

Understanding the Role of Parents in Teaching the Faith Through the Election of Israel

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Understanding the Role of Parents in Teaching the Faith Through the Election of Israel

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Abstract. The election of Israel as a people of God (am Yahweh) became the basis for God's relationship with Israel. The election became an essential point in the theological structure, namely the testimony of the Old Testament faith. YHWH's election to Israel became the subject of calls for Israel to improve and be in YHWH-Israel relations, and Israel was responsible for witnessing the faith centered on YHWH. Israel also establishes the Torah as the manifestation of the will of YHWH amid Israel and in the testimony of Yahwis' faith in the Gentiles. As a community of Jews faith, Israel is responsible for responding to YHWH in responses in words and responses in actions. In terms of Israel's elections and responsibilities, Torah-centred teaching must be done. Family as the first locus of parents plays the role of teaching faith.

1. Introduction

Through his article Deuteronomy 16:18-18:22: Meeting the Challenge of Towns and Nation[1], Mark O'Brien conducted a critical analysis with the synchronous approach that the commitment to upholding the Torah was essential to Israel when entering Canaan and being among other nations. The land that would be occupied with many cities became a challenge for Israel in upholding the Torah. The Torah became a distinctive and unique status of Israel as Yahweh's property separated from others. Israel should not withdraw from Jehovah on Jehovah's land. Israel must carefully observe the Torah[1].

The order to enforce the law (*Tora*) but also not only relates to Israel receiving the inheritance of the land. Both the land and the law are given due to the relationship with God[2]. Importing issues in the life and faith of the Israelites as Israel prepared to enter the promised land. Most important is the relationship between God and Israel, which is the direct relationship of Israel's obedience to divine law, which must be done as the promised land's 'rule of life. There is no other option but the law (*Tora*) to regulate the life of Israel and God as the regulator of the law.

The command to hold the Torah firmly on Jehovah's "land" was a continuity of the election. Thus, elections in the Old Testament became a theological foothold to understand Israel's responsibilities. In the theological shells of the Old Testament, the election could not be separated from the theology of the covenant. In other words, the "election" and covenant contained Israel's responsibility to uphold the Torah and teach it, as well as set an example for the next generation of Israel. This article seeks to explain the role of parents in teaching faith through elections in the Old Testament. This effort is to build an

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understanding of the role of parents in the family as the first locus[3] of Christian teaching (Christian religious education[4]), for the child is God's blessing[5].

2. Methodology

The approach used in the writing of this article is descriptive by collecting library resources related to "selection, responsibility" in the Old Testament perspective. Then, sources associated with Israel's callings and responsibilities are analyzed to find the duties of Israel. The next step is to group the literature, which has been collected, according to the topic to be discussed. After that, analysis or study of classified references, from the previous step, is conducted to formulated.

3. Discussion

Definition of Selection

Preuss understands the electoral actions and obligations of the YHWH (historically) concerning Israel have been proposed as a center that may be a distinctive expression and be the essential fundamental structure of the testimony of the Old Testament faith [6]. The term election refers explicitly to the root word *bāhar* (to choose or determine) throughout the Old Testament[7]. Semantics, we are witnessing the election activities of YHWH to give an overview of the words that appear in the linguistic sphere of this concept[6]. On the other hand, it specifically points to realizing that YHWH's electoral activities consist of Old Testament testimony's most decisive basic structure[6]. The conception and faith of the election is the second basis for Israel's self-awareness and way of life. Vriezen in the Sohn that the word *bahar* has a strong concept expression like the word election. However, there are other words such as *yada*, *qara* which also have aspects such as *bahar* (election) and the second layer of the idea of election[8].

The term "election" discussed in this article relates to the Israeli election. Elections cannot be "sidelined" as one of the theological themes in the Old Testament. Putting his election in the process towards ratification is the best option. As an essential theme in the Old Testament, the idea of selection should be placed in the composition of covenants[6]. Elections and covenant are two different things. Edmond Jacob put the theme of elections as one of the central themes in the Old Testament, although it may not be considered as crucial as the treaty[9]. However, by-election, God came and was with Israel in a relationship. Every intervention by God in his history was as an election[10]. At the time of the patriarchs, there was a passage in the Old Testament that recorded the election of Abraham and then Moses. This section represents the divine choice of Israel as made in the time of Patriarch and especially of Abraham and Moses[9]. God chose Abraham and Moses and then made a covenant. Finally, God declared the existence of Israel, starting with the patriarchs.

Connecting elections with output stories is an approach to understanding elections, because the story of the output is the first choice[6]. The story of the Exodus under Moses' leadership is the tradition of the source priest (P) in the story of Moses[11]. What reported in P is more an event between YHWH and Egypt in which YHWH wins (Ex. 14: 4, 8, 17)[6]. Even for Preuss[6], the actions of YHWH, in addition, had a pedagogical effect on Israel (Ex. 14:15). 5:1-28)[11], the narrative prove the power of the divine word (Ex. 14:26). The tradition of P agrees with what is essential, and it is none other than the oldest text, Ex. 5:21, YHWH is a God who acts with strength in history. He is the one who can deliver and guide in his way. Editors who gather narratives from different writers also recognize and testify to this fact. In the redactional process, the description by P was given an inevitable dominance, although it was often modified by the merger of J[6].

The modification or incorporation of history J provides a transition from the period of the patriarchs being in the oppression of Egypt and later liberation carried out by Mus. P completes J in Exodus 1:7 [12]. Thus, the tradition of P not only records the story of the exodus but also records the patriarchs of Israel[13]. This record at the same time gives direction that the election originated from "individual elections, as Preuss also stated[6].

Israeli Elections and Responsibilities

Preuss notes Israel knew God YHWH as the YHWH of the land of Egypt (Hos. 12:10; 13:4). As an essential expression of The Decalog indicates this (Ex. 20:2; Ul. 5:6), the recognition of YHWH refers to the exodus from Egypt and liberation at sea. This act is a decisive divine act, leading to establishing a community between YHWH and Israel both outside and within its foundation. In this decisive action, the Old Testament's testimony to the Lord found its origin and center [6]. This means that the primary definition of the divine name in the phrase, "I am YHWH, thy God," is captured in the following statement: who has brought thee out of the land of Egypt, out of the house of bondage. The explanation of the divine name is not added as a secondary definition, for the relationship between YHWH and Israel does not originate either in prehistoric myths or in the bonds of nature. Instead, Jehovah went into history to act on behalf of his people in eternal recognition. This liberation, at the same time, is an election. Indeed, in this liberation, Israel sees the primacy of elections.

The election of Israel and to be ratified by covenant, Israel was chosen by God to be the people of God or *am* YHWH[6]. The addition of YHWH to the general indicates the special relationship of YHWH-Israel. For example, it is found: '*am yhw* (YHWH's people) in the Pentateuch's oldest strata (e.g., Judg. 5:11, 13 an ancient Hebrew poem; and Num. 11:29; 16:41). Here it refers to either the members of Israel's tribal confederation (Judges) or the Israelite community on the march through the wilderness following its flight from Egypt (Numbers). It is present much more frequently in Deuteronomy, where it denotes those faithful bound by the Deuteronomic covenant (Deut. 27:9-*le am la yhw*); Israel before the establishment of the monarchy (1 Sam. 2:24) [14]. As *am* YHWH (YHWH's people of God), Israel was chosen and is in contact with God, and the existence of Israel is connected to YHWH. Israel had a special relationship in its fabric with the election. In everyday reality, elections are a decision of the will, which is no different from that used in the Bible. However, the word is used by God in His free will to choose Israel. It is God's sovereignty to choose Israel and not any other nation. Israel was chosen to be a holy nation[15]. The exodus provided an experience of salvation and became fundamental to the faith of Israel. It does not matter that a person and then another person gather around this event, but rather see themselves placed in a community with God through the historical act of divine election. This faith is unique, historically speaking, something that seems to be known by the Old Testament: or is there a god whoever came and took a nation from the Gentiles through suffering, signs, wonders, and war, with strong hands and arms outstretched and inwardness, as the Lord your God has done for you in Egypt, before your eyes. The miracle has shown to you so that you may know that Jehovah is a Lord, none but He (Deut. 4: 34). These people called themselves Israel, and at the same time, both as a community and a community of faith. Because it is YHWH that enters the community with these people in the historical context, He can also dissolve this relationship. Thus, in its way, Deuteronomy reflects the historical understanding of divine initiative in forming relations with Israel (cf. Deut. 8:19 and 9:14), as do other Deuteronomistic (DtH) texts (2 Kgs. 17:7-23). The prophets also announced this understanding in their judgments directed at Israel and Judah. The election of God that fell on Israel obliged Israel to be in contact with God. Historically, it later became the faith community of Yahwist. Israel's existence as a YHWH people demands full responsibility from Israel. Elections require commitment. Israel entered into a covenant relationship with God[16]. The burden of Israel is to keep the obligations imposed upon them. It was conveyed by Moses in his preaching that there were advantages available to them, although later the book of Deuteronomy highlighted the consequences if Israel failed to fulfill that call.

