Recontructing the Formation of Israel's Religion in the context of Old Testament Biblical Text

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Abstract

The Old Testament can be said to be an interpretation of life and beliefs at that time and period, namely in the world and beliefs of ancient Israel. In addition, the Old Testament is often considered the primary source for the history of religion and worship of ancient Israel. In the Old Testament found a presentation and description of the history of the ancestors of Israel as a nation until they entered the land of Canaan, and so on. This paper aims to reconstruct the history of Israel's religion in the context of the Old Testament world. To achieve this goal, the researcher uses a literature approach by analyzing the occurrence of the Old Testament canon, the context of the Old Testament, the history of the Israelites, and Israel's religion. The results of this study conclude that the religion of Israel occurred through the development process of the religious system that existed at that time. The claim that Israel's religion was imported from outside, then came into conflict with the Canaanite religious system basically has no religious historical basis. The emergence of varieties of monotheism that occurred in Israel around the 2nd century BC as recorded by Josephus was the culmination of an inclusive form of monotheism which gradually developed into exclusive monotheism during the Hellenistic period. This indicates that Israel's religious system in the era of the first temple was not monotheistic, but polytheistic which in practice often took the form of henotheism and *monolatry*. This research is expected to contribute to the study of theological topics, especially in the study of the formation of the nation and religion of Israel.

Keywords: History; Israel; Old Testament; Reconstruction; Religion of Israel.

Abstrak

Perjanjian Lama dapat dikatakan sebagai penafsiran tentang kehidupan dan kepercayaan pada masa dan masa itu, yaitu di dunia dan kepercayaan Israel kuno. Selain itu, Perjanjian Lama sering dianggap sebagai sumber utama bagi sejarah agama dan penyembahan Israel kuno. Dalam Perjanjian Lama ditemukan penyajian dan gambaran tentang sejarah nenek moyang bangsa Israel sebagai suatu bangsa sampai mereka memasuki tanah Kanaan, dan seterusnya. Tulisan ini bertujuan untuk merekonstruksi sejarah agama Israel dalam konteks dunia Perjanjian Lama. Untuk mencapai tujuan tersebut, peneliti menggunakan pendekatan literatur dengan menganalisis kemunculan kanon Perjanjian Lama, konteks Perjanjian Lama, sejarah bangsa Israel, dan agama Israel. Hasil penelitian ini menyimpulkan bahwa agama Israel terjadi melalui proses perkembangan sistem keagamaan yang ada pada saat itu. Klaim bahwa agama Israel diimpor dari luar, kemudian berkonflik dengan sistem agama Kanaan pada dasarnya tidak memiliki dasar sejarah agama. Munculnya ragam monoteisme yang terjadi di Israel sekitar abad ke-2 SM sebagaimana dicatat oleh Josephus merupakan puncak dari monoteisme inklusif yang lambat laun berkembang menjadi monoteisme eksklusif pada masa Helenistik. Hal ini menunjukkan bahwa sistem keagamaan Israel pada masa Bait Suci pertama tidak bersifat monoteistik, melainkan politeistik yang dalam praktiknya sering berbentuk henoteisme dan monolatry. Penelitian ini diharapkan dapat memberikan kontribusi pada kajian topik teologis, khususnya dalam kajian pembentukan bangsa dan agama Israel.

Kata Kunci: Sejarah; Israel; Perjanjian Lama; Rekonstruksi; Agama Israel.

INTRODUCTION

The Old Testament as the "canon" of the Bible, refers to a collection of writings that the community wrote on the basis of divine inspiration and deserves to be considered sacred as a book. The Jews called the Scriptures in possession the "Tanak" (or "Tanach," with the ch pronounced like the ch in Bach). The term "Tanach" is an acronym for the three main parts of the Jewish Bible, namely the Torah (consisting of the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), Nebiim (prophets), and Ketubim (literary books)(Wright, 2011).

The Torah otherwise known as the Pentateuch is the center of the Jewish Tanach. The version of the Old Testament that Christians have today differs from the Jewish Tanach. This is especially clear in the case of the Protestant Bible, which contains the same books as the Jewish Tanach, but in a different order. The Old Testament begins with Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, and then moves on to Joshua through 2 Kings and then parallel histories are found in 1-2 Chronicles and Ezra-Nehemiah. The rest of the Old Testament books are placed in the traditional order of authorship starting with the book of Job. Other books that followed were the Psalms (David is considered the traditional writer), Proverbs, Ecclesiastes, and the Song of Solomon (Solomon as the traditional writer). The next order is the books of the great or major prophets, which include Isaiah, Jeremiah, Ezekiel, as well as minor prophets such as Hosea, etc. The conclusion of this series of books is the last chapter of Malachi, with a prediction about the coming of Elijah (Mal 4:5).

The Old Testament can be said to be an interpretation of life and beliefs at that time and period, namely in the world and beliefs of ancient Israel. In addition, the Old Testament is often considered the primary source for the history of religion and worship of ancient Israel. In the Old Testament found a presentation and description of the history of the ancestors of Israel as a nation until they entered the land of Canaan, and so on. It is noteworthy that many of the narratives of the Patriarchs at the time of Moses were largely fabled, and therefore the document cannot be directly used in a reconstruction of Old Testament historical events.

To strengthen understanding and broaden insight into the content of the Old Testament, Bible studies are mandatory. Bible studies with an emphasis on historical, theological and actualization aspects are used as a guide to understand the reconstruction of the formation of Israel's religious history. In a certain dimension, the Bible can be seen as an expression of human self that presents various pictures of the life that was lived in the mind of the author. Departing from the process of pouring out the author's thoughts and feelings, the Bible is bound to the context of the place and situation (political, social, cultural, and so on) during the process. One of them is the interpretation of the belief they have in the power that is considered to surround and rule their lives.

RESEARCH METHODS

The method that the researcher uses is descriptive qualitative with literature review in the form of relevant books and journals. The description presented contains three parts. The first part is the Old Testament canon as a basis for understanding the formation of the Old Testament. The second part is a study of the context of the Old Testament, the history of the people of Israel and the religion of Israel through a literature study. The third part is the reconstruction of the occurrence of the Old Testament Bible based on the analysis of the findings in the second part.

RESULTS AND DISCUSSION

Old Testament Canon

The Canon is generally understood as a list of certain books, which the Orthodox church or conservative understanding considers to be inspired by the Holy Spirit, as in the process of writing the books (Peckham, 2007; Ulrich, 2015). Canonization is understood as the process by which books are identified, selected and then recognized as having the authority of the word of God (Damanik & Simanungkalit, 2022). The process of determining these books takes a long time and involves human and institutional factors. It can be explained that God first inspired the writers of the Scriptures in the process of writing, and with the same Spirit these books were recognized as the word of God, and furthermore it was this Spirit who moved people to collect the books through a gradual and complex process. , until the same in the determination of the book (the result of the canon) as it is now.

In the process, the canonization of the Bible did not occur simultaneously. The passages written in the Bible were previously an oral tradition that was passed down from generation to generation. These oral traditions were written down as early as 1000 BC, at the beginning of the era of the royal monarchy (Matthews & Moyer, 2012), which was confirmed by their adoption at the synod assembly in Jamnia. A number of writers assume that the timing of the implementation of the Old Testament canon for the first time is in fact uncertain. In the Jewish tradition, explanations are found that the canon occurred during the time of the Great Synagogue under the encouragement of Ezra (4th century BC/BC), as well as the rabbinic council at Jamnia (ca. 90-100 AD/CE). These possibilities are still being questioned by experts. Raymond E. Brown and Raymond F. Collins proposed the end of the second century as the safest time for the closure of the Jewish canon (New Jerome Biblical Commentary, 1040) (Karman, 2000).

Not only that, the criteria for the canonization of the Old Testament itself were never clearly written. Nevertheless, in general there are four criteria that are often associated with determining the Old Testament canon. First, the canonicity associated with prophecy. In this case, Moses is believed to have received the Torah in the position of a prophet. Moses is attached to the identity of the author of five books, namely Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Moses is considered to be the prototype of subsequent prophets (cf. Deut. 18:17-19) who produced a collection of prophets (Laoly, 2019). Not only Moses, but also prophetic poets such as Daud and Asaph, who produced other collections of writings. In the Old Testament figures such as prophets, priests, kings, and others officially accepted God's word to be conveyed to others. The inspired messages and writings were then collected and stored by the faithful from generation to generation, and became a strong reason to be determined as the criteria for determining the canon.

Second, canonicity is related to the concept of agreement. In this regard, the Torah is believed to involve content related to God's covenant. Historical narratives also explain Israel's obedience and disobedience to the covenant. Then the Prophets call the people to return to the proper covenant relationship. The Wisdom literature further extends the theme of obedience to covenants. The concept of the "God" covenant was then used as the basis for establishing the canon.

Third, the New Testament confirms the canon of the Old Testament. In the whole New Testament there are more than 250 citations of the Old Testament. Jesus himself in his teaching quoted or referred to the Old Testament as the authoritative word of God, that is, 31 times. In this case, the strengthening of the content of the Old Testament that has been determined, becomes the next criterion for the canon of the Bible.

Fourth, the assessment on the basis of the application / use of certain books that have lasted a long time in Israeli worship such as in the liturgy of the Temple. In the Jewish canon the term "megilloth" (har. "scroll") is known, which is a group of books consisting of the Books of Ruth, Song of Solomon, Ecclesiastes, Lamentations, and Esther. Megillot is recited on the main Jewish holidays throughout the year. The Book of Ruth was read on the Feast of Seven Weeks / Pentecost (p. 23:34; Deut. 16:13) or Gathering (Ex. 23:16; 34:22), which marked the end of the wheat harvest. The Song of Solomon is read on Easter day. Ecclesiastes is read at the Feast of Tabernacles. The Book of Lamentations is read on the ninth day of the month Ab in commemoration of the fall of Jerusalem. The book of Esther was read on the Feast of Purim. In accordance with the order of these feast days, thus the order of these five books is maintained in the Hebrew Bible. In later times, these books are read in an annual cycle of sowing and reaping as an atmosphere of universal experience.

Other Old Testament books contain things that tend to be thought of as philosophy. The books of Job, Ecclesiastes, and Proverbs deal with life's deepest questions, the existence of God or the problem of injustice in suffering, and provide instructions for living a life of contentment. Not only that, these books also describe a broad scope that looks like social and political pamphlets. Correspondingly, the books of the prophets were written from a religious point of view. In the end, there are a number of books with various varieties and strong meanings that are included. In this respect, for some, Ruth, Esther, and Jonah are like novels or fiction stories with special news offerings. There are also those who classify the three books as history (although many reject it, especially for the story of Jonah), with a certain meaning.

Old Testament Text Context

Biblical texts including the Old Testament express the social, cultural, political, and religious features of the context of the people's lives. Not only the distinctive features of the Israelites or Jews that must be taken into account, the surrounding culture should be taken into account. The texts of the Old Testament prove that the people of Ancient Israel were bound in their association with the nations that were next to them (Weinfeld, 1970). The task of studying biblical texts is made more difficult because the context around these texts is not explicitly found in the text, but must be analyzed from various aspects to find it.

Apart from the challenges mentioned above, in fact in the historical process, many ancient sources have been republished or adapted again. The advantage of this adaptation is that ancient sources are preserved, not lost, and not forgotten. While the disadvantage of adaptation is the number of additions or changes that occur to the manuscript, making it difficult to distinguish the original historical manuscript of the inserted manuscript. The task or effort in distinguishing the parts, literary research techniques can be used even if it must be careful and time consuming. Thus, studying the biblical text, including the Old Testament text, not only requires thoroughness, time and in-depth analysis of various aspects, but also humility to realize the 'limits of interpretation' in the midst of the 'text richness' being studied.

The Old Testament itself was written over a long period of time; ±2,000 years ago, in the world of ancient Southwest Asia, wrapped in Semitic culture. In this case, the experiences, principles, attitudes, and intricacies of the life of the people of Israel, including the changes that affected the lives of the people of Israel at that time also influenced the main beliefs presented in the text of the Old Testament. Thus, the Old Testament is actually a crystallization of the dynamics of the Israelites' life, which leads to the expression of their beliefs.

A number of these points clarify the thesis that the Old Testament was not written at one time and place. The wealth of Old Testament literature lies precisely in the complexity of the production, both from

the editorial company and its composition over a long period of time. There is also an opinion which states that the strength of the Old Testament literature actually lies in the length of the methodological process (Becker-Leckrone, 2005). In this regard, the Old Testament texts can be said to be a collection of ancient Israelite transmissions.

From the historical aspect, the Old Testament text is rooted in certain historical situations that require analysis of several things. First, the study of the Old Testament text requires a concrete analysis of history, namely the time of its formulation, including the time of writing, and the acceptance of the text. Second, the study of Old Testament texts needs to involve two explanatory questions, namely: how to understand the text; and and how the text and content of its message lived through the time it was formulated and transmitted in the world of Ancient Israel. Third, the study of the Old Testament text requires a study to determine and trace the contents of the text message and understand it in a new dimension (by readers in different eras).

