11]. For example, the element of baalism in the tradition of Yahwism. The most important element seen in this group is the fact that Yahweh, as a living God, is also a source of fertility. In some areas the reality was drawn so far away, that Yahweh was

connected, like Baal, to the symbol of an ox (for example the temples at Bethel and at Dan; 1 Kings 12:26; cf. Exodus 32: 1).

Although it cannot be said that the understanding was adopted unanimously by the Israelites, it is due to the understanding that Yahweh himself was not involved in the natural process, but rather that all natural processes originated from Him. The people of God in their worship system also have many similarities with other nations around them. The nation of Israel at that time was a young nation, compared to nations like Egypt, the Babylonian culture, or the Phoenicians and Canaanites who were a thousand years older than them. But that does not mean that God's people have no specificity in their worship system.

In the matter of worship contained the secret of happiness, the essence of all the blessings that He wishes to bestow on the people - in the form of security thanks to threats and dangers, adequate sustenance and peaceful peace to develop according to God's promise. At that time around the kl. 1200-900 bc, the Israelites began to settle in the land of Canaan and there we found a new structure of society. The land of Canaan is a gift from God. From the very beginning the gift of the land of Canaan was used by God as the instrument by which He fostered Israel to worship Him[12]. The old way of life as a seminomad began to be abandoned and replaced with a new way of life as a farmer [13].

As they began to settle down and settle in the land or land, their attention turned to a city, Zion or Jerusalem. Jerusalem is so famous that it can be called the capital of God's kingdom. Jerusalem is mentioned 669 times in all the OT, and Zion is exactly mentioned 200 times. That God chose Jerusalem as his own city, as a holy city, is repeatedly emphasized in the witness of the Scriptures [14]. This act of election cannot be separated from his deeds, as He who appoints kings, especially by choosing David (cf. Laughter.6: 6; 1 Kings 8:16).

In relation to the theme of the people of Israel's God, Jerusalem also plays an important role. The exact nature and security of the city depends solely on God's presence. Zion or Jerusalem in itself is not permanent. Even he is known as a "rock mountain", "castle town", "stronghold" and "safe haven", all of which are connected with the presence of God. And the point of God's presence dwelling in the middle of the city becomes a point of trust in God's people[15]. The community must be holy because God is holy (Leviticus 19: 2). That is, it is the community as God's people that we most commonly find in the nation's relationship with God.

Symptoms of syncretism also permeate workers in the Temple; the leadership and the people experienced a great spiritual shock in the face of the crisis of the times, and most likely included many secular elements for support. With such a situation arose Josiah's monarch who saw the need for a fundamental and comprehensive renewal in the system of worship to Yahweh and also the system of community life of God's people.

From archeological information we can confirm that in the year before 4000 BC there were already temples in the Ancient Near East as places where the gods were worshiped. Then written sources also provide information that, in Mesopotamia as well as in Egypt, and also in Syria-Palestine (3rd millennium) there has been a high level of polytheism. This shows that the universe has been regarded as something personal. They make contact with these powers through their experience of feeling the evidence of that power. They realize that their lives depend on those powers. They understood that the powers / gods were unspeakable. In Mesopotamia for example there are thousands of gods. These gods are believed to have governed the cosmos. Humans are required to maintain a balance between these powers with the gods[16].

In the ancient world, the infidel's assumption of sacrifice was related to the anthropomorphic assumption (God / god depicted like humans) about a god. Between humans and gods there is a family bond, so the gods resemble humans. The gods need humans, especially victims of humans. Humans have been created to serve the gods. The sacrificial worship performed consisted of food dishes and drinks to the gods. In ancient texts around Israel we can find that "the gods eat sacrifices and drink sacrifices". In the Babylonian text there is a statement that a person can stop the sacrifice of a sacrifice, so that the god goes hungry and follows that person while whining to ask for a sacrifice. Only then can a god live peacefully and be friendly to humans. Worship of victims is one of the clearest examples of the influence that permeated Israel from the surrounding area. In various levels of time from the history of Israel it turns out also applies to various practices that are completely different.

Another case with the worship of victims in the Old Testament in Israel, the above understanding is very foreign to the Old Testament. In the OT we do not hear that Yahweh ate sacrifices. Although food sacrifices are also found in the Old Testament, they are not intended as food for God. The sacrificial worship referred to in the OT was to maintain fellowship with Yahweh, to make offerings as people had done to the king, and to bring about a sense of service. We also never find in the OT that God depends on human sacrifice. The main essence of sacrificial worship in the OT can be said that, humans do not give anything to God, but all worship services and sacrificial worship are gifts from God. Victim services are held as a way to glorify His name, and especially as a way to atone for sins. The service is used to maintain fellowship with God, that is, fellowship that occurs by the covenant.

So worship has been summarized in the agreement as the basis. Israel's worship is also not directed to order in the cosmos, but again to the relationship between God and His people. The people were given the opportunity to glorify Yahweh, to maintain fellowship, and especially to receive penance. So here we find a characteristic pattern of Israeli worship, that is, a style related to the conviction of sin, remorse and inner awareness known to Israel. This genuine conviction of sin is not found in the polytheism of the nations around Israel.