Understanding the Role of Parents in The Teaching of Faith Through Israeli Elections and Responsibilities

The Old Testament records Israel's election as divine election, and Israel's deliverance is divine deliverance. Then elections have a purpose[9]. Israel must understand their election as a divine election that also has a divine purpose. Abraham's election had a divine purpose. By you, all the peoples of the earth had blessings (Gen. 12:3). In other words, the promises made to the patriarchs define the purpose of the election as follows: by you, all the families of the earth will be blessed[9]. By you all the peoples of the earth blessed indicate, the election is accompanied by responsibility. Walter C. Kaiser placed Genesis

12:3 as the basis of the mission, that *kol mispeshot*-all the families[17] must be seen in the missionary vision. Refer the Kaiser to the family because "the family is the smallest tribal unit[17]. In the story of the exodus, Israel is referred to as a holy nation. This title refers to God, holy are you, for I am holy. In the context of Deuteronomy, Israel became a light to the nations (Isa. 42:6). The Kaiser also saw the election of Israel as "God's call to Israel to be a light unto the nations[17].

Israel's election led Israel to the responsibility of being a blessing, living holy, and becoming light. This responsibility shows the character of God. Israel should show this character as an Israeli character and news for the Gentiles. There is YHWH amid Israel. In terms of selection and mission, Israel's is meaningful, selection as liberation and rescue. Israel must do the task in question. Kaiser said, the election of Israel, far from meaning the rejection of the other nation of the world, was the very means of salvation of the nations. The election was not a call to privilege but a choice[17]. As a Yahwist community, Israel is responsible for serving only YHWH and declaring to other nations that there is YHWH amid Israel. Understanding the position of the Israelites on God's vision map of the world is an entrance to understand God's will over the church and family. Parents are in a central position in the responsibility of playing their part. The urgency of our understanding of Israel's position on God's vision map is to understand the purpose of God's calling, appointment, and messenger over Israel. Understanding God's call to Israel is the first step in understanding Israel's responsibility as God's mission because "from Genesis to Malachi Jehovah is portrayed as a missionary God. The Jesus of the New Testament is the Jehovah of the Old. He was the first and great Missionary[18]. The mission commandment relates to how man remains in contact and communication with God. God called Israel and later the church so that the disconnected with God could hear the news of the mission and re-establish a relationship with God. For the relationship to be maintained, Israel must remain steadfast in the Torah. Living according to the Instructions of the Torah is the same as living according to God's will. Nationally and in the family residence, Israel must carry out its duties and responsibilities.

Five times God said, I will bless you, I will bless those who bless you, and by you, all the peoples of the earth shall have blessings. However, the election (we may see it as a gift) of Israel did not necessarily make them big heads. If Jehovah is the God of Israel because he has made a covenant with Israel, it is conceivable that other nations will also someday be included in that covenant. Israel has no individual and peculiar claim upon God, and its privileged position is solely God's electing grade. Israel is not better than other nations[18]. Israel may feel the election itself in the historical context of the covenant (covenant) but move forward and become part of all nations that want to know God. According to Kane, there are three purposes of God's choice over Israel when we look at it in the context of the mission, namely first, Israel was to be the recipient and guardian of God's special revelation to the world (Heb. 1:1-3). Second, Israel was to be the channel through which the Redeemer entered the stream of human history. Third, Israel was to be God's servant and witness amid the nations[19]. This purpose is also related to the ten commandments as legal evidence (the legality can be seen through the existence of the place given and the ten laws itself) that God has chosen and sent them even God once spoke to them. When Israel received the call through Moses, Israel was generally still in Egypt. Therefore, they only set their sights on how to gain independence from Egypt. Or when Moses conveyed God's vision of Canaan as their final destination, they understood the news only as "free and owning a land." This kind of view will undoubtedly lead them to have only their own country to become level with the other nations around them.