Thus, understanding the Old Testament context to know the kerygma in its original context requires a holistic understanding. The reason is because these texts cannot be understood and implemented in different contexts of life (imitating text and text messages in different contexts). In this situation, books, journals, videos, discoveries and others related to the history of Israel, biblical archeology, biblical anthropology and socio-economic development of ancient Israel can be used as a support system to complete understanding.

History of the Israelites

Israeli Term

The term "Israel" (which also includes Judah) in the Hebrew Bible narrative describes the nation's early history. The word "Israel" has at least two main meanings in the Bible. Narrowly, the term refers to ancient tribal groups that settled in the northern highlands. In a broad sense, the term Israel refers to the group of Judah along with other tribal groups. When people refer to "the land of Israel" or "the people of Israel," they usually use the word "Israel" in a broader sense.

Geographical Location and Consequences in terms of Security

The land of Israel, which is the location of events in the biblical text, is actually relatively small geographically. The Sea of Galilee is only 30 miles from the Mediterranean Sea, and the Dead Sea is only 60 miles (Heidbach & Ben-Avraham, 2007; Irwin, 1923). The distance from the area around Shechem in the north to Beersheba in the south was about 90 miles. Explicitly, the main setting of biblical history, centered on highland areas (excluding non-Israeli coastal plains) of about 40-90 kilometers; no larger than many metropolitan areas (Dever, 2012).

This small area is the location for the site of religious texts and ideas formed and is considered to change world history. The plateau also includes many of the most disputed areas of the Middle East. Another area designated as the "West Bank", with territories occupied by Judea and Samaria in the past, prior to 1967, is not part of modern Israel. However, this area was confiscated by Israel from Jordanian rule in the 1967 war, and its status is a major issue in the current Middle East conflict (Carr, 2010).

In terms of geography, in ancient times, the land of Israel occupied a strategic area along the "Fertile Crescent". This area stretched from Egypt in the southwest to the kingdoms of Mesopotamia, Assyria and Babylon in the northeast. Because much of Israel's east includes desert areas, the main road between Egypt and Mesopotamia had to cross the narrow strip of land between the Mediterranean Sea and the desert.

The geographical conditions as described are correlated with severe consequences, namely an unavoidable conflict with the armies of stronger neighboring countries.

Map of Power Politics in Israel and Surrounding Areas

The various ancient Near Eastern empires almost always laid claims to Israel and beyond, and Israelis like it or not are in the circle of these contentious claims. It is worth remembering that the Egyptian empire dominated the area of ancient Israel from about 1450-1200 BC, which most scholars perceive as the time when the exodus recorded in the Old Testament Bible may have occurred (Sitorus, 2019). A series of disasters ended Egypt's rule over the region, which was followed by a power vacuum in the land of Israel. This is evident from archeology identified from the "Israelites" as people settled in small villages in the mountains of Judah and Israel.

During the pre-state tribal period (1250 -1000 BC, including the then chieftain, Saul), kings David and Solomon ruled over this area for about a century in Jerusalem (unified monarchy, 1000-930 BC). This monarchy split when the tribes in the North decided to separate from the kingdom called United Israel (930 BC). During this time, Israel was divided into a kingdom called "Israel" (Samaria) in the north and the kingdom of Judah in the south with its center in Jerusalem (930-722 BC).

The course of history proves that at the end of the eighth century (745 BC onwards), the Assyrian empire, now northern Iraq, ruled Israel and (later) Judah. This empire destroyed the kingdom of Israel (North) in 722 BC and dominated the Kingdom of Judah for decades. In the 745-586 BC period, Israel and Judah were dominated by a series of kingdoms- Assyria, Egypt (for several years), and Babylonia (based in central Iraq). Judah enjoyed brief independence between domination by Assyria and Egypt, until finally this dominance was crushed by the Babylonian empire, which destroyed the Temple into ruins in 586 BC (destruction of Jerusalem, ending Judah's time; 722-586 BC). It was from this time that an important period of biblical history began, namely the Babylonian exile (586-538). At the beginning of this period, most of the elite who had lived in Judah were forcibly deported to Babylon.

The story of Israel and the kingdom, however, is not over. Just decades later, the Persian ruler Cyrus, conquered the Babylonian empire. It was during this time that Persian rule over Judah took place around 538-332 BC (beginning of the post-exilic period). The Bible lists a number of ways in which Cyrus and his successors helped the former exiles in Babylon rebuild the Temple and rebuild their community.

Later, Alexander the Great conquered the area in 333 BC. This period marked the beginning of the Hellenistic period. It seems that Alexander and his successors provided a policy of support for Jerusalem and local leadership during their reign in Judah and Jerusalem (Hellenistic period, 332-167 BC).

Precisely at the end of the second century (beginning in 167 BC), there was a great crisis in Judah. This crisis arose as a result of the efforts of some of the elite of Judah to turn the city of Jerusalem into a Greek city. This crisis led to reforms for a brief period, as well as correlated with the emergence of another monarchy in Judah ruled by a family of priests called the Hasmoneans (known as the Maccabees). The Hasmonean monarchy lasted from about 142-63 BC, to be precise, until the Romans took control of the area, which they called "Palestine", which the area was then placed under the control of the governor.

Metamorphosis of the Development of Israel's Religious System

The emergence of Israel as a community with its monotheistic faith did not appear as dramatic as the description in the Old Testament text, but occurred over a long period of time. Determining the early history of the period is very difficult for historians to do, although traditional fairy tales can bridge the

introduction of characters that indicate historical circumstances (period of oppression of the Patriarchs-Egyptian Oppression-Exodus-Wandering-Conquest). This process ambivalently implies a historical part, as well as being recognized as an 'a' historical part. Nevertheless, the process of discovering the starting point of Israel's history contributes to the effort to distinguish early studies of Israel's history based on direct memory (story telling narrated), or whether Israel itself ([there are later times]) regulates their own historical sequence of events.

The basis for understanding the formation of the people and the development of Israel's religious system to its monotheistic form can be studied through the process of forming settlements in the Palestinian highlands (Lumingkewas, 2019) and the life they lived at that time. Biblical scholars give up views that limit the study to the context of the conflict between Israel and Canaan (who had lived there).