Religious understanding which considers God to be bribed as they could bribe rulers or judges, for example in the time of Amos, was explained by Ludji Barnabas as being strongly influenced by the religious understanding of Middle Eastern nations at that time [17]. The Canaanites and others held that their gods could be persuaded by lively religious ceremonies and abundant sacrifices. Therefore, if there are natural disasters, such as earthquakes, diseases, war, plant pests, famine, long drought, etc., the most important thing done by Canaanites is to improve the implementation of religious ceremonies. Israeli religion does not have this understanding. That is the same as evil worship. The basis of Israel's religion is the work of saving God. Therefore, actions and behavior in daily life must be in harmony and in tune with the beauty of the song, the sacrifice of sacrificial animals, the lively religious ceremonies performed.

The Origin of the Various Rules of Worship of Israel Worship is described as being in the frame of the Imam's tradition. Central to the worldview of the Imam's tradition is the belief that heaven and earth are an order placed by God through a ritual of creation[18]. That can be traced in texts from the Imam's tradition regarding creation. In this case Genesis 1: 1-2: 4a as the theology of creation in the Imam's tradition is a source of sufficient information to explore the foundation of the worldview which is also very important in understanding the form and meaning of sacrificial rituals. The theology of creation in the Imam's tradition is an

acknowledgment of their faith that is pledged every day through their lives and not the result of scientific inquiry or dictation from God to provide information about the process of creation. The story was born from the reflection of the Faith as news, testimony or confession of Israel's faith about God's omnipotence compared to other gods or gods.

The process is believed to depart from an initial condition that has not yet formed and is empty, pitch black covering the ocean (Gen 1: 2). The atmosphere can be described as disorderly, chaotic and mixed, which is then often expressed as a chaotic term. Next the process of creation takes place in a very systematic sequence in the form of separation and differentiation and is done through the words and actions of God.

The systematic sequence can be found in a recurring pattern within six days of creation. The activity of creation on the first day is related to the fourth day. The second day is related to the fifth day. The third day is related to the sixth day. On the first day God separated light and darkness (Gen 1: 4). This separation is then emphasized on the fourth day, where God created the ruler of light and dark namely the sun, moon and stars. The second day, God separated the water above the horizon and what was below the horizon (Gen. 1: 7). On the fifth day God created a bird that crosses the horizon and fishes in the water. On the third day, God separated the sea and land (Gen. 1:10) and grew all kinds of plants. The sixth day, land animals were created. Also on the sixth day man was made in the image and likeness of God to rule over all creation from the fourth to the sixth day, but not to the creation on the first to the third day[19].

Regarding the Sabbath, in the confession of Israel's faith, the work of creation was not completed on the sixth day but on the seventh day. For the Lord created a sabbath on the seventh day as a day of cessation and feast. The division of the theology of creation in seven days is a picture of the life of the Israelites who worked all the way to the eternal sabbath (read Abineno, Genesis 1-11, 13-14), because the Sabbath was ordained by God not for Himself but for humans[20].

The result of the process of moving from chaos to order and order is something that is really very good and is in harmony between God, humans and other creatures. But that does not mean that the potential to return to chaos no longer exists [21]. In the process of creation, God confines chaos, not eliminates it [22]. He still stands at the edge (margin) of very good creation [23], because it must be maintained so as not to return to chaos. Moreover, Adam and Eve's rebellion caused the fabric of creation to become fragile and the potential for its return to chaos to be even greater. So we need a maintenance (Maintenance) and if necessary repair must be carried out (restoration). In this case humans are created in the image and likeness of God to act as co-creators [24], in keeping the creation in good condition and beautiful and not returning to chaos [25]. This view becomes the blueprint for the Imam's tradition to establish a social order and a religious order and consider these two elements as inseparable parts of the order of creation.

V. CONCLUSION

The determining factor of Christian harmony is its identity. Christian identity is characterized by belief in the Lord Jesus as a source of blessing and salvation. In the Old Testament, Israel in life as a tribe leading to a united process has a clear shared basis of trust,

namely to God (YHWH). This belief helps everyone to reach a stage of growth such as attitudes, appreciation, knowledge, ideas, ideals and intentions that will enable them to achieve self-integrity, live competently, be able to satisfy their social environment and be creative in relationships with God.

The brand of the Christian life will certainly not be far from the life of Christ. Christians are personally and socially absorbed in the process of life through Christian truth. Live by paying attention to the surroundings, full of love, friendship and have a deep bond.

Unity is one of the important pillars in maintaining Christian and Church harmony. Without the realization of harmony among church members and leaders, the church will be easily threatened by disunity with all its undesirable consequences. Harmony can be interpreted as living and living conditions that reflect an atmosphere of peace, order, serenity, prosperity, respect, respect, esteem, tolerance, mutual cooperation in accordance with the teachings and personality of Christ.

So basically Christians will always be able to live in harmony like Israel in the past. Under differences and tensions, one can continue to have a sense of unity and solidarity strengthened if they worship at the sanctuary to worship the same God.

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