The thoughts expressed above can be traced from the attitudes and reactions of Israel when Moses conveyed the vision the first time; even other attitudes and responses can be traced when leaving Egypt, entering and settling in Canaan. The general attitude and reaction that can be found are to deny God's call to them as missionaries. This disclaimer can be seen from their perspective not to be attached to God, stubborn, etc. These attitudes show that they have no mission responsibility or do not see their position as missionaries of the Lord amid the heathen. Concerning God's mission mandate to Israel, we can understand the concept of mission. The idea is that anyone who does not know God in both the Old and New Testament contexts must know him through Israel (OT) and the church of God. Its territory Thus, it passes the whole world. Israel in the Old Testament and the church in the New Testament both served as missionaries. It means that they must carry out the mandate. In the Old Testament context, there is no

necessity to be a citizen of Israel to represent being in God. Instead, it shows through submissiveness and worships only to YHWH. Whereas in the New Testament, there is no need to be in the church, but it is impossible to know God and mark it if not in the church. It means that there is no guarantee that those in the church must be safe, in line with that, there is also no guarantee of correct teaching if not within the church.

Covenant as a binding relationship[20] and ratification of elections, to remain in "conductive relationships and communications[21]. Israel's responsibility to God as a voter is a working shell of Israel's response to elections and covenants. Maintaining and remaining in Israel's responsibility for elections and covenants is an important point of The God-Israel relationship. The development of narratives in the Old Testament, from individual selection to the selection of groups or communities, in which families became the smallest locus in the tribe, that "The purpose of the family: a Christian perspective on the contemporary home is to present an integrated view of contemporary family life which is based upon social-science research, clinical insights, and biblical truth[22]. Jack and Judith see the operationalization of the family in a contemporary context as tying the scientific elements in one perspective. In addition, a positive psychological perspective should be added as an element that helps people find a better way of life and helps identify themselves as mentally healthy people. The function of the family as a social system[22] is to maintain the harmony of relationships such as God's relationship with Israel as his son. God claimed the responsibility of Israel in two aspects: in and out. Inward, Israel must ensure that the teaching task is well underway (Deut. 6:6-9) as the foundation and exit task, preaching or testimony. This can be achieved if harmony is maintained, then the teaching at the family level can go well. "A commitment to demonstrating God's love, care, responsiveness, discipline, giving, respect, knowing and forgiving" is featured in maintaining relationship harmony[22].

Thus, the Old Testament Testimony encourages responsibility to the group by referring to the family achieve the goal. Technically the Torah (we read and understand Christian tradition as God's Word) is knowledge and authoritative teaching. Today's Christian families occupy the first locus. Success at the family level becomes a force for the task of preaching (*kerygma*) out. The concept of covenants is central to the Christian life. Believers understand that their relationship with God is based on an eternal covenant with God through Christ. The fact that his salvation is based on God's covenant of grace provides great assurance, first of all, parents and subsequently parents teaching children, for, in this covenant, God binds Himself to fulfill His promises. Christians live in peace that God cannot break His covenants. The concept of the covenant and the person's responsibility in the covenant to keep God's commandments are essential to a proper understanding of Christian education. Christians can adequately address educational issues and questions in the context of the educational covenant is accepted. The law promised to demand parents regarding children's education (i.e., children God has graciously given to parents). Both parents have to obey the law. Christian parents must place the issue of their children's education in the context of their covenant with God because parents are adults who have been chosen by God and are in a covenant with God. Being in a covenant with God, parents do not have the freedom to educate their children as they please because parents educate to educate children in the way God has commanded. The law is very explicit about the responsibilities of parents when it comes to the education of their children.

4. Conclusion

The subject of selection occupies an important position in the discussion of agreements or covenants. God and Israel entered the covenant stage after God chose Israel and Israel took the position as God's chosen people (YHWH). The election of Israel was not based on fulfilling the requirement proposed by God but rather on God's election as a free person. The election of Israel by Yahweh places Israel as a community or people of Yahwism. The election of Israel brought Israel into the responsibility of worshipping only Yahweh and "popularizing" Yahweh among the non-Jewish nations. This is a logical consequence of the election. In direct proportion to the commitment of popularizing Yahweh, Israel must build the foundation and responsibility of mission in and through the family. This responsibility is futuristic because family members, in this case, children, are the primary target. At this level, Israel's election and responsibility became the basis for searching (until finding) the mission in Christian education theology.

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