Ancestors of Israel

With regard to the Ancestors of Israel, at first there did not appear to be any tribal unity. Each tribe has its own God, who is named after his ancestral father. For example, the God of the tribe of Nahor is referred to as "the God of Nahor", and the God of the tribe 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. The existence of the surrounding nations is referred to as distant relatives. The Semitic tribes united by this national myth were dubbed the "Nation of Israel." The legend also became a tool of legitimacy in his position in Canaan.

At this time the Semitic religion was referred to as the "El" religion (Santoso, 2009). For biblical scholars such as Gerhard von Rad, it is argued that the entry of the twelve tribes of Israel into Canaan had exactly the same vision as the vision associated with the time of Israel's forefathers. Martin Noth chronically and historically holds that the promise of the land and the promise of descendants are part of the theology of the times of the forefathers. Furthermore, he explains that the Old Testament is not only a treasury of traditional historical information, but a form of careful planning that can be an important source, in addition to other secondary external sources for a long time in understanding Israel's history (Tan, 2020).

In Exodus 1:5 recorded the presence of the Israelites in Egypt (the Hebrews), which was then continued to be called "Israel" whose history is famous for the migration to Canaan as a homogeneous unit. However, historical investigations have clarified that "Israel" is the name given to the sacred association of tribes that was instituted in Palestine, after the settlement. The duality between Rachel's sons (Joseph, with later descendants Epraim and Manasseh) and Benjamin (on the other hand), and Leah's sons (Reuben, Simon, Levi, Judah, Issachar, and Zebulun on the other) is important in determining the history of Israel to the period of monarchy even though the division into Northern Israel and Southern Israel later was not based on Rachel's or Leah's children.

As additional information regarding the ancestry of Israel, in reality as camel-owning nomads, this people lived from semi-nomadic groups. They are peace-loving and live in tents in the steppes, especially on the southern edge of Palestine which is suitable for cultivation. In winter, they brought their flocks there, and made the transition to farming. In the summer, when the pasture had to shift, they moved in the harvested fields.

The Cult and Religious Foundations of Israel's Ancestors (before Moses)

Regarding this point, scholars estimate that they do not always have the status of worshipers of God, and only the "revelation connected with God" itself that they enter at a certain moment (limited time and

place). Elohist and Priest documents pay attention to the continuity of history with the indication of association with the ancestors with what is worshiped which is called Elohim (Mandagi, 2020). The use of the name Yahweh (for what is worshiped) also only occurs in Exodus 3 and 4 and so on that is, after Yahweh's own revelation. Inscriptions are found as evidence of worship, such as the "gods of the forefathers" among the Nabateans, the Steppes to the east of the Jordan. These artifacts are specific manifestations of the religious and worship applications these nomads made during their migration in the fields.

In contrast to the cult of the Canaanites, the cult of the gods of the ancestors was not set up specifically in every place (such as the Canaanites). However, the characteristics of the unchanging relationship between this group and what they believe in, seems to be continuing. Here does not appear to be a permanent place of worship for the cult of the ancestors of Israel (the Hebrews).

Groenen informs that the model of worship of the ancestors of Israel to God as the God of his tribe, is like the other tribes who worshiped his god. The God of the ancestors was considered to have wandered with his tribe, so he was not tied to one place, but more so to that tribe. God is projected like a shepherd. He guides his tribe in its grazing and protects it, especially at critical times (eg when cattle are calving in the spring; or when the camp needs to be moved for reasons of looking for grass elsewhere). Groenen (1988) added that the religion of the ancestors could be said to be very simple, but profound. This rather small half-bedouin and half-farmer tribal society is deeply rooted in natural relationships, namely family relationships. The entire tribe consists of several families that are considered descendants of a single ancestor. Against this background, God is also projected into the image of the Father (ancestor) of the entire tribe. In this depiction, between Allah and his tribe, it is as if there is a familial relationship. Therefore, they can mingle with their God in a friendly and open way (openly in conversation) (Groenen, 1988).

Three Theories of the Origin of Israel

In general, there are three prominent places in Israel's prehistory that are associated with important events, namely Mount Sinai, the Oasis of Kadesh and the Red Sea. It can be assumed that the groups that come and go to this place have left their different traditions and then it is these traditions that are united. This unified tradition gave great shape to the Israelite tradition itself.

Regarding the origins of Israel and the history of its development, there are several theories that reveal this.

Peaceful Infiltration Theory

This theory explains the gradual migration and occupation by large family groups (bet'av), clans (mishpahah), of the nomadic tribes of Israel from the lowlands of the Jordan River to the highlands of Canaan. This migration occurred in connection with the conflict with the Canaanites. In addition, this migration also occurred due to the large population explosion and the need for new areas to be occupied. In its development, these nomads then needed the state as an institution to legalize the fusion of tribes. Subsequently, Israel slowly formed as a nation that could be distinguished from the Canaanites in general (Alt, 1966).

Albrecht Alt became one of the figures in the theory of peaceful infiltration. Alt sees the Patriarchs: Abraham, Isaac, and Jacob, who were previously described as separate nomadic tribes, in the next period merged to form the nation of Israel. With the weakening of Egyptian control in Palestine and the

destruction of the Canaanite city system, the tribes of Israel then returned to control the lowlands. Subsequently, they formed the state of Israel that stretched from the Jordan highlands to the lowlands of the East coast of Palestine.

This peaceful infiltration theory has three advantages. First, this theory can explain why the biblical text has several different stories about the origins of Israel. Second, ethically, this theory reduces the impact of Yahweh's warlike "evil God" concept. Third, this theory is reinforced by the general facts experienced by migrant communities everywhere in the world.

Infiltration Theory from Outside Canaan

This theory developed in connection with the events of the tribes of Israel out of Egypt to invade Canaan as contained in the book of Joshua. It seems that Israel had become a complete group before entering Canaan. William Foxwell Albright is the figure who developed this infiltration theory. This theory has the support of American archaeologists who believe that the story of the Pentateuch and Joshua is an an sich history that can be proven by the destruction of several Canaanite cities such as Debir, Bethel, Lakis and Hazor in the narrative of Joshua chapter 11 (Albright, 1939). Until now, Albright's findings still exist and have the support of fundamentalists and conservatives who believe that the stories in the biblical text are true and accurate.

This theory has weaknesses. First, the cities in Canaan that are said to have been destroyed by the Hebrews who came out of Egypt when they controlled Canaan. At that time, Egypt controlled Canaan to the Assyrian region in the north. Second, archeology proves that cities such as Jericho, Ai, and Gibeon, did not actually appear as populous cities until the Israeli occupation of Canaan. Kathleen Kenyon in her excavations at Jericho in 1952 to 1958, proves that from the middle of the Bronze Age (1560 BC) to the beginning of the Iron Age I (1200-1000 BC) which is recorded as the time of exodus from Egypt, there is no evidence that the city of Jericho was ever occupied (Kenyon, 1957). Next, excavations carried out by J.A. Callaway in the city of Ai (Et-Tell), explained that nothing was found indicating the existence of remnants of civilization in the city until the Iron Age I era (Callaway, 1968). Likewise the excavations of J.B. Pitchard in early 1965 in the vicinity of Gibeon (El-Jib) informed that the city never existed in history prior to Iron Age I (Pitchard, 1965), while the book of Hebrews narrates otherwise.

Social Revolution Theory

George Mendenhall and Norman K. Gottwald were the pioneers of this theory of social revolution, which was around the 1970s (Gottwald, 1987). This theory reveals that there were rebellions carried out by peasants, herders, blacksmiths, runaway priests, mercenaries, and several nomadic tribes against the landowners and the Canaanite feudal system. This group which on the one hand is called the rebels lived under the pressure of the Egyptian government and the Canaanite bourgeoisie in all cities in Palestine around the 13th century BC. These marginalized groups wanted economic and political independence, both from Egyptian rule and from the nobility in the Canaanite cities. These conditions made them withdrawn and separated themselves economically and politically from the coastal areas and fertile lowlands of Canaan which were seen as a form of rebellion.

They chose to live in mountainous areas, and settled there to establish new settlements. They also built a new civilization that had different characteristics from the Canaanites in the lowlands. They are noted to be more independent (economically), and can build stronger family ties, and have faith in one God "El."

This breakaway group then grew stronger as in the story of Moses and Joshua. The presence of Moses and Joshua served as the basis for a reminder of Yahweh God, who was believed to have delivered them from Egypt. The Canaanites and these Egyptian fugitives then took turns adopting Yahweh and El as their God. Around the period of Iron Age II (1000-600 BC), this group finally formed its own political system with a new identity as the people of "Israel" who worshiped El and Yahweh.

The Marxist concept influenced the formation of this theory of revolution. Marxist ideology becomes a preposition in assessing the social system of ancient Palestinian society which incidentally does not recognize this ideological system. However, this theory was popularized by Norman K. Gottwald. Gottwald has influenced the thoughts of modern biblical scholars to provide a forum for the social sciences to interpret the religious model and the Israeli social system. In simple terms, this theory reveals that Israel came from Canaan itself, then made a "difference" identity with other Canaanites during the kingdom era (Gottwald, 1987).

Internal Development Theory

Archaeological excavations in the highlands of Ai, Siloh, Dan, Arad, and a number of other locations in Palestine in recent decades, provide evidence of the continuity of communication between the urban inhabitants of Canaan in the lowlands and the Israelites in the highlands in the arts, crafts, agricultural techniques, tools. and building construction (Mazar, 1967). This theory proves that the inhabitants of the highlands and lowlands often meet in social, economic, religious and political processes. Even if there is migration (bet'av migration, and mishpahah) and so on, basically this migration is seen as originating from the upheaval and social unrest at that time, or the long famine and natural disasters that befell them. This is seen as encouraging some of the lowlanders to move and then take control of the mountainous areas around Canaan that were not yet inhabited by leaving the Canaanite cities they had previously occupied. Another option that is open is the reason that too many people in a city encourage some residents to move to the highlands (Joshua 17:16). Archeology proves that there was an increase in the number of villages in the Jordan highlands during the Iron Age I (1200-1000 BC), from about 23 villages to 114 villages (Callaway, 1985).

The population inhabiting the highlands is getting bigger in terms of numbers and stronger in terms of social ties, then forms its own social and political system to become more independent. This group is what we know as the tribes of Israel, which in the description of the book of Joshua and Judges control most of the mountainous region of Canaan. This secessionist population was basically a variant of the Canaanite population of the Palestinian lowlands who moved and then developed in the future, and received additional population numbers through the Egyptian exodus led by Joshua.

Israel Finkelstein, who uses archeology as the basis for his study of the process of the formation of Israeli cities and people during the Iron Age I era, assumes that Israel came from a nomadic society that had not yet settled (the same as the inhabitants of Canaan) in the Bronze Age period II (1600 - 1200 BC). . According to him, this group later increased in number because of the merger of a small group with Egyptian traditions with a Yahwist tradition led by Moses and Joshua (Davies & Finkelstein, 1989). Along with the destruction of Canaan's urban system in that period, these groups later united and formed a single state known as Israel. Therefore, between the Canaanites and Israelites in the Iron Age era until the end of the Iron Age I (1000 BC), there are still close ties in several social aspects, such as the similarity of the shape of the house building (characterized by the presence of a pair of pillars with four rooms which are the typical of nomadic houses in the Iron Age I).

For Finkelstein, Israel as an inseparable part of Canaan was a necessity, but Israel did not emerge from Canaan's urban society. According to him, Israel came from settlements in the highlands of Canaan in the Bronze Age era. Internal factors (social unrest and a long famine) caused this group to leave their area in the middle of the Second Bronze Age. They wandered with their livestock as nomads around the Palestinian lowlands; especially the area around the Jordan River, adapted to their favorable seasons. Information about the presence of this community was obtained through archaeological evidence in the form of an extensive cemetery in Dotan, and the existence of a place of worship in Siloh (Finkelstein, Lemche, Coote, & Whitelam, 1990). However, these communities never seem to have had a permanent form of settlement. In the period of the late Bronze Age II, several major events occurred. These events include the long drought that hit all of Canaan at that time as described in Jacob's story (which seems to have an impact on global food shortages). Another event was the growing hegemony of Egypt in Canaan which prompted a number of groups to flee to the hills and highlands of the Jordan (the residence of the Ephraimites in Josh. 16). This massive population movement led to an increase in the number of villages in the highlands as described by Callaway (Callaway, 1968). Finkleinstein closes his information with the opinion that the growing population coupled with the joining of certain clans, eventually became the forerunner to the formation of a monarchical Israel.

Halpern (1983) assumes that most of the early Israelites came from the area around the highlands of Canaan. They are the result of assimilation of the original inhabitants of the mountains with immigrants from the lowlands of Palestine. These immigrants included the exodus tribes of Egypt with Yahweh God, who then received a kind of "community" with the Canaanites ruled by Egypt at that time. Another group came from the North under pressure from the increasingly powerful Assyrians, and while in Canaan they formed the memory of the "patriarch" as their ancestor by bringing with them some foreign customs such as circumcision and the prohibition of eating pork. Each of these groups was bound in a tangle of "economic" interests that grew stronger as Egypt's power in Canaan waned. This economic interest has caused several groups to then descend to control the lowlands which is the natural cause of the emergence of the monarchical system. In the end, the economic interests coupled with the political interests of each of these groups led to a schism between them, which resulted in the emergence of Israel which was separated from Canaan with a new identity at the end of the Iron Age I (1000-600 BC). For this reason, Halpern believes that all of these groups were a large part of Canaanite society itself that existed and developed during the Second Bronze Age period.

Thomas Thomson, who emphasizes the importance of archeology to explain the origins of Israel, argues that Palestinian society has not changed for several millennia. There is no movement (in and out) of the population in large and significant in this area as described in the theory of infiltration from outside and what is reflected in the biblical narrative. In other words, Thomson argues that population change occurs only naturally; such as the movement of people from the lowlands to the highlands, which then form new settlements, is more due to unfriendly natural factors, such as a long drought. For Thomson, the formation of Israel and Judah is a mere Deuteronomist news and does not describe the history that happened. The reason he put forward was because political unity only occurred in the 8th century BC as a response to the Assyrian invasion, while the identity of Israel and their economic unity was only born in the era after the exile (Thompson, 1987).

Thomson's model of interpretation, which is minimalist in style, ultimately prints Israel without history. But this minimalist approach at least gives an idea that the population growth of Israel and Canaan was natural and basically came from the same place and culture; namely the Syro-Palestinian culture that started from the Bronze Age II to the Iron Age I. This explanation does not provide space for attempts to

describe the people of Israel as originating from outside Canaan. The reason is that in the Bronze Age, the world's population, especially the ancient Near Eastern world, was not as much as is imagined today. Modern archaeological records prove that the Canaanite cities which are claimed in the biblical narrative (especially the Deuteronomist news) have a very large population, which can even reach hundreds of thousands of people, it is not in accordance with archaeological findings which determine that the population in these cities Turns out it was only a few thousand people. The lack of population, which was common at that time, contrasted with the description of the number of hundreds of thousands (even millions) of people who entered Canaan as described in the narrative of the book of Exodus. This is reinforced by the absence of evidence of relics in the form of inscriptions, the remains of cities that have been destroyed, or artifacts that can corroborate the statement regarding the existence of such a large population. In addition, the population that reached over one million in the Bronze Age and Iron Age periods in one country or kingdom, it becomes impossible to manage without having social mechanisms like those in modern society today. For this reason, the natural growth of society in Canaan as stated by Thomson has a certain point to prove the origin of Israel in the discourse of modern interpretation.

Other biblical scholars such as N.P. Lemche, built the theory of Israeli population development through the evolutionary model. He argues that the history of the people of Israel is older than the biblical texts report because the people of Israel were formed even in the early Bronze Age II (1600 BC). The highlands of Canaan were inhabited by a tribal group called the Apiru (in the Amarna text). Amarna is an area located between Mempis and Theba on the East of the Nile. In the Amarna texts recorded from 1400-1000 BC, there is a lot of information about the state of Palestine and Egypt in social, political, and religious aspects. Amarna became an escape area for the inhabitants of the Canaanite cities, who joined forces with bandits from small towns in the lowlands around the 14th century BC (Lemche, 1988). These tribes do not have permanent laws and do not live permanently, but know the agricultural system well. Along with the emergence of other tribes who also inhabited the highlands in the early era of Iron I, only then emerged evidence of the existence of political, economic, and religious structures in these groups. These tribes then became stronger and formed a system of sedentary life by building permanent villages followed by establishing a number of cities. Israel in this case is part of the change (Lemche, 1988). It seems that Lemche and Finkelstein both agree that the people of Israel were formed from the nomadic peoples who lived in the highlands of Canaan and later formed an independent political system.

Coote and Whitelam, share a similar argument with Lemche who sees the biblical narrative as inaccurate in explaining the origins of Israel. For them, knowledge of the origins of Israel can only be obtained through science and archaeological results (Coote & Whitelam, 1986).

This statement is based on an investigation of areas that are predicted to have been settlements during the Iron Age I. Both conclude: both the theory of peaceful infiltration and the theory of expulsion from Egypt do not match the available evidence. For Coote and Whitelam, the existence of Israeli settlements in the Iron Age era was caused more by the occurrence of economic changes (economic collapse) in urban areas that became the pulse of trade in the lowlands. When the economic system is destroyed in urban areas, the population shifts (moves) to the interior (highlands). Patterns of living have changed in this nomadic society: some are engaged in agriculture, become livestock breeders and herders, and even become bandits who move from one area to another. They generally build an agricultural system in the highlands which was initially economically unprofitable. The sedentary lifestyle began to be carried out by opening fields and gardens, and in the end these growing political ties fused into Israel. This reconstruction in the end determined that Israel's ancestors were actually not just farmers, ranchers, or

bandits (mercenaries), but a combination of these three groups who were eliminated due to the collapse of the economic system in the Canaanite plains.

Based on the interpretation described above (especially the interpretation that uses archeology as a starting point for thinking) it assumes that the Israelites come from the Palestinian area itself; especially from the highlands of Canaan starting from the Bronze Age II to the Iron Age I. This interpretation model places the origin of Israel through a peaceful and internal process in Canaan itself. The model of interpretation of violent infiltration promoted by fundamentalists is understood "in accordance" with the era in which the interpretation is used in the context of biblical theology.

Israeli Religion

The Old Testament was written over a long period in the ancient Southwest Asian world, in the midst of Semitic culture. The beliefs of the Israelites at that time were described in a language that was impossible to master perfectly despite years of study. The existence of this factor is the reason why it is not possible to achieve perfect knowledge of the religion of ancient Israel. However, it can be said in general that people who want to understand the essence of Israelite belief from the beginning have always had difficulties, even those difficulties experienced in ancient Israel itself, although to a different degree from today's readers. For example, there are prophets who argue about what God's will is (cf. Jeremiah's dispute with Hananiah in 593 BC, or Elijah and Ahab in 860 BC (Vriezen, 2009).

The Israelites are an obedient people. Especially with the Law as a rule or guide for their lives. The miraculous events experienced by the Israelites, such as the smoke and fire at Sinai, prompted this group's recognition that the Law was firmly founded on the love of 'He Who Is Worshiped'. The obedience of the Israelites was seen as a free and loving obedience as a consequence of gratitude for all the blessings they did not deserve (Drane, 2002).

The Old Testament provides a lot of discussion about the God believed and His works. In Israel's own body, the development of nuances of thinking related to religion is depicted. Religion that developed in Israel is dynamic (moving and constantly changing). The religion of Israel is not a standardized network of religious ideas and beliefs, but the reality of people who believe in the God of Israel who strive to understand and know the Worshiped One; it is even debatable whether "the religion of Israel" can be taken for granted in the singular. Hooke rejects terms such as "Israeli religion", "true Yahwism", or "Old Testament religion" on the grounds that these terms are too vague. According to him, emphasis needs to be made in distinguishing the three forms of ancient Israel's religion (Vriezen, 2009). Hooke distinguishes the form of Israel's religion in three successive phases. First, the religion of the forefathers. Second, the religion of the ancient Hebrew tribes who settled in Canaan. These tribes adhere to a mixed religion between the religion of the patriarchs and the religion of the Kanani. Third, the religion of the Israelites, which relates to the group that went through the process of expulsion from Egypt, as well as wandering in the desert.

Hooke had difficulty in expressing the factors that caused the three religions, which were originally different, but merged into one official religion of Israel. Hooke himself rejected the notion of a single form of Israel's religion. It is explained that the religion of Israel is always a development process that undergoes dynamic changes. Hooke's view presents a strong argument that diverse content is the basis for forming Israel's religion. Even so, there is not necessarily no relationship between the three forms outlined above. The prophets in the biblical text, as critics and implementers of Israel's religion, tend to base themselves on its unitary form, namely the religion of the Israelites is a product of the output of Egypt with the

experience of wandering in the wilderness under the leadership of Moses, which one of its distinctive forms reinforces the theme of Yahweh as the God of Israel.

The problem of varying religious expression is common in every religion, both in the past and in modern times; Babylonian and Assyrian religions or Christianity and Islam. The religion of the Babylonians, Assyrians and Egyptians, in the process of their development, showed various aspects that were different from the religion itself, but still maintained its distinctive characteristics. Compare also with Christianity with the various varieties of groups within the community itself, for example Coptic monks, scholastics from the Middle Ages, mystics, Reformers, Lutherans, methodists. Although different in religious expression, these groups maintain the same features in the original source of their beliefs.

For centuries Israel's religion was practiced in ancient temples in the remote areas they inhabited. In the course of time, these temples changed from Israeli religious worship to a syncretic model of worship. In the end, the temples were abolished with the stipulation that only in one place, namely in Jerusalem, sacrifices were allowed. The consequences of changes in the form of regulations for the center of worship give a new form to Israel's religion and change the internal structure of Israel's beliefs. It should be underlined that these changes did not (including the Deuteronomist reforms) not change the characteristics of Yahwism. The reason is that after the reformation, many of Israel's religious principles, including the characteristics of Yahwism, have been preserved. Based on these things, it is undeniable that the best approach in understanding the characteristics of Israel's religion is to study it together with a study of the characteristics of other religions around it, ancient Southwest Asia.

Early Kingdom Israel Religion

Details of Israel's religion began to appear clearly during the kingdom era. It can be said that in the days of the kingdom, the concept of Yahwism was firmly rooted in Israel. The differences between the tribes of Israel (including religious features) were less pronounced in the early kingdom. As a nation, Israel is increasingly showing unity. The pattern of life of the Israelites experienced a change from ranchers to farmers. Life in urban areas is growing. In short, Israel appears as a nation in its complexity.

It was in this new order of life that Israel recognized the worship of gods. At this point, the conflict began between loyalty to God, the God of the wilderness, and new loyalty to the gods of the land of Canaan. As a response, during this early kingdom, local heroes called judges also emerged to oppose the change in Israel's loyal attitude to its initial beliefs, as well as opposition to the worship of gods and goddesses worshiped by the surrounding nations. The biblical text notes that when the situation worsened, the great Old Testament prophets participated in repeated protests because of the attitude of the Israelites who were considered to have abandoned the God they worshiped so far (Drane, 2002).

Another addition to this section is the fact that the Old Testament Scriptures were mostly written during the period of imperial domination by the Assyrians, Babylonians, Persians, Greeks, and Romans. A deep understanding of the Old Testament increasingly shows that the concept of "kingdom of God" was formed in response to the strong kingdom's domination over Israel in the ancient world (Carr, 2010). Thus, the concept of the kingdom should initially be read as a perspective of hope from the colonized nation.

The Influence of Religious Conflict on New Formations in the State and Religion

The innovations of the early kingdom period changed Israel's life, including in the political realm. It is recognized that the overall development of Israel was determined by the general cult and political conditions in Canaan. The peculiarity in question is related to the attitude of the kings who identified the

kingdom and its generation at the one legitimate place of worship of God on the altar of Jerusalem. In the First book of Kings, the policies of King Jeroboam I actually pushed cult from the foundation of the sanctuary located at Bethel and Dan. The kingdom of Israel (North) depends on the decision of the king (Jeroboam) and this kingdom too must have a national sanctuary. At the time of the determination of the two (Bethel and Dan), it was underlined that the worship of these places was similar to the sanctuary in Jerusalem leading to the worship of God, but here they use the term Elohim. At this point, a tug-of-war between cult forms and political overtones is evident.

In the midst of social changes in the religious and political aspects, the study of the situation experienced by the Israeli people becomes an interesting part. Although the information currently available is very limited, it is conceivable that the rural population is tied to the genealogies of the patriarchs. Israeli society at that time seemed without much protest, accepting innovation (politics and cult), including accepting the burden imposed by the kingdom. Apart from religious considerations, the kingdom also placed an additional economic burden on the peasants, because they were counted as part of the "Right of the King". The king even militiad the country's youth and placed them in his garrisons as regular soldiers. He recruited labor for the kingdom, confiscated property as a reward, imposed taxes on his subjects, and even women were recruited as cooks and bakers. Changes that are rarely realized are the shift in the pattern of life of the peasants who are free (in wandering), changing and having to accept and submit to the intervention of the kingdom in their lives. This then gave birth to an anti-royal attitude. At this point, the situation should be viewed as a social problem and not a religious one.

Another important point to bear in mind is the evasive cult-style opposition between the cult of Yahweh and the cult of Baal in Israel. This opposition brought about social tensions in Israel, which eventually pushed the penetration of the concept and cult of Yahwism by Canaanite ideas to a whole new stage. The conflict regarding the cult of Yahweh and the cult of Baal only prevailed in the early period of the kingdom. In the period of the kingdom, through a growing symbiosis with the formation of the Canaanite population, the past traditions of Yahweh were treated to an ever-increasing unification of schools, forcing the opposition to be exiled. With this, Yahwism's internal solution to the unification of the sects there finally appeared. In later times, in the Assyrian and later Babylonian periods, many foreign cults grew, such as Tammuz, Shamash, and Ishtar, among others.

Another thing to know is the concept of nazarities. Nazirites (votives: people who are devoted to serving God, don't drink wine, don't cut their hair and don't touch corpses) are a symptom of opposition to the Canaanite cult of dedication to God. Concepts and nazirites contain or keep a special pledge of allegiance to God, with the obligation to abstain from certain things, especially drunkenness of wine and ritual impurity (1 Sam. 14:24). Each Nazirite is a special case and is believed to be tied to the eternal (Rad, 1962). The infant Samuel is represented by the storyteller as a child dedicated to the sanctuary (1 Sam. 1:11, 28; 2:20). In certain cases, similar customs are applied in various ways. In some ways, the Nazirites are considered a relatively charismatic group. At first the Nazirites seemed to have little correlation with the struggle against Canaanite religion. Turning things around, the Nazirites actually showed an important sign in this struggle. The Nazirites became a sign of absolute unconditional surrender to God. Nazirites indirectly indicate that God has become a stranger to the official cult (mixed-in and tends to confuse the cult of God and the Canaanite religion). Amos classified the Nazirites along with the prophets as signs of God, recognized Israel and should not be ignored. Priestly (F) sources maintain rituals to observe the beginning and end of a temporary Nazirate (Num. 6:1 and Acts 21:23).

The degeneration of Yahwism (Lumingkewas, 2019) as seen around the lives of prophets and Nazirites tends to occur for several reasons. The first reason is the unification of the flow. The next reason

is that the autonomous nature that arises (in society) is related to the political nature of systematic liberation from God (with the concept of protection offered) and strengthened by the establishment of state status. Through the weapons of war, strong alliances, and Israel's political tactics, Yahweh's guidance has been relinquished and has politically autonomous status. The following reasons are the social and economic development of royal taxation. With the status of the state and its government offices, disintegration appears in the future. Disintegration occurs because of economic domination, increased tax burdens, restrictions on human freedom over the individual due to military conscription status, reduction in land ownership status, all of which foster capitalism, and enlarge the space for the emergence of new members of the proletariat. In this case, the political situation has an effect on decreasing the intensity of appreciation for the cult that is held / fully supported by the kingdom, as well as destroying the social trust (affecting the religious side) of the Israeli community. At the same time, the politically and economically advantaged groups maintain the cult of Yahwism with the motivation of sustainable benefits. It was at this point that the degeneration of the cult of Yahwism was inevitable.

Regarding the religious situation, the religious situation of the monarchy era in general has similarities with the Canaanite society. The god of worship of the Israelites is typical of the Syro-Palestinian society. Baal, Yahweh, and Asherah were the official Gods of Israel at that time. In some parts of the text it is recorded that the Israelites still remember the plurality of their God as recorded in the message of Jeremiah 17:2. It was revealed that the people considered that Asherah and other gods along with Yahweh were part of Israel's religious legacy. With the destruction of the cult of "gods" that were considered foreign and had been the object of worship for the Israelites for 350 years in the Jerusalem Temple by Hezekiah and Josiah, it indicated that worship of God other than Yahweh became the only option for Israeli society and was carried out within the realm of the kingdom as well as outside the kingdoms of Israel and Judah at that time. The response to this is support for the concept of one God; Yahweh for all Israel (Lumingkewas, 2019).

Archaeological discoveries (modern archeology) in the Middle East; including those related to the Syro-Palestinian religion, in particular the religion of Israel, raises the fact that the concept of Yahweh religion is the next development in Israel's religious system. It is an oddity that the Ugaritic texts dealing with the world and the ancient Near Eastern religious system do not once speak of Yahweh (other than El and his pantheon system). For this reason, a study of the simultaneous worship of gods such as El, Baal, and Asherah in Israel supported by Hebrew records and archaeological evidence, with worship of Yahweh and his cult which is the main nuance of the Hebrew text is necessary.

Reinforcing this understanding, it is worth remembering that religious reformation actually clarified the plurality around the concept of the God of Israel. The religious reforms recorded in the book of Kings carried out by Hezekiah and Josiah, have been given political content by the Deuteronomists in the future by incorporating religious elements in them that ride the idea of reforming the two kings (Simanjuntak, Sianipar, & Sihombing, 2019). In the records of the Deuteronomist history books (Joshua-King-King), evidence of the plurality of God in Israel is seen through the prohibitions and condemnations they issued against the practice. Information in the books of Isaiah, Psalms, Jeremiah, Ezekiel and other books also indicates that Yahweh was worshiped and even identical with Asherah and Baal along with the sun and moon gods. These things indicate the figure and function of Yahweh who often change places and are even identical with these gods. As a closing example, the worship of Yahweh is still often associated with the sun god in the book of Isaiah (especially post-exilic Isaiah). This concept still persisted in the era of Judaism when Israel had returned from exile, because the idea of Yahweh-Sun was still firmly entrenched in the memory of the Judaizers at that time.

CONCLUSION

There are several conclusions that can be drawn from this study. First, the religion of Israel occurred through the process of developing the religious system that already existed at that time. The claim that Israel's religion was imported from 'outside', then came into conflict with the Canaanite religious system, has no historically religious basis. On the other hand, the two religious systems are seen as variants of the Northwest Semitic religion in the first millennium era of the Iron Age I. The second relates to the presence of monotheism. The emergence of varieties of monotheism that occurred in Israel around the 2nd century BC as recorded by Josephus was the culmination of a long process of inclusive forms of monotheism which gradually developed into exclusive monotheisms during the Hellenistic period. From the beginning there is a lot of evidence indicating that the Israelite religious system in the era of the first temple was not monotheistic, but polytheistic, which in practice often took the form of henotheism and monolatry. The Hebrew texts themselves assume the presence of a polytheistic world in Israel. The description of polytheism in the variants of henotheism and monaltry can be seen from Old Testament texts such as: Exodus 15:11, Exodus 20:3, Deuteronomy 32:8-9, when the supreme being (elyori) established the nations/ when he divided mankind/ he set boundaries for his people according to the number of the sons of God (bene elohim), and Psalm 95:3. This research is expected to contribute to the study of theological topics, especially in the study of the formation of the nation and religion of Israel.

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