

# Understanding the Logo and Motto of Pope Francis' Visit to Asia and Oceania from the Relationship Experience of Biblical Figures in Concerning to International Law and Relations

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## Abstract

*This paper aims to ensure that Christians can take advantage of the phenomena of globalism and localism associated with Pope Francis' visit to the Asia Pacific. The selection of Biblical figures is taken from figures who are relevant to the phenomenon of International Relations and Law. From the Old Testament is taken the experience of the relationship between the Queen of Sheba and Solomon. The relationship between the Queen and the King at that time reflects that in Old Testament times International Law was already known in accordance with the situation of that time. The figures in the New Testament were chosen by Paul. Selected verses are primarily taken from the Book of Kings I and the Acts of the Apostles. In the midst of positive and negative aspects in the phenomena of globalism and localism both in the past and present, the niche of Christianity is living with hope. Hopeful Christians are people who live by God's promises. When their lives do not go as expected, they are not simply discouraged because they believe that God continues to work. In utilizing globalism and localism, Christians have a niche in the form of living a life full of hope in the midst of ever-changing times. Events of globalization, international relations, and understanding of locality have become important inspirations for the visiting activities of religious figures in various parts of the world to realize global goodness, including Pope Francis' apostolic journey in Asian and Oceanic countries.*

**Keywords:** Pope, Francis, Asia, International, Law.

## INTRODUCTION

Globalization can be interpreted as a process that allows world communities to reach one another or be connected to each other in all aspects of their lives, both in science, culture, economics, politics, law, technology and the environment. The globalization of the economy has led to an increase in interdependence between humans as well as a strengthening of international relations (Jo, 2000: 355-370, Munari, 2022, 203-228). The globalization of the economy has led to an increase in interdependence between humans as well as a strengthening of international relations (Suarez-Orozco, 2004: 1).

The term globalization itself only became known at the world level in 1960. However, historically the event of globalization has been going on for a long time, long before the term globalization itself was used. International Relations and Law in globalization itself have emerged since Old Testament times. Globalization is a trendy term for an old process. In the Bible it is revealed that “what once was will be again, and what was once made will be made again; there is nothing new under the sun” (Ec. 1: 9). What is happening now actually happened in the past.

For those who study philosophy, Aristotle has started the phenomenon of globalization. Aristotle's journey from Greece to Asia Minor to conduct research that resulted in the book *Historia Animalium* is an example of globalization at that time. Christopher Columbus's voyage from the West to the East and back to the West again. This event further expanded the scope of globalization in the following eras.

With the development of transportation and digital technology, travel between continents has become easier, including Pope Francis' apostolic journey in the Asia Pacific, especially in Indonesia, Singapore, Timor Leste and Papua New Guinea. Pope Francis is scheduled to visit the four Asia Pacific countries on September 2-13 2024. The Pope's visit to various countries is also part of the phenomenon of international relations and

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globalization which contains aspects of International Law whose origins can be explored from the interactions of prominent figures certain figures in the Bible.

### **Concept and Theoretical Framework**

Solomon's reign was not disturbed by many wars. He himself did not try to expand his territory. But with his diplomatic dexterity he made his country at par with the great countries of his time (Hurd, 2004, 235-262). Solomon established friendship with those countries. Often this friendship was cemented through marriage with the daughters of foreign kings or strengthened by similar marriages. Solomon's marriage to a Pharaoh's daughter even resulted in a useful "dowry", namely the city of Gezer. This city was important to Israel because it controlled the entrance to the Mediterranean Sea.

The emergence of Israel as an important country in the Middle East cannot be separated from the general conditions in that part of the world around 1000 BC. The power of the Egyptian state was greatly weakened; The Mesopotamian region in that era was divided into several countries. None of them was strong enough to try to expand their territory. With his political expansion, David actually filled the power vacuum in West Asia. No country was able to resist David's efforts.

### **Positive Side**

King Solomon was a king who loved building. Existing and important cities both economically and militarily were strengthened at that time. For example, the cities of Hazor and Megiddo on the side of the highway to Egypt and the city of Damascus; the city of Tamar which is the entrance to the Red Sea, and the city of Haran which protects the city of Jerusalem to the south. The Israeli people generally farm and are not inclined to engage in large-scale trade. Solomon promoted trade and made huge profits (Hilaire-PErez, 2014, 4-9). The currency exchange rate did not fall against the currencies of other countries at that time. He commanded the building of a striking trading fleet and a port was founded in the city of Ezion-Geber on the coast of the Gulf of Akaba. Starting from that port the ships sailed to the country of Ophir (which to this day remains a puzzle; perhaps Ophir is South Arabia or even India). From there his ship brought "a cargo of gold, silver, ivory, and peacocks." This is written in I Kings 10: 22.

"For in the sea the king had the ships of Tarshish joined with the ships of Hiram; and once every three years the ships of Tarshish came bringing gold and silver and ivory; also peacocks."

Solomon ordered his crew to take part in an international expedition, so they sailed the Mediterranean Sea to Spain. In this way, Solomon made his country an important place for international trade from east to west and from north to south. From all corners, merchants flocked to Palestine to exchange their goods.

The Queen of Sheba's visit to Jerusalem was apparently related to a diplomatic mission tasked with managing and expanding trade with Israel to the exclusion of other nations. This event shows that International Law was already known at that time. Solomon's shipping business was detrimental to the trade that the queen had been handling. Therefore, the queen rushed to Jerusalem in the hope of utilizing her personal potential, personal beauty, etc., to conclude a satisfactory business agreement (Lederhendler, 2019, 517-521). In I King. 10: 13 is mentioned as follows.

"King Solomon gave the queen of Sheba everything she desired and asked for, besides what he had given her as was fitting for King Solomon. Then the queen went back to her country together with her servants."

One of Solomon's economic ventures was opening a copper mine and metal cleaning site near the city of Timna in the southernmost part of the Negev region. Three thousand years later the mines were rediscovered and are now also run for the benefit of the Israelites (Pioske, 2022, 171-196, Yassif, 2019, 321-33).

There is an opinion that Sheba is a country located in southwest Arabia and is the place of origin of the Sheba people. In the New Testament (Matthew 12:42), this queen is referred to as the "queen of the south". It is considered that sandalwood is wood that comes from India. It is also stated that the text concludes that Solomon used this material to build the steps of the temple. The "great shield" made of gold may have been an ornamental shield used at state ceremonies (Holdcrof, 1992: 147).

Solomon also made quite a profit from trading horses and chariots. He brought chariots from Egypt and horses from Kewe (Sicily) and sold them to small kingdoms in the interior and north of Syria (I Kings 10:28-29, Mawene, 1991: 123).

“Horses for Solomon were brought from Misraim and from Kewe; the king's merchants bought it from Kewe at market price.”

“A chariot brought from Misraim costs up to six hundred shekels of silver, and a horse up to one hundred and fifty shekels; and so through them these things were issued to all the kings of the Herites and to the kings of Aram.”

### **Negative Side**

Increasingly close relations with foreign countries resulted in the population starting to mix. The daughters of foreign kings accompanied by foreign religions entered the nation of Israel. Worship of Baal and other Phoenician gods spread throughout the land. Temples and altars of these gods and goddesses appeared everywhere. Solomon's cosmopolitical openness really paved the way for Israel's apostasy.

The outward splendor of Solomon's reign was overshadowed by a sense of dissatisfaction with the common people. Solomon was criticized for prioritizing his tribesmen in the southern part of the country, which annoyed the tribes in the north. When forced labor was forced upon them, they rebelled. Their leader, Jeroboam, was forced to flee to Egypt. When Solomon died, it was inevitable that national unity would break apart.

Solomon succeeded in establishing his royal dynasty. The results of his efforts were also not tainted by the blood shed in the war. Only excessive political and economic power results in negligence in other areas, such as the country's fame taking precedence over all considerations related to human and national interests (Roth, 1961, 131-135). His marriages with foreign princesses of course resulted in valuable alliances and by surrendering a number of cities, Solomon made no small financial gain. However, such actions are detrimental to national interests. At the end of Solomon's reign, a prophet, namely Ahijah, criticized the king's tolerance for foreign religions and the prophet also supported the efforts of the ten tribes in the north to separate themselves. The splitting of the unity of the state, as finally happened and resulted in the state of Judah and the state of Israel, also gained momentum because the land of Egypt came back to life and a strong state emerged, Assyria. A period of great weakness in neighboring countries helped Israel become strong and important. That era is now over. The united kingdom only lasted during the reigns of three kings: Saul, David, Solomon (Fleming, 2012).

Despite King Solomon's mistakes in history, he still has a good name. Because within him he combines the wisdom of an intelligent judge, a hard worker and an accomplished thinker. The preachers of the Bible glorified and wholeheartedly admired him. All the superior qualities are said to belong to Solomon and they have come down to us in various legends, proverbs, psalms, love songs and incantations.

### **Solomon's Excellence**

Despite King Solomon's mistakes in history, he still has a good name. Because within him he combines the wisdom of an intelligent judge, a hard worker and an accomplished thinker. Biblical historians unanimously admire Solomon. All the superior qualities are said to belong to Solomon and they have come down to us in the form of various legends, proverbs, psalms, love songs and incantations.

### **Learn from the Beginnings of Christianity**

Christianity began to develop in a world united by the Roman Empire and Greek culture. The world stretched from the borders of India in the east to Spain in the west; from north Africa in the south to the Rijn river in Germany and the Danube river in Austria and Bulgaria in the north. The center of world politics at that time was the city of Rome which was located in Italy, and the cultural centers were in the cities of Athens, Greece, and Alexandria, Egypt (Groenen, 2006: 52).

An interesting phenomenon in the Roman Empire is high mobility. Traveling was no longer an extraordinary thing, especially for merchants and artisans. Traveling by sea was relatively more comfortable, but shipping stopped in winter, and then land became the only route of traffic. The Roman road network, built for military purposes, brought so many people to Rome that Juvenalis complained that 'the Syrian Orontes River had long flowed into the Tiber. Aquila & Priska, a Christian couple who work as campers and are found successively in Pontus, Rome, Corinth (Acts 18:1-3), Ephesus (Acts 18:18-26, 1 Cor 16:19) and again in Romans (Rom. 16:3) provides a clear illustration.

Like other religions, so too – in the second half of the first century – Christianity spread mainly in the cities along the main roads of the Roman empire, especially in the capitals of the provinces. The spread of the Gospel in these cities was supported by several factors. The city's inhabitants were able to communicate in Common Greek (Acts 21: 37), a “lingua franca” that had spread along with Hellenistic culture since the time of Alexander the Great.

The main roads were well built, moated, and equipped with stone stakes indicating the distance to Rome. This construction made it possible for the road to cover twenty-five kilometers per day on foot, or twice as much if by horse-drawn carriage. There were lodging houses at certain distances on the main roads, and also in the towns around the public squares. However, the conditions of the lodgings were of poor quality, so that wherever possible Jews and Christians would seek lodging in the homes of acquaintances (Acts 21:4-8, Harun, 2007: 44-45).

## **RESEARCH METHOD**

The biblical characters chosen are those who have something to do with the phenomena of law and international relations. Old Testament readings are from I Kings 10:13, 22, 28–29, and New Testament readings are from Acts 17:22–23, Acts 18:1-3, 18–26, and Acts 21:4–8, 37. The story of Solomon's relationship with the Queen of Sheba is drawn from the Old Testament. In accordance with the circumstances of the day, international law was already established in Old Testament times, as evidenced by the monarchical relationship between the Queen and the King at that time. Paul chose the characters in the New Testament. The Acts of the Apostles and Book of Kings I are the main sources of the chosen verses. The selected verses are interpreted taking into account the atmosphere in which the laws of nations were in force at that time. A few Bible verses are interpreted in relation to the news of the day, particularly in relation to the visitation motto and logo of Pope Francis.

## **RESULTS AND DISCUSSION**

### **Learning from the Relationship of Solomon and the Queen Sheba**

The word globalization is of course not found in the Bible. However, the Bible itself actually contains events of globalization. The visit of the Queen of Sheba as Solomon's guest of honor where the Queen traveled by ship. At that time, there was a "sea highway" between countries. The journey of the wise men from the East to Bethlehem. The money changers in the Temple also show the events of globalization. Likewise, Paul's journey or Paul's letters from one city to another (Rome, Corinth, Galatia, Ephesus, Philippians, Colossians and Thessalonica), can also be said to be events of globalization in his time.

### **Christianity's Encounter with Localism**

Apart from the Bible recognizing the phenomenon of globalization, the Bible also teaches that Christianity is in dialogue with the localities of its time. What is meant by Christianity's encounter with Localism is the encounter of Christianity with local culture, even the mainstream cultures of its time.

Understanding local culture when Christians work wherever and whenever is very important. Since the beginning, Christianity has met, dialogued and even utilized local culture for its development. At least Early Christianity faced three major cultures, namely Jews, Romans and Greeks (Ehrman, 2013, Amelli, 2019, 275-307). Jews recognized the concept of a "lamb" for the Easter event, Romans recognized the cross as a tool to punish major criminals, and Greeks recognized the concept of an "unknown god".

## **The Concept of the "Lamb" as a Reinterpretation of Jewish Culture**

The use of the term lamb can be traced in Jewish culture, especially in the Jewish Passover celebration. By slaughtering a lamb and then "putting its blood on the two doorposts and on the lintels of the houses where people eat it" (Ex. 12: 3-7). This phenomenon means that the blood of the lamb bears or carries the burden of the sins of the Jewish people.

In the Bible, the Lamb of God is interpreted that the crucified Jesus took away human sins. This is very visible in the Gospel of John 1: 29. "The next day John saw Jesus coming to him and he said: 'Behold the Lamb of God, who takes away the sin of the world'". The concept of the "Lamb of God" is contained in the Gospel of John and the Book of Revelation.

## **The cross known during the Roman Empire**

The political situation of Palestine, when Jesus worked, was under the colonial rule of the Roman Empire. The cross itself was a tool to punish perpetrators of major crimes during the Roman Empire. Culturally, the cross in its time was a curse. But God actually uses it for the work of salvation, in a way that the meaning is reversed. The curse is transformed into the Work of Salvation.

## **God The Unknown**

When spreading the Good News about Jesus dying on the cross and then rising again, Paul himself still experienced difficulties. At that time Paul went from one city to another city with Greek culture, the cross was still seen as a curse. Paul confronted and at the same time used Greek traditions in his preaching. The Greeks had many gods, each of whom had a name. But there is one god who has no name. Paul took advantage of this by stating "it is precisely the god you do not know that I preach." "What you worship without knowing it, that is what I proclaim to you."

"Paul went to stand on the Aeropagus and said: