

Living with the *Liyan*: Ideological Interpretation of Deuteronomy 25:17-19 from the Perspective of the Other



Fitria Souhaly^{a,1}, Juliana A. Tuasela^{b,2,*}

^a Graduate Program of UKIM, Jl. Ot. Pattimaipauw, Talake Ambon, 97115, Indonesia

^b Faculty of Theology of UKIM, Jl. Ot. Pattimaipauw, Talake Ambon, 97115, Indonesia

¹ fitriasouhaly69@gmail.com; ² tjulianadessy@yahoo.com *

* Corresponding Author

ABSTRACT

Living together in diversity in Indonesia is still a problem that is sometimes not noticed and can trigger riots regardless of race, class or religion. The same thing is also found in Deuteronomy 25:17-19 which shows the relationship between Amalek and Israel as a nation full of war, so that if not interpreted critically it can cause a destructive attitude towards every people who live side by side with the other. This article aims to interpret using ideological criticism. The ideological criticism attempts to find the author's meaning and the reader's ideology which are included in the interpretation system. The law of Deuteronomy 25:17-19 is an ideology of resistance to the other, so that there is a dominant mode that makes Amalek a representation of the indigenous people who are specifically described by D source's as having power in terms of religion, economy and politics. Therefore, the ideology of liberation as a counter ideology to free people from the power of the elite. The ideology of GOD's universal love for all nations is a counter ideology to YHWH's theology of liberation which does not limit itself to every nation. This understanding gives birth to an awareness of people who live in diversity not to act militantly and aggressively to achieve the interests of individuals or certain communities. Rather, it is important to have an awareness of life that can create an attitude of mutual acceptance toward the other and living in an attitude of tolerance.

Article History

Received 2025-03-13

Accepted 2025-06-19

Published 2025-06-23

Keywords

The Liyan

The other

Deuteronomy 25:17-19

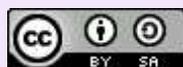
Ideological Criticism

Universal Ideology of YHWH's

Love

How to cite this article:

Souhaly, F. and Tuasela, J. A. (2025) 'Living with the Liyan: Ideological Interpretation of Deuteronomy 25:17-19 from the Perspective of the Other', *ARUMBAE: Jurnal Ilmiah Teologi dan Studi Agama*, 7(1), pp. 58-70. doi: 10.37429/arumbae.v7i1.1513.



©2025 The Author(s)

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license



Scan this QR code with your smartphone or mobile device to read online.

Introduction

The history of the conflict between Amalek and Israel is recorded in ancient tradition. According to ancient tradition, the conflict between Amalek and Israel had occurred repeatedly (Exod. 17:8-16; Num. 13:29;14:25,45; Judg. 3:13; 6:3,33; 7:12; 1 Sam. 15:1-33; 27:8-9; 30:1-20; 2 Sam. 8; 1 Chr. 4:41, 43) (Cairns, 2006). The Amalekites were a nomadic people related to the Edomites (Gen. 36:12) who inhabited the southern wilderness of Canaan (Bakker, 2015). Moses gave the command to exterminate Amalek at the time of his farewell to Israel. This was because of Amalek's experience of cruelty. However, not only were the Amalekites to be destroyed, but also the other nations of Canaan. The clear intent of this strict command is found in Deuteronomy, which deals with their fertility worship as a religious symbol and other evils. Therefore, Pseudo-Philo criticizes intermarriage between Jews and non-Jews, especially Amalekites, as wrong and considers them as the embodiment of evil.

Some Old Testament scholars give various arguments about the existence of Amalek in the eyes of Israel. McGill examines this text with an Evolutionary Interpretive Discourse approach in the reality of the Jewish Bible and the Amalekite Wars. In his research, McGill presents the thoughts of several scholars, such as Philo and Pseudo-Philo, who observed the text of Deuteronomy 25:17-19 in relation to the threat of syncretism of beliefs posed by intermarriage and the domination of power by the Amalekites (McGill, 2007). According to Philo, Amalek in Deuteronomy 25:17-19 is more accurately referred to as a spiritual enemy. Therefore, Israel is commanded to defend their spiritual life by trusting in God and maintaining their good character. In contrast, Pseudo-Philo explicitly quotes Deuteronomy 25:19. According to Philo, this text does not aim to erase Israel's memory of Amalek alone but wants to eliminate Amalek from the earth (Gen. 6:7). Amalek was considered a hindrance to all of Israel, because of his position and authority over the nations he had conquered. Andrews in his historically researched article entitled "Destroy the Seven Nations of Canaan", expresses his opinion about Moses who predicted that Amalek would perish or disappear as a fulfillment of God's promise to give Canaan to the Israelites. Therefore, in the end Israel would destroy the nations in Canaan, including Amalek (Andrews, 2003). In the understanding of Andrews, Deuteronomy 25:17-19 which contains the command to remove Amalek from the memory of the Israelites was motivated by the various reasons such as: fear of syncretism of beliefs, the response of the nations that had been colonized by Amalek with his authority and was part of the fulfillment of God's promise to Israel so that they could enter the land of Canaan.

In the Old Testament, (Exod.17:8-16; Num.13:29 & Num.14:25-45; Judg.10:12; Judg.12:15; 1 Sam.15:2-33; 1 Chr. 4:42-43) which informs the dual reasons for Israel's conflict with Amalek, namely positive and negative. On the negative side; 1). Amalek was considered to be preventing the Israelites from entering the land of Canaan; 2). Amalek wanted to take the livestock and crops of Israel's land. On the positive side; 1). The Israelites disobeyed God's command; 2). Saul disobeyed God's command to destroy Amalek; and 3). David wanted to take back the Amalekites' plunder from Israel. This dual attitude is based on retributive law, when Israel obeys and follows God's command, then God will accompany Israel in facing His enemies. Conversely, if Israel disobeys, then God uses foreign nations including Amalek, as a tool to destroy Israel. Thus, both scholars and texts of Old Testament present mutually enriching arguments in understanding the relationship between Israel and Amalek in the past. What about Deuteronomy 25:17-19? Does the author share the same arguments as the other OT texts and previous scholars? Or do they also have a certain ideology behind it?

Deuteronomy 25:17-19 is constructed by D source, which is a whole part that talks about the history of southern Israel during the reign of King Josiah as a successor to Hezekiah who made major reforms (Friedman, 1989). The author of the Book of Deuteronomy presents teachings about a life attached to the LORD, human attitudes and living arrangements in various aspects of life, both social, economic, political and religious, as well as attitudes towards foreigners. The uniqueness that the author found was that the Book of Deuteronomy was written by the Levites and according to Jenks, the original form of the Deuteronomy Codex came from the territory of Northern Israel. Robert Setio also explains that the Deuteronomist has been a concern for interpreters in the interpretation of Hosea, because the Deuteronomist Madhab's was formed after the fall of the Northern Israel. The event made a group of Israelite elites from the nobility flee to the south (Judah); they introduced an exclusive model of worshipping Yahweh. Then, they criticized the worship of Yahweh that was not pure (Setio, 2017). Why was this theological orientation important to the Levites? Was it merely religious? What was the context behind it?

The above interpretation affirms the importance of tracing the interpretation of a number of Old Testament texts that are triumphalistic and exclusive. The inclusive-triumphalistic interpretation and construction of theology of the Old Testament texts in ancient times also impacted attitudes and responses to diversity. This has a particular impact in the context of

Maluku, a post-conflict area, in 1999, on how the Christian community built a harmonious life together amidst religious, ethnic and cultural diversity.

Emanuel Gerrit Singgih says that when Christianity has always been involved with the context of religious diversity, maintaining an exclusive identity, and considering the encounter with the *liyan* as a relative syncretism is often considered not an attitude that can be simply accepted (Singgih, 2005). Because there are certain groups that explicitly make discriminatory attitudes a dislike of living together. And it appears that Christianity unconsciously also tends to maintain such an attitude in order to maintain its identity. This is not only the case with Christianity, but also with other religions. Exclusivism creates an atmosphere that considers itself superior to others. However, the *liyan* raises awareness of pluralism and multiculturalism, which emphasizes the unity of the various entities that exist that there are various difference, but there is a unification in the form of consensus that is held as a common identity (Mack, 1994). According to Walter Kaiser and Henrik van Oyen, the ancient Israelites were basically a peace-loving nation although evidence of violence is found in their tradition. Meanwhile, according to Johannes Hempel in the ethics of the Old Testament, the Israelites were a nation that held firmly to the covenant, history, and Yahweh as the God they worshiped. The issue of war in the Old Testament arises in relations with indigenous or immigrant nations as an act of revenge for broken covenants (Niditch, 1993).

In connection with the previous problem, the author attempts to review this text with different perspectives regarding the elimination of Amalek as a genocidal conflict of Israel or viewing the elimination of Amalek in a positive direction as a war of spirituality, the author differs from previous researchers who used historical studies and other approaches. The author uses an ideological criticism approach to identify the ideology of the author of the text of this book with the aim of further understanding to know the historical background that caused the birth of this text in the socio-political context of Josiah. With this approach, the history contained in the Bible can be studied critically and constructively, which also has positive implications for the relationship between Christians and the others.

Research Method

The method used by the author in this research is the ideological interpretation method developed by Robert Setio (Setio, 2004). Setio constructs a new ideology as a counterbalance to the identification of dominant and alternative ideologies offered by G.A.Yee, namely counter-ideology. According to Setio, counter-ideology is offered to anticipate the possibility of alternative ideologies changing into new dominant ideologies that are exploitative and discriminatory. In the process of investigating the text, extrinsic and intrinsic analysis is conducted. Extrinsic analysis focuses on the historical critics approach, which attempts to determine the type of social, political, and economic structure behind the domination of power structured in the text. In contrast, intrinsic analysis is based on literary criticism, where ideological critics attempt to examine how the rhetoric of the text is used as a literary means to convince readers to embrace a particular ideology. In essence, ideological criticism elaborates a dual approach to interpretation, namely historical criticism and literary criticism (Yee, 1999). The main focus of dominant production in society is to identify the production of dominant ideologies produced by society from the dynamics of social relations and power (politics, law, education) which have an exploitative, neglectful and discriminatory impact on certain groups. The interpreter attempts to display the dominant ideology of the author of the text and propose a counter-ideology. Therefore, the counter-ideology is the interpreter's attempt to balance the dominant mode of production in society which tends to be exclusive and militant in the dominant ideology of the text.

Results and Discussion

Resistance to Indigenous Peoples and Settlers as the Dominant Mode of Production D's Source

D's source shows Israel's life side by side with other nations where there are other nations that need to be avoided and restricted. Israel's situation when entering the land of Canaan was shocked by the command to drive out, eradicate and keep away from the nations living in the Canaanite territory promised to Israel. This shows a harsh attitude towards the indigenous people who were considered a threat and danger to Israel's life as God's people. Israel's history of co-existence with other nations in the Palestinian territories repeatedly led Israel to fall under the rule and colonization of indigenous nations ranging from the Canaanites, Assyrians and Egyptians (Mawene, 2017). Israel's relationship with these nations became a threat and a warning not to follow and even intermarry with them. D's source reminds Israel as the people of the LORD to be aware of their presence in Canaan. Israel's existence has always been a target for control by other nations, because the fertile territory and fashionable areas for trade routes are the target of wandering nations and large nations (Mawene, 2017).

D's source shows that the writer as a priest struggled and fought for the preservation of the nation of Israel as God's chosen people. Northern Israel had been destroyed, only Southern Israel was at stake, which at that time Jerusalem was facing a difficult time, namely facing attacks, oppression, threats of paganism, and idolatry led by the kings before Josiah. Fohrer explains the background and early history of the appearance of the book of Deuteronomy under the leadership of the kings before Josiah, at that time there was also a cult of worship of Yahweh mixed with the cult of worship of the Assyrian religion. This led to the practice of paganism and syncretism in the faith of the people (Wahono, 2015). Religious life declined and religious deviation occurred, because the religions in Canaan were so strong, the same was true for Judah's life which experienced a life crisis due to the actions of the kings of Judah who were made weak by the Assyrians. The people who had pledged to worship only the One LORD God, instead married the LORD with the gods of the indigenous people. This opportunity also became the power of the Assyrians (in the period between 800-600 BC) to take part in perpetuating their interests, therefore syncretism arose with Baal worship and various abominable practices were carried out (2 Kings.21:2-7). The influence of Assyrian power on the lives of northern Israel and Judah was very influential, as well as the economic situation of the kingdom of Judah which required paying huge tribute to Assyria resulting in the situation of Israel which could not pay being slaves and being oppressed. Weber said that, since Samaria rebelled and was conquered by the Assyrians in 722 BC and the southern kingdom of Israel (Judah) survived the destruction. However, the strong Assyrian power made Judah have to recognize Assyrian power and pay a huge tribute. The glory of the Assyrians became a force for local landlords to control production and trade. This made the people poorer and more oppressed by the ruler right (Mawene, 2017).

The rulers are the group that dominates the world system of society as whole therefore the laws of the state can be determined by the ruling group and force the small community to obey the laws set. This domination makes small communities lose power socially, economically, politically, religiously and legally. Then, the author suspects that the small communities experience a life of disadvantage that makes no effort to struggle and fight against these rulers, because it is considered be futile. Therefore, source D as a group of priests tried to criticize the socio-economic system from the viewpoint of non-elite people to free the people from slavery (Tampubolon, 1999).

D's source concern for the non-elite community gave Israel a view of the future, that the ruling nation that was currently perpetuating all their interests was a picture reminding Israel of Amalek as a representation of the indigenous and immigrant nations. Their desire to control Israel is completely identical to the actions of Amalek who joined other nations in attacking Israel,

robbing and seizing all of Israel's property and even making Israel an enemy that must be fought. This event consciously made the author of D's source command Israel to erase the memory of Amalek completely from under heaven with the aim of Israel's own survival. The question is whether it is just a matter of erasing the memory and what is the benefit of erasing the memory.

The reason D's source uses Amalek as a nation that is different from other nations and the command to erase memory is because of one of the divine reasons, namely 1). Amalek hindered God's saving work to Israel; 2). Caused wars that had no ethics of war; and 3). Lacking value of the care and humanity to others. Therefore, Deuteronomy law's was modified in the ancient Amphictyony tradition as a way for Source D to make Israel remember their sins of abomination and covenant-breaking as sinful acts (Pakpahan, 2012). Thus, this law as a found sacred text was shared from generation to generation during synagogue settings, to revive the memories of the past antipathic attitude towards Amalek, then transformed with YHWH's theology to the people of northern Israel and Judah to care for the weak and poor and provide justice and welfare (Joshua, 1999). Similarly, in Psalm 83:1-8 provides a textual rationale linking the Amalekites to the genocidal intentions of other nations facing Israel. Amalek's influence on the conflict greatly influenced other nations to perpetuate attacks and hostility towards Israel. The question then becomes why source D uses the command to *remember what* Amalek did and the command to *erase* the memory of Amalek. These two commands create a contradiction: if you must remember, why should you erase?

Based on the translation, the word *zakhar* (*remember*) is a cause-and-effect word and has a limited validity period. So that Source D uses the word remember as a teaching to the people, of their identity as immigrants; remembering Israel's life while in the wilderness meeting rebellious nations who do not recognize human values; and remembering the love of YHWH who has freed them. Because during their time in the wilderness, until they were in Canaan, their lives continued to be targeted by other nations who treated them unfairly. Thus, the command to remember or recall past memory as a cause-and-effect of a life that experienced various upheavals of living with rebellious nations, when Israel disobeyed the LORD's command they could be banished to other nations. In addition, reviving harmful memories can be destructive. Because harmful memories ask us to remember suffering. Metz asserts that remembering the past can bring up dangerous thoughts and established societies seem to fear the subversive content of such memories. Yet remembering is a way of breaking away from the fact and breaking through the omnipotent power of things to recall memories of past screams and past hopes (Pakpahan, 2017). It is a kind of present self-realization by looking at the past to decide what steps to take in the future. It provides an opportunity to step back from the stability of society by looking at events in a broader picture. Thus, when the invocation of memory is enacted by the act of commandment, it is not violent and constitutes a massacre. Because Amalekites were long gone and gone, the source D used was the historical side as a policy in perpetuating its interests. Verse 19 the word *timheh* means to abolish/wipe out is not violent or destructive, but the reason for this command is as an interpretation of past memory which is reflection of the life of Northern Israel and Judah in the 7th and 8th BC experiencing a life crisis, by being careful of the indigenous nations. Because in fact Amalek as a representation of the domination of the indigenous population in terms of religion, economics and politics. The collective memory that is recalled is the memory of the violence and injustice felt by Israel when dealing with the Amalekites as well as the indigenous peoples and settlers. This is because reviving memories of the past can cause feelings of pain and revenge. Memories that cause retribution or revenge, will open space for further acts of violence (Pakpahan, 2012). Therefore, remove memories, psychologically there are two things of memory that are in the realm of positive or negative. Memories are also multi-faceted, and often imperfect. Memories are dependent on views that can sometimes change due to time, other experiences, and the emotions involved. This is indirectly a benefit to Israel's own life (Wollaston, 1996). Overcoming and unlocking old conflict

memories is a kind of resolution to build a new, forward-looking future. Because specific memory activities are necessary rather than mediating or avoiding problems. Then, the purpose of remembering is to build the future, rather than refusing to remember and erasing memories can perpetuate prejudice in the future and the absence of forgiveness and reconciliation that can be achieved (Pakpahan, 2012). This action became Israel's choice to remove the memory of Amalek to maintain their existence in Palestine or not to remove the memory of Amalek would experience exile. Because of the disobedience to the commandment of the law, they could be attacked by the nations who targeted Israel's territory. Considering that Israel was once a slave in Egypt who was treated unfairly, encounter with indigenous people who had no mercy attacked and killed the Israeli group.

The choice not to remove the memory of Amalek could have consequences for the very Therefore, this choice could have made them a rebellious nation and could have led to their destruction. Why is Amalek mentioned specifically by source D? Because negatively, Amalek was an irreconcilable enemy, showing no mercy towards the destruction of Israel. Religiously, Amalek represented the indigenous people who did not recognize YHWH's law, and their rebellion was always related to land conversion. On the positive side, Amalek was used by YHWH to teach Israel for their disobedience and disregard of the LORD's commandments. Historically, Amalek's actions really influenced the spirit of other nations to invade and take all of Israel's possessions with the fruit of the fertile land. Therefore, source D specifically uses ancient traditions focused on the monarchy period during which Northern Israel and Judah experienced problems with other nations. When enemies come, it is because of our own sins and transgressions.

The survival of Israel today is based on the D-source policy during Josiah's reign to make Israel a free country by destroying all the superpowers that once ruled Israel. By using the ancient history of conflict to maintain the existence of northern Israel and Judah united by providing a transformation for the lives of the people. This effort was to cut off all the evil and conflict that was bad for the survival of Israel itself. The D's source policy in Josiah's reforms was held up as the pinnacle of success in restoring the glory of united Israel and the purity of the cult of the One Yahweh in the name of the House of David. On the other hand, national destruction was seen as illogical, uncivilized and favorable to the royal elite. Because, by religious centralization, God's omnipotence can only be found in Jerusalem, D's source clearly states that God's love is limited to humans only in Jerusalem.

Josiah's policy of ruling over the indigenous peoples by means of massacre, or arbitrary rule, was inhumane. Because the lives of the indigenous people and the settlers had to be sacrificed for the sake of Israel's economic and political interests. Josiah's policies demonstrated his power as king of the House of David. Without paying attention to the lives of people who coexist with those who are different. King Josiah's policies were only concerned with the return of the great Israel and weakening the superpowers, as well as exalting the name of the House of David. Without paying attention to the small people who were struggling with land ownership or acts of injustice. It is the concern of D's source to perpetuate his policies by criticizing the actions of the king and the elites, to uphold justice for the poor and suffering. Meanwhile, the natives and migrants became a threat to them. So based on this study, the author found that Israel positioned itself as a community of powerful nations as an effort to defend itself from the shocks of the surrounding nations that also have good economic and political capabilities. Because the condition of Northern Israel has agriculture and very fertile territory, it becomes an open border and even becomes an attractive trade route for surrounding nations to control it. Remove the memory of Amalek' as D's source of interest in perpetuating his policy of regulating the worship system in Jerusalem, by making Josiah's reforms in maintaining the existence of northern Israel and Judah back together and upholding the name of the Davidic dynasty. As well as fighting for those who are oppressed and weak from the injustices that occur as the interests of Source D as

one of the landless groups, in addition to overseeing the temple. This is loyalty to YHWH's decree that source D used when Israel was in Canaan is a concern for others in need, namely marginalized groups, slaves and the poor who are expressly all based on theology, namely YHWH's liberation. Because the relationship of mutual need is limited by the suspicious attitude of feeling threatened that the Israelites will take their territory. Still, a relationship of mutual need has been established, as evidenced by the seven indigenous peoples of Canaan having land ownership rights. There is help from those who defend Israel in the process of warfare. Therefore, Israel's hatred of the indigenous people was not from Israel itself, but the D's source hatred of the indigenous people who tried to provoke the Israelites not to fear the indigenous people and to fight back to maintain their existence.

The Ideology of Exclusivism as the Dominant Mode of Production in Society

Source D as a priestly group maintains YHWH's tradition with an understanding that God's protection gives a responsibility that must not be forgotten, (Bratcher & Hatton, 2020) Barth says that responsibility relates to sanctifying themselves in God's land (Barth, 2008). Israel's sanctification gives a sense of not forgetting and reinforces the command "to remember" the historical events that have passed by acting justly towards others, and to the stranger (*Ger*), then Israel will remain in the land that God gave. But if Israel did wrong, they were said to be an abomination to God (Lundbom, 2013). This is a part of the D-source ideal that enables the Israelites to maintain economically and politically, but on the other hand makes them exclusive towards other nations.

As God's chosen people, Israel remains wary of their existence with other nations. This makes Israel to be in an exclusive or intolerant attitude with *liyan*. Their existence is in the choice of obeying the law so as not to experience exile. When Israel confronted the Assyrians, it led the Israelites to be in the determination of their fate while experiencing political turmoil (Cairns, 2015). Israel entered and was trapped by the Assyrian religious and cultural system. However, the situation was cleared up again during the reign of Josiah. According to Steve Gaspersz' research that quoting Singgih' explanation, it is not only intolerant attitudes that can be found in the Book of Deuteronomy, but also exclusive attitudes. As a "holy nation", Israel had to guard themselves from intermarriage with other nations and limit relations with all kinds of people who were considered unworthy (Gaspersz, 2019). This is an effort to protect the nation of Israel and maintain the existence of the author D himself. The question is, is love for God limited to Israel?

The laws of Deuteronomy, which highlighted the exclusiveness of the Northern Israelites by demand to obey the laws. Because, during the exile, Israel was still under colonial rule. Its reasons, the legal tradition repeat focus on the command to destroy the holy places, exterminate the worshippers, and execute any Israelite who practiced the worship of other nations (Smith, 2010). The main purpose of alienation from threatening Gentiles is an expression of holiness theology. Its reason, in the ancient tradition, the Levitical priestly group were known by their aggressive and militant Yahwism, such as: Deut.20:2-4 (a priest is charged with stirring up the war spirit), Ex.32:26-29 (the Levites defend Yahwism spirit by the sword power) and Deut.33:8-9 (to defend the Yahwism spirit, the Levites serve as priests) (Cairns, 2015). Therefore, the role of the priesthood in perpetuating their interests is supported by Israel context at the time. Israel interacted with various nations when entering the life of society and the state. By requirement of government, trade, social, military and religion, Israel must be competent to adapt the culture of other nations. Interaction with the other nations through the economic system impact to threatens the emergence of syncretism. Economic interaction influences the religious interaction. Source D's defines Amalek as a representation of other nations who expand politic, economic and religious dominion to to destroy Israel itself. It's a part of the main theme of Source D's that focus on exclusivity of Israel.

The events of Israel and Amalek as a settler nation had taken place in the previous time. This story is a part of the source D's reflection for the Israel people. Verses 17& 19 describe about hope of the author of the future life. Gerhard von Rad (Rad, 1962) asserts that the process of Israel's exodus is "Confession of Faith". The Creed is not only declaration of work salvation of God, but also declaration of God's saving work, but they also recognition of experience of their ancestors as the foreign community in Egypt. Experience as a migrant nation shaped spiritual life as God's people. God liberate Israel from oppression and guide them to the promised land. Experience life as slaves in Egypt built up their identity and responsibility as God's people. According to Davies (Pakpahan, 2012), The construction of identity in past time will strengthen the meaning of society identity in the present. At the same thing, it will nourish hope for the future. The narration of Israel such as: exodus from Egypt, the theophany at Sinai, the wandering in the wilderness and the uniting of the community into the promised land, shape identity basic of Israel. Therefore, identity and responsibility greatly influenced Israel's life. Its impact to how they behave and treat the others.

Duane L. Christensen asserts, "Having experienced God's merciful love and care as foreign (*liyan*) in Egypt, the Israelites is expected to express the same behavior for the foreign (*liyan*) in the midst of their life." Experience Israel as the foreign community (*liyan*) that was delivered in Egypt is a permanent memory. Its guidance to Israel to build relations with the other people (*liyan*) (Millar, 1988). All this was to realize the interests of Source D as a religious group who had also experienced wandering in the wilderness and settling in Canaan (Num.35). This pattern then, in the history of the Israelites, became a permanent reminder that now that they had been set free, they should not forget what it meant to be a foreigner and that the experience of the "exodus from Egypt" should also control their treatment of all foreigners who had been assimilated into the Israelite community. This was part of the interest of source D, a religious community that had experienced life wandering in the desert and settling in Canaan (Numbers 35). In Deuteronomy 25:19, Source D reminds the Israelites with the command to "wipe out the memory of Amalek". An antipathy to evoking the memory of the past for the sake of Israel's renewal and maintaining Israel's existence during the monarchy. The Book of Deuteronomy emphasizes various religious and political roles and duties for Israel such as: care of the Temple, judge in making difficult decisions (17:8,9), supervision of lepers (24:8), keeper of the book of the Law (17:18) and assistant to Moses in the ceremony of renewing the covenant (Deuteronomy 27:9). Source D also pays great attention and guarantees the service of the lives of foreigners and oppressed people. The ideological interests of source D provoke people to hate the surrounding nations to maintain the purity and holiness of Israel's life, amidst the threat of syncretism of the surrounding nations. Source D emphasizes Israel's exclusivism during Josiah's reign.

Liberation Ideology as a Counter Ideology from the Source of Deuteronomy

Source D presents the ideology of liberation for the people of Israel and strongly criticizes the system of injustice, slavery, debt and pawnshops of the royal elite. In that context, the poor are exploited for the utility and economic benefits of the bureaucratic elite. In the midst exploitative bureaucratic power, Source D represented by the priests provides an alternative ideology. An ideology to fight for freedom and social and economic justice for vulnerable communities, namely foreigners and the poor (Silver, 1983).

Radjawane said that the law and all the provisions of the book of Deuteronomy that were conveyed to the people of Israel were not on the initiative of Moses as a formulator of the law or a human. On the contrary, the law is the provision and command of YHWH (Radjawane, 2009). In the book of Deuteronomy, YHWH is the source of the "law of justice". Moses as a legal figure, or the initiative of other humans. YHWH plays an important role in providing laws to build a just

and prosperous life. Therefore, YHWH is understood as the Lawgiver, the people of Israel are required to obey and be loyal to YHWH (Deut. 6:13, 24, 25) (Radjawane, 2009).

The critical question is whether YHWH was that extreme, by giving the command to erase the memory of Amalek? Or on the contrary, there was an ideological interest in source D which used the name of YHWH to give such extreme authority to the people? In the interests of Israel's renewal, authoritative names and figures were usually used, including the name of YHWH, to emphasize the implementation of the law. As evidenced in Leviticus 25, the Faith group places the Jubilee law in the context of Mount Sinai and the Proclamation of Moses. The legality of the Jubilee Law is strengthened by the vision of YHWH's partiality for the poor and oppressed whose land was seized. Furthermore, the priest introduced the liberation from Egypt and the conquest of the land of Canaan (cf. Deuteronomy 25:38, 42, 55) (Frager, 1993). Source D demonstrate concern and justice for the poor by attempt liberation actions in the Jubilee year, namely: debt cancellation, tax suspension, freeing slave debts, returning land by creditors and other economic reforms. The aim of this policy is to implement a justice and equitable distribution of wealth to build welfare for the poor, oppressed and foreigners (Pritchard, 1969).

Related to this suspicion, there is a difference between the Amalek story found in the Ancient Near Eastern Laws and Deuteronomy. Source D modifies Deuteronomy 25:17-19 as a historical event of Israel going through the upheaval of life to deal with the crisis of the North and Judah in the 7th century BC and 8th century BC. Source D remembers that the Israelites experienced slavery in Egypt and were attacked by Amalek when they were exhausted and the attack was on the back people who were considered as a representation of the future (children and women), but because of YHWH's love, they were freed. This is considered the "Yahwism ethos" to be the main inspiration and motivator for the foundation of the laws in Israel (Radjawane, 2009). Therefore, source D uses this commandment as legal legitimacy, because; the priestly group wanted to claim the people of Israel as belonging exclusively to YHWH and the oppression of the weak was a form of rejection of YHWH's act of liberation.

Based on the interpretation of "wiping out (*timheh*) the memory of Amalek" during the reign of Josiah did not have a negative/destructive impact. Rather, there is a work of God that wants to be revealed to different people during the ancient tradition which is always related to war to show the superiority of the nation from other nations. Whereas Deuteronomy in the monarchy period was accentuated to provide space for people to live in a better transformation. Reviving memories in the past has power to build reconciliation in the present. Because "memory" is used by YHWH as a teaching against sinful actions that should not be repeated. The act of evil and the attitude of revenge directly changed the perspective of evil into something positive for the perceived good of a better future. As in the book of Malachi 3:16 which is the concept of covenant. Central Malachi wants to describe a call to fulfill the obligations of the covenant expressed in the law (4:4). The covenant was threatened by Israel's sins; as they broke the covenant with Levi (2:8), the people as whole polluted the covenant with their gods (2:10) and Israel had hated their God (1:6). Not only that, but their failure to keep the covenant was ruined in society with mixed marriages and divorce occurring in families (Pakpahan, 2012).

Another anticipatory step to maintain the purity and holiness of Israel's life is the act of *kherem*. During the monarchy, this act was legalized to accentuate Israel's warning and anticipation in the practice of syncretism. In this context, YHWH's attitude is clearly on the side of humanitarian values, especially the acceptance and defense of vulnerable communities, especially the poor and others. On the one hand, God also works to bring goodness to Israel as God's chosen nation, when experiencing oppression and exploitation. Conversely, on the other hand, when Israel does not obey God's command, there are consequences that must be accepted. The same applies to other nations, if they carry out acts of exploitation, oppression and hostility towards Israel, then God will side with Israel.

Thus, the gesture of evoking the memory of the past was traditionally an antipathic *kherem*, *but* all this in the monarchy as an accent that served as a reminder of the sinful deeds in the historical events. The value of humanity and acceptance of the other shows that through them, God is also working for the good of Israel as God's chosen nation. When Israel disobeyed God's command, there were consequences for the people. This applies to the other nations, who if they do not give Israel space and show hostility, then God works through Israel to fight back to defeat the rebellious nations. Therefore, Israel's relationship with other nations is not always negative, but there is mutual need in various aspects of life.

It is depicted that Israel was blessed abundantly while in Canaan. Source D gives hope that if they obey YHWH's command, then Israel will be free from oppression and injustice. The commandments that must be obeyed are as follows: 1) worship only YHWH in Jerusalem (cf. Deuteronomy 12), 2) Act justly for the poor, slaves, widows, orphans and foreigners (cf. Deuteronomy 15,22, 23), 3) Act justly in court (cf. Deuteronomy 16, 17) and 4) Bring tithes (cf. Deuteronomy 14, 26). This casuistic law is not only a recommendation for the people, but also a criticism of the elite group of society and the king to pay attention to the weak (Coote, 2018).

According to the author, the command to "remove the memory of Amalek" is an apart of requirement for the Israelites to be live in holiness. It is depicted in the concept of the covenant between Israel and YHWH. Therefore, it is an obligation for Israel to obey and fulfill the law, so that Israel does not forget the entire experience of YHWH's liberation. If they forget, they can be punished, Israel will be expelled from the land given by YHWH and spread Israel among other nations. However, if Israel is obedient in doing YHWH's will, then they will be blessed. Therefore, the various upheavals of life experienced by the people, source D represents the ideology of society expecting freedom. Because the main function carried out by source D explicitly displays the function of religion to break down injustice towards equal justice for all people. Therefore, it must be recognized that the command to remember is limited in its validity period to remind the Israelites of their identity as immigrants and to obtain an inheritance. According to the author, at the same time, source D tries to build the idea of destruction to "remove the memory of Amalek" when the people do not obey the will of YHWH. In addition, provoking the ruling group in society that the disobedience of the ruler will result in the destruction of the nation. Thus, reviving memories that are antipathetic, bridges memory as a lesson in facing the crisis of life. To maintain all of Israel's existence in Palestine and gain freedom.

God's Universal Love for Settlers and Indigenous Peoples: A Counter-ideology to the Ideology of Resistance Author D

Factually, Israel will encounter other nations with different religious backgrounds. The critical question is whether God's love is only for the nation of Israel? Several literature studies describe that the love of the LORD is universal, applicable to all nations. The Book of Jonah describes God's inclusive nature. This book shows God's accommodating attitude towards the Assyrians (Jonah 3:5). The socio-historical background of the book of Jonah indicates that the Northern kingdom of Israel experienced a double challenge. Namely political problems, instability in leadership, and inter-tribal conflict within the kingdom. While external challenges at that time involved threats from neighboring kingdoms, especially from the powerful Assyrian Kingdom. However, with God's love, they were saved through repentance (Kramer,2008). Then Amos 9:7 shows that God's love is not only directed at the community of Israel but also given to the entire nation. According to Blommendal, Amos was a prophet from Tekoa and was active during the reign of Jeroboam II, namely in the middle of the 8th century BC. Geographically, Tekoa is one of the areas south of Bethlehem, Judah. However, his prophetic activity took place in the Northern Kingdom of Israel, especially in Bethel, near the border of Judah (Blommendaal, 2018). Amos explicitly criticized the exodus event. Amos denied the superiority of Israel as the only nation that experienced the exodus by God. Amos 9: 7 explains that the Israelites had no

greater claim to the LORD than the Ethiopians. Israel experienced the exodus from Egypt, but the LORD also brought out the Philistines from Caphtor, and the Arameans from Kir. This is an attempt to equalize the differences that have been planted in the thinking of the Israelites about this exclusive Chosen People of God. The prophet Amos continues to try to criticize the excessive and deviant paradigm about the election and exodus of Israel. Because the LORD does not belong to Israel alone, but to all nations (Garret, 2008).

Based on the results of the literature review, the LORD is not only limited to Israel but to all nations. Because Israel has experienced religious and cultural development. Seen during the reign of King Hezekiah and then emphasized again by Josiah about monotheism. In the writing of source D, the Yahwism priests experienced competition and began to develop their own monotheism. Laurent emphasized that YHWH was a national, ethnic god, not the supreme God of the universe. The Israelites worshipped YHWH as the Assyrians worshipped their gods and praised them for their military victories. Next, what source D can highlight towards other nations is a destructive hatred, and this attitude gives rise to an attitude of intolerance and leads people to make GOD a cruel God. Then, the habits that developed in the life of the Ancient Near East can be used as a lesson for every people. Because GOD wants humans to love and respect each other and help each other, because remembering that Israel was once a migrant who was pitied by GOD. Therefore, the exclusive claims and hatred are built by the author of D to create intolerance between nations.

Conclusion

Amalek's relationship with Israel goes back through history. Which is then used as source D in Deuteronomy 25:17-19 as a reminder of the Israelites' life in the land of Canaan. Because life in the land of Canaan did not immediately feel free, but Israel experienced life upheaval, both economically, socially, religiously and militarily. The purpose of the commandment to remove the memory of Amalek from under heaven, was to revive the past events of Amalek's cruelty. To "remember" is to evoke a social memory that is antipathetic towards others and this memory can be destructive. But the meaning of the word "remembers" (*zkr*) in (Deuteronomy 25:17,19) relates to the cultic naming of sinful acts committed, hence religious syncretism. Celebrated remembrance is a teaching of wisdom, that truth is always remembered. Therefore, the word *zkr* is used by the author of D as a wake-up call for Israel's life with other nations, such as Assyria. So that behind the word remember there is the interest of the author of D & the interest of Josiah as king of Judah to use the author of D in all religious rites to achieve his power to uphold the name of the Davidic dynasty. Therefore, as an attitude to fight antipathy towards others, it is necessary to build an embrace theology that makes the value of togetherness in the face of the social memory. Because Volf asserts that embrace theology declares itself as a person who recognizes many identities and recognizes oneself because of the other. It is connected to a forgiveness, referring to God's love that forgives humans and humans forgive each other. Based on the results of the interpretation, a meaning can be found that whether Israel, immigrants or those who have differences with Israel, they are all the same before the LORD. It is not only Israel who receives love from YHWH, but all people or other nations are also helped and receive care from God.

Acknowledgment

This article is based on original research conducted during the study process at the UKIM Ambon Master of Theology graduate Program. Therefore, the author presents this writing to the public as an academic work. The author also expresses gratitude to the lecturers who read and provided input throughout the writing process, culminating in the completion of this article.

Declarations

- Author contribution** : FS: contributed to collecting data, analysing, and drafting the article.
JAS: contributed equally to read and approved the final article, and being corresponding author.
- Funding statement** : None of the authors have received any funding or grants from any institution or funding body for the research
- Conflict of interest** : The authors declare no conflict of interest
- Additional information** : No additional information is available for this paper

References

- Andrews. (2003). The Command, according to Philo, to Annihilate the Seven Nations of Canaan. *University Seminary Studies*, 41 (1).
- Barth, C. (2008). *Theology of the Old Testament 2*. Jakarta: BPK Gunung Mulia
- Blommendaal, J. *Pengantar Perjanjian Lama*. Jakarta: BPK Gunung Mulia, 2018.
- Cohen Joshua. (1994). "Memories of Amalek: Tainted Greatness and the Bible", In *Tainted Greatness: Antisemitism and Cultural Heroes*, Edited by Nancy A. Harrowitz. Vol. 294.
- Cairns, J. (2015). *The Book of Deuteronomy Chapters 1-11*. Jakarta: BPK Gunung Mulia.
- _____ (1986). *Deuteronomy 2 Bible Commentary Chapters 12-34*, Jakarta: BPK Gunung Mulia.
- Fragar, Jeffrey, (1993). *Land Tenure and the Biblical Jubilee-Uncovering Hebrew Ethic Through the Sociology of Knowledge*. Sheffield: UK.
- Garret, Duane A. (2008). *Amos: A Handbook on The Hebrew Text*, Texas: Baylor University Pres.
- Gaspersz, Steve G. C. (2019). *Umat Pilihan Allah (God's Chosen People: An Old Testament Theological-Ethical Examination of Deuteronomy 17:1-11)*. Papua Aseni.
- Jenks, Alan W. (2008). *The Elohist and Northern Israelite Traditions*. Montana Scholars.
- Kramer A. (2008). *The Book of Jonah*. Jakarta: BPK Gunung Mulia.
- Lundbom, Jack R. (2013). *Deuteronomy A Commentary*. USA: Library of Congress Cataloging.
- Mack, Jane Barnes. (1994). "Cultural Pluralism and Multiculturalism. E Pluribus Unum Or Ex Uno Plural?", in *Hitotsubashi Journal of Social Studies*, 26 (2)..
- Millar, J. Gary. (1988). *Now Choose Life: Theology and Ethics in Deuteronomy*. Leicester: Apollos.

-
- Mawene, Martinus T. (2017). *Old Testament & Contextual Theology*. Jakarta: BPK Gunung Mulia.
- Niditch, Susan. (1993). *War In the Hebrew Bible, A Study in The Ethics of Violence*. New York: Oxford University Press.
- Pakpahan, Binzar J. (2017), *Allah Mengingat*. Jakarta: BPK Gunung Mulia.
- Pritchard, James B. (1969). *Ancient Near Eastern Text*. Princeton, New Jersey: Princeton University Press.
- Rad, Gerhard von. (1962). *Old Testament Theology, Vol. I*. San Francisco: Harpercollins Publishers.
- Radjawane, A.N. (2009). Prologue, M. M. Hendriks-Ririmasse, in *Companion Essay; John Pieris, Law, Power & Justice*. Ambon: Galang Press.
- Singgih E.G. (2005). *Anticipating the Future: Theology in Context at the Beginning of the Second Millennium 2nd printing*. Jakarta: BPK Gunung Mulia.
- Silver, M. (1983). *Prophet and Market: The Political Economy of Ancient Israel*. Boston: Kluwer-Nij hoof Publishing.
- Smith, Morton. (2010). *In the Name of the Lord: the various sects and political groups in ancient Palestine that influenced the formation of the Old Testament*. Jakarta: BPK Gunung Mulia.
- Setio, Robert. (2017). *Interpreting Metaphors in the Book of Hosea Historical Critical, Feminist, and Ideological*. In *Gema Theologi*, 2 (2).
- _____. (2004). *The Benefits of Ideological Criticism for Church Ministry*, in *PENUNTUN, Journal of Theology and Church*, 5 (20).
- Tampubolon, O. M. Robert. (1999). *Dissertation Social Justice According to the Law in the Pentateuch*, Doctoral Dissertation, The Southeast Asia Graduate School of Theology, Jakarta.
- Wollaston, Isabel. (1996). *A War against Memory: The Future of Holocaust Remembrance*. London: SPCK.
- Wahono, S. Wismoady. (2015). *Di Sini Kutemukan*. Jakarta: BPK Gunung Mulia.
- Yee, A. G. (1999). "Ideological Criticism", in *Dictionary of Biblical Interpretations*, Edited by John H. Hayes. Nashville: Abingdon Press.