



## Relationship of Rich People and Poor People in the Bible: The Systematic Search

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### **Abstract**

The aim this research is to the systematic search of relationship of rich people and poor people in the bible. The Bible has a saying about relation richman and poorman. Riches are really no problem in the Bible, the problem is mindset about poverty and how we e the poverty in life together. So far in Israel poverty is very closely associated with the economic system in which people life. When Israel gave up its life in the wilderness and a semi-nomadic people became a nation of farmers, acquired private possessions and poverty emerged as a social problem. Different social groups came into being conflicting interest. Poverty ceased to be a purely material circumstance and was seen as a sign of inferiority. It was experienced as exploitation. The poorman became the victim of oppressors. In this way the richman became the target of the most important counter-attack on unjust condition prophetic criticism. Because the foundation of the social construc of Israel is covenant with Yahweh. Consequency from this construc in the life style of Israel, the form of social relationships must be equality, appreciate to the righ of every person and the same in life one another. The Christian community applying this style in Reviews their life excist when the early church.

**Keywords:** *Equabilirium; Social; Relationship; Israel*

### **Introduction**

If we look at the Bible in terms of religious, then in it there is the will, speech, and action plan of God to people who are in the process of making a fairly long . As a whole it is estimated to take between 1250 bc and 550 bc [1]. The first year marked the emergence of Israel as tribal power in Palestine, the second year marked the legal establishment of Jewish and Christian organizations which instituted the Bible. It was between these two years that the Bible was formed.

On the other side of the Bible is the writing which is the Word of God in which it reveals the reality of Israeli society as a different society. For the people of Israel is the unity of trust in Yahweh which is used as the center of all dimensions of the life of that society among other nations [2]. The difference in Israel can be seen in the rules of social, economic, political relations that are associated with belief in Yahweh. In the early period of Israel, in terms of social relations the existence of an individual to

other individuals in Israeli society was as a countryman so that the behavior that was built was strong with the essence as a countryman. Your name goes beyond the aspects of genetics, family, clan, and ethnicity. Even this is synergistic on the behavior of political economy, religious. Social aspects show factors of social relations and interdependence is very important in which individuals can not survive alone in the desert. Interdependence and mutual need among individuals and groups for the needs of survival, self and group existence. The background of building social relations among the people of Israel is based in the wilderness and while settling in Palestine.

Based on the desert, the construct of the Israeli social system horizontally lies in the family system: the family, the clan, the tribe where the name brother in the community of Israel has broad meaning as stated earlier. Family, clan, tribe guarantees individual security, and vice versa each individual is responsible for family, clan and tribe, so that the personality corporation applies in Israel in the order of life balance. The strength of this system does not provide room for sharp differences among Israeli society. Every family, clan, and tribe has the same ownership of the land [3]. Indeed there are economic differences in the sense that there are families, clans, economically strong tribes, there are also weak economies but this is not a problem in Israeli society. For Israel, social responsibility is part of the responsibilities of every individual, family, clan, and tribe. This means balancing each other's economic strength, maintaining equality, equality and balance of life becomes Israel's lifestyle. The consequence is that there are no gaps in social classes or gaps in the social layers of extortion and oppression.

The period of Israel's settling in Palestine ushered in the development of Israeli life in terms of politics when, the confederation of twelve tribes became a kingdom, even after the breakup of the kingdom and became a conquered nation for a strong nation at that time [4]. This condition has an impact on the transformation of the socioeconomic system. Horizontal social system which is rooted in brotherly compatriots has shifted into a social system vertically with differences in political economic interests and strong self-interest so that social stratification with a portrait of the social layer gap is visible, the difference between rich and poor people is strengthened, the existence of masters and slaves in the process of dependency with oppression and extortion in the midst of poverty. This condition makes the existence of Israel as the chosen nation of Yahweh who prioritizes equality, equality and balance in the pattern of life no longer found. The Bible reveals the existence of a nation which is bound by the Covenant with Yahweh; lived according to the rules of the Agreement but has lost its existence [5]. The Bible does not cover up the reality of Israel's unfaithfulness. Instead, the Bible confronts that reality with its message by the authors of the books for Israel returning to the realization of existence as the chosen people of Yahweh [6]. The book writers conveyed their criticism to Israel when Israel had strayed from the Covenant with Yahweh. Israel must maintain Israel's existence as a chosen people of Yahweh who value the lives of his fellow countrymen, who maintain equality, equality and balance of living together in accordance with the Agreement with Yahweh. Israel who is aware of social justice and practices social justice. In short, although in a different way in the delivery of criticism and message, the writers of the book direct life according to the rules of the Agreement with Yahweh.

The aim this research is to the systematic search of relationship of rich people and poor people in the bible.

### ***Material and Methodology***

This article is a systematic search that collects data from relevant indexed journals. These findings are discussed in a theoretical study so as to produce a conclusion.

## **Result**

### ***Social Relations in Interest ERA 3150 - 1100 BC***

Early discuss the theme of the relationship of the rich and the poor in the Bible, in the era of the tribe of the year 3150–1100 BC as the views David C. Snell, which is divided into two parts:

#### ***1. Tribes and Confederations of Israeli Tribes***

Israel as a people who settled in Palestine, the beginning of the wanderer-based life in the desert, which can be referred to as 'apiru [7]. which has a simple social structure in the sense that the social structure consists of individuals, families can even become extended families and tribes.

The tribes are integrated in Mari culture where there is social cohesion but the conservative tribal principles of wealth control remain important, although Israel's initial social structure is still simple [8]. Life in the wilderness is not easy for nomadic tribes because of the hot climate, limited sources of water and food, as well as self-defense and strong tribes against the attacks of other tribes in the desert.

Israel as a tribe that builds social relations and interactions based on tribal strengthening and defense where the existence of an individual in the middle of the family, clan and tribe becomes important and vice versa [9]. This means that individuals must have a strong sense of belonging towards their families, clans and tribes and vice versa.

Egalitarian socio-economic relations of the Israelis bring balance. As a tribal organization in which there are family types: extendend families, protection of family groups called clones or extended families in clan collections through marriage then becoming a federation of tribal societies that called [10]: Israel "or" the tribes / people of Israel / belong to Yahweh". Thus the patriarchal system that applies to Israeli families psychologically, emotionally and genetically has had an influence among the family, the clan or the tribe. In social development, the family experiences an expansion which includes the family are slaves, foreigners or homeless people. They get protection from families who accept them as a family unit. Individuals will be protected if they remain in the middle of family and tribe. So that the social structure is built into family, clan or tribal patterns.

The social unit of the wilderness must be strong where each individual gets security guarantees from his tribe, the tribe has responsibility for both crime and blood revenge which is a nomadic characteristic. The patriarchal pattern becomes part of the families in Israel that appear as the beth'ab, the house of one father. Families from one father's house include servants, protected enemies or strangers and homeless, widows and orphans and those who live under the protection of the head of the family which is called go'el [11]. Thus each family member has an obligation to help one another and protect one another. In the ideology that is built up is equality, egalitarian, although in the social structure of Israel there are tribal leaders who regulate social relations and the ownership of members of their tribe but found no social stratification that causes social gaps, social structure becomes a difference that is not sharpened, does not make the emergence the difference between rich and poor, does not make a difference between those who have many and those who lack or not. As far as is known there has not been a political or juridical bond between the twelve tribes. They only joined together because of the shared worship of Yahweh and the desire to obey it. Basically, each tribe has its own organization and lives independently as well.

## 2. *Conquest and Settle in Palestine*

The ability to attack, conquer and dominate must be possessed by individuals, families, clans and tribes in order to maintain their existence as nomadic tribes with oasis territory that is controlled [12]. Patterns of life that move around looking for fertile areas with the system and strategy of warfare as a nomadic can be called *iru Apiru*, then lead Israel to seize areas in Palestine

Social relations that are built between the nomadic tribes of Israel and the Palestinian population in the conquered areas are through aggression in the sense that the tribe has the power to carry out aggression but also the ability to adapt, acculturation patterns of land management and others. Confederate Israeli tribes conquered the local population, occupying local community settlements that allowed Israeli territory to be located in the North, in the middle of Egypt and Hittite so that Israel had a growing power in the highlands with an increasingly broad agricultural sector [13]. Politically this development was due to three changes in the royal situation in Palestine namely the downfall of the Hittite kingdom, the Philistines took over the position of Egypt in Palestine and the decline of Egypt.

Israel experienced a change in the socio-economic system while settling in Palestine. Ethnic and clan social units that no more occupy a village. Social life turns into a social life of small cities [14]. The pattern of social relations that were practiced while in the desert became a construct of social relations that was practiced when Israel settled in Palestine. Equality of life is maintained when dealing with patterns of social relations of residents as tight as practicing the exploitation of the weak and poor, slavery, the accumulation of ownership amidst social stratification. The egalitarian aspect is still given space by them in imagining their existence as tribes united in agreement with Yahweh in the midst of other nations. As development, Israel no longer applies the socioeconomic system of the wilderness social unit but the socio-economic system of the local community.

### *Social Relations Israel ERA Kingdom 1050 - 925 BC*

Social relations among tribes that had strong confederations because they were in a religious bond to Yahweh and became a political force became an Israeli kingdom [15]. The Kingdom of Israel maintained the legitimacy of the tribes and traditions under the leadership of a king who was understood as being chosen by Yahweh. In the leadership of King Saul, David, the social life of the people of Israel experienced development. The new pattern of government of the Israeli empire then began to feel its influence in the social pattern of society even though it had not yet arrived at the great changes in which Israel adopted the socio-economic and political system of the settled nation. Cities began to be built and forms of urbanization began. In the context of fostering the unity of the state but it has not affected their religious life because there is no cult of the royal temple. The social, economic and political circumstances of Israel changed radically when Solomon ruled in place of David. Israel which was originally a semi-nomadic social pattern toward a strong modern country. Many cities continue to be built, on top of the ruins of the old city new cities are also built and Jerusalem as the capital is built with magnificent building architecture along with strong fortresses such as Hazor, Megiddo, and Slide.

The process of adaptation, acculturation and assimilation of living systems takes place and confronts tensions that lead to changes in the life of Israeli society. Changes in the pattern of private ownership are starting to strengthen, shared ownership is no longer held in common, equality, the balance of life has no place in the life of Israeli society. Emerging landowners who controlled land owned by families who could not pay off debts, workers in the status of slaves to landlords. The workers because of the economic necessity of the family borrowed money from the landlord and were unable to pay it off, so this situation led to being a slave [16]. Second, the position of the cities becomes more important because of the wealth owned by some people who prefer to live in cities rather than in villages. Their plantations

were carried out by slaves and wage laborers, peasants who fell into poverty, who lost their property and lived in dependence on landlords. Third, the development on the economic side where the trade center shifted from the interior to the city. The demand for cities is increasing in the middle of trade routes and landlords can take advantage of these developments.

Such developments had consequences for the social order of Israel at first no longer practiced. Social relations as a countryman who maintains the balance of life, equality among Israel changes because of economic, social, and political interests and benefits. Communities are divided into social gaps: rich and poor; poor Israeli society is marginalized. Even this condition lasted until the breakup of the kingdom. In other words, when becoming the kingdom of Israel the adaptation of the social system takes place, which was originally a family system, egalitarian, hierarchical parallel began to be displaced and replaced with the system of masters and slaves, the hierarchy of social classes: upper classes and lower classes are sharpened. This means that the social evolution experienced by the Israelites while settling in Palestine. This certainly creates tension between agrarian and pastoralist patterns as well as between egalitarians and hierarchies.

This condition shows a stronger political and military urban hierarchy, as well as control of rural areas and relations with feudal cities. Tension is most felt in villages that have become part of the city center. The stronger the center of the city, the stronger its dominance and control over rural life and the higher the community's resistance to them. These conflicts often end in defenses that are not very organized or even in open rebellions.

Society as a whole in this period might be thought of as a hierarchy or pyramid, with the largest number of people at the base of the pyramid and the smallest number at the top. This pyramid is divided into upper and lower parts, elite and non-elite members of society. Members of elite society are characterized by their wealth in the form of land ownership, power, authority, consumption of all natural resources in abundance, high standard of living, living in cities and having international connections, they are rich. Conversely, members of the community who are not elite are poor people including those who do not have land and power [17]. They function more as producers rather than users of natural resources, live on a subsistence level in rural areas, and their world is generally confined to the family and village spheres.

Among the wealthy, social stratification further divides the upper part horizontally into a number of different elite groups, while political groups divide them into competing vertical sections. The lower part of the pyramid is less horizontally stratified, but divided vertically into overlapping group similarities based on political ties, village, family, ethnicity, age, sex, sometimes also by various extensions of the political elite. The pyramid of power is imitated at various levels throughout society, from the farm family with its patriarchal leader, to the tribe with its tribal chief, priests with chief priests and the royal palace with its king.

The socio-political climate at that time had a profound impact on the daily lives of the Israelites and found the socio-economic centralization of power, where the upper classes controlled fertile areas, and the lower classes were under the control of the upper classes in relation to agricultural production [18]. With this change in Israel's social order, Israel has not been much different from the surrounding nations which have social stratification patterns: upper class and lower class. Mapping the economic power possessed by both individuals and families, clans have been systematically. The map of society that appears in Israeli society is a portrait of the poor who are slaves to the rich, their countrymen become slaves to their own fellow countrymen, the community in the feudal system, and the hierarchy of power takes place to strengthen. Social relations that are built in the reality of Israeli society determine the lifestyle of individuals / groups and social patterns of individuals / groups, where it has given awareness to individuals / groups of the social class they have. The social patterns and lifestyles of each social class

make the social class that they belong to as a sub-culture in the social structure of Israeli society. It is as if each member of a particular social class is seen differently from other members of the social class and they seem to have different rights and obligations in the life of the community.

As a society that sees existence as the chosen nation of Yahweh, they are all equal, equal and mutually supportive of life together. Even if there are ownership rights, this does not reduce the balance of their lives because there is still respect for the right to live as a fellow countryman, it does not sharpen the rich existence in relationships and social interaction because wealth is a life support indicator that reinforces the existence of poor fellow countrymen in the middle of the social system Israel. Yahweh protects poor slaves, orphans, widows in Israel. Slave is a human whether it's a slave in the family, a slave due to war, a state slave or a domestic slave, he is still a human equivalent to other humans [19]. One thing that must be generally accepted throughout the ages is that a human being as a social being whatever his position and role in the social life of society must be respected as a human who has dignity and dignity. Even in terms of belief in Yahweh, an Israeli man was in control of Yahweh's power and belonged to Yahweh

Thus the changes in the social system that took place in Israel in the era of the kingdom can be said to be influenced by the perspective and open attitude of Israel in adopting the social system of settlers who are considered to benefit the Israelites in strengthening the existence in Palestine. Unfortunately, the accommodation, adoption and acculturation of the system was not filtered, synergized with the contents of the agreement that was made with Yahweh so that the existence of the chosen people of Yahweh did not appear in reality.

### ***Relationship of Rich People and Poor People in the Bible***

Acts 2: 42-47; 4: 32-37 describes the life of the early Christian community which had unique characteristics compared to the general public at that time [20]. The character of sharing in terms of private ownership that is shared ownership is practiced, one's poverty is balanced with the wealth of others in the community. Luke 5; 1-11; revealed about the effects of the desire to maintain ownership in a community that has these unique characteristics [21]. While articles 6: 1-7 describe the steps to overcome injustice due to the economic crisis experienced by some members of the community with poor widow status [22]. In other words, the Acts of the Apostles were not a big issue to discuss because the early Christian community was sociologically developed and had developed a structure of life that was different from the structure of society in general at that time. In the structure of the first Christian community, the right of private ownership has a new symbolic function in the sense that the right of private ownership is recognized but is transferred to a common ownership right or private property to a shared property. Thus the social movement of Jesus for writers in observing the Gospel of Luke, the "property" is part of the old structure that must be renewed, which must be abandoned so that in the early Christian community as found in the Acts of the Apostles see property as something that must be devoted to the Christian community that and that is the commitment of a Christian in the newly developing community.

The existence of the rich who have ownership of fertile production land, ownership of the farmers working on the production land, exploitation and marginalization of the poor is practiced because of the system and relations of the rich with the authorities, the opportunity to have economic access to trade to increase the amount of wealth, opportunities to have a close relationship with the authorities that politically influences judicial and justice decisions even religiously. All of these images provide reinforcement for the social position of the rich in Israeli society who have adopted and practiced social injustice. It is not strange if in Israeli society the position of the social pyramid is then determined by the amount of wheat, barley, grapes, olives and other Israeli production plants owned and produced. This

social class relationship can be sorted from landowners to slaves who are tied to other people's land or the land of the rich, or poor people who work their own land or work other people's land by renting it either with money or produce, or poor people who became a farmer and did not have any production capital besides his energy which was used to work for the rich. The social status of a rich person influences relations, attitudes and behavior towards poor people who are their countrymen. Therefore the writers of the books of both the Old and New Testaments paid attention - delivered His criticism, reminded Israel of its existence as a chosen nation of Yahweh who must respect, protect, and help his fellow countrymen even foreigners who were in poverty while confronting the punishment that would be received from Yahweh if they didn't pay attention to that well in their lives [23]. The biblical texts which deal with the relationship of the rich and the poor, in it are found the attitude of God who is on the side of the poor because God cares about the helplessness of the poor who have no advocates for them, but also cannot be understood as God does not care for the rich because of good the rich or the poor were created by God, the material is part of God's tangible conception, the material form is in the biblical texts mentioned above in the form of land that belongs to Yahweh given to Israel to be managed and may not be sold so that the land is not only meaningful economical, ethical, social but also theological. The material form is also in the form of land and livestock products. In other words the material form is the potential of natural resources managed by Israel for the welfare of their lives.

In connection with the exposition in the Bible precisely in the Old Testament period the social relations between the rich and the poor that must be developed and development as the chosen people of Yahweh are relations that are in accordance with the provisions of the Covenant. That is, in that relationship there is an element of mutual respect for one another as human beings who have experienced acts of love of Yahweh in the past, elements of mutual support in good deeds, an element of economic life balance for the meaning of life given by Yahweh who, although for that matter differences in ownership remain and cannot be avoided, whether individual or family ownership rights, clans, tribes themselves cannot be abolished, those rights remain with the people of Yahweh but may not be used to exploit and marginalize poor fellow countrymen. In the New Testament period, it seems that the reality of poverty was still experienced by the people of Yahweh, the social relations of the rich and the poor remained a relief because the exploitation of the poor continued to be strengthened by the strength of the structure and system of the Roman government. In terms of religious pressure by the scribes and Pharisees through temple taxes, taxes for priests and other legal provisions, the life rewards of economically adequate fellow countrymen have no place in the minds and practices of the rich so Jesus reminded the rich in their wealth must pay attention to his poor brothers (we see the story of rich people having difficulty entering the Kingdom of Heaven, the story of Lazarus and the rich, Levite of tax collectors and others). Furthermore, those who follow the social teachings of Jesus means that Jesus' teachings have a focus on social reality, continuing the concepts of equality, economic balance, and equality, after the historical Jesus did not exist [24]. The New Testament witnesses that the Christian community first implemented shared life among them, the right of ownership remains but is utilized for the common interests and needs of the community, in the midst of that community equality is respected so that it is not made into a difference even though social differences exist between free people and slaves (we see the story of Philemon and Onesimus), between master and servant, between men and women (we remember women who voluntarily supported materially, spiritually and dedication to the existence of this community: Lydia, Prisca and Aquilia, women from in the Roman Empire). This community fellowship is strengthened through fellowship around the Banquet Table where share the same bread and drink from the same cup. The presence of this community had a wide influence on the general public until the church institutionalized because the teachings of Jesus which had been patterned in the life of the Christian community and this reality were not found in the general community at that time so that the Christian community was always a concern and an invitation for others to be involved and build community inside it.

The rich in the context of Israeli social relations are Israeli people who have economic power and use that economic power to enlarge economic capital in the form of land and good agricultural products,

have trade economic relations, have relations with kingdoms like kings and their officials, has a strategy of gaining benefits through the production and utilization of workers, namely people with weak economies [25]. Rich society is in the upper layers of an Israeli society structure. While those who are positioned as poor are economically weak Israeli societies: widows, orphans, slaves, foreigners, farm laborers who are unable to free themselves from debt, carpenters. The social relations that are built up between them because the economic interests of the rich against the poor result in the dependence of life of these two social classes in different economic orientations, namely the orientation of the rich to gain profits while the poor for the sake of survival. Thus the pattern of social relations no longer accommodates the characteristics of Israeli society which values equality, equality and balance of life as found in Yahweh's laws.

## **Conclusion**

The Bible written by the biblical writer confronts the reality of the context of Israeli society in terms of social, economic, political and religious. The principle underlying the social, economic, political and religious constructs of Israeli society is the Treaty with Yahweh. The pattern of social, economic and political relations must comply with the provisions or rules of the Agreement. This means that the existence of Israel as a nation bound by the Covenant becomes their uniqueness in the middle of life with other communities. The Bible has a background in the social relations of the people of Israel. Social relations developed since they were in Padang Gurun are interdependent relations and relations that provide security guarantees for both individuals and ethnic groups. Relationships that pay special attention to aspects of equality, equality, equality among individuals or tribes. Such social relations certainly do not provide space for social classes or social strata in society despite the economic differences found between individuals, families, clans or tribes. The development of socioeconomic and Israeli politics has brought transformation in Israel's social order. Social relations as the chosen people of Yahweh are no longer visible where they are found in biblical texts: the Old Testament and the New Testament. The writers of the book made the Agreement with Yahweh the basis for their social criticism. For the authors of the book the pattern of relations which must continue to be developed in Israeli society must give credit to equality, equality, equality as a countryman. If Israel pays attention to the social criticism of the writers of the book then social justice is guaranteed in their lives and social order as originally Israel could be experienced. The socio-historical framework, by using the concepts of "structure" and "anti-structure", can be found in biblical texts which confront the relationships of the rich and the poor. Thus the rich concept is used as a picture of socio-economic reality that refers to the old social structure, which is hierarchical (Judaism). And Jesus, who was present with his social movement - patterned poor life - is a counter structure to get out of the old structure that reflects marginal conditions either between, below or outside the official social structure. The development of the social relations of the rich and the poor remained a relief until the time in which Jesus lived. He delivered social criticism, teachings and actions even after HE did not exist in the world, Jesus' teachings and actions that paid attention to social justice or ensured social order were continued. Rich-poor socio-economic reality is important in responding to one's relationships in the community that has been formed because of Jesus' ministry work. The rich are in the existing established structure (status quo), in contrast to the community without a structure, egalitarian as the concept of Jesus. Poor people are positioned outside the ownership structure because they are exploited and marginalized so that they expect and expect and are open to the community formed by the work of Jesus' ministry. So what is important is the way a person uses his wealth to be an indication and symbol of his inner disposition. This shows his heart's response to the work and power of God present in Christ and the disciples. In other words, material disposition shows and expresses self disposition. Property is a symbol of self and a manifestation of existence. Simply put property is a symbol of the individual in welcoming the work of Allah Allah so that the attitude of various with others is a symbol of the individual realizing himself with his ownership before God and his fellow man, and vice versa.



The text of the Book of Acts presents the lifestyle of this community. It was revealed that individual ownership rights were not prioritized because individual ownership became a shared ownership, if any poor relatives were found then the other siblings helped him so that balance, equality and equality were realized in their lifestyle. The pattern of relations that provides respect for equality, equality and balance of life, naturally becomes a pattern of relationships that must be built, strengthened by the Christian community in the midst of the reality of dynamism which confronts sharp differences between the rich and poor and therefore the church as a community that continues the teachings and Jesus' social action is committed to it. In the present context the church as a community that continues the teachings and social actions of Jesus must be consistent and consistent walking in the way of Jesus. The intended path is the path that has the depth of relationship with God and the thickness of solidarity with those who suffer. With regard to the consistency and consequence of the church, money can be described as having two inseparable sides, two sides which give weight to the value of the money. Furthermore, these two things cannot be given priority separately, they must go hand in hand. Thus as a church, it cannot just build a relationship with God and distance yourself from the crowded world. Instead building a relationship with God will bring the church into real life where there is an encounter with fellow human beings in the midst of the context problem. In the midst of meeting the church with others in the midst of the reality of the context of course the church meets with its Lord, the church struggles for the presence of the signs of the kingdom of God. The existence of a church that follows the teachings and actions of its Lord will be tested because there is rejection, oppression, even inhibition. But such a context makes the church tested and tested, whether the church can church in the midst of reality contexts such as the definition of the church itself. The church must continue to express the teachings and attitudes of Jesus even though the church is not a social institution. In other words the church must determine its preference or preference for the poor (preferential option for the poor). Simply put, the church must truly reveal a new community created by Jesus himself, where the partiality of those who are poor, weak, oppressed, and neglected must remain the spirit and commitment of the church that is church in the midst of the current world context. Another thing that must also be a view of the church that in reality there are also Christian congregations and our society that are counted in the category of poor, helpless, oppressed and neglected. The church must be a church of the poor and the rich in the sense of idealizing patterns of balance, equality and equality in living together as church members and members of the community where the rich care for their fellow members who are poor and poor are open to empowering their lives. Thus the existence of God's chosen community can provide good characteristics in the midst of the reality of today's society.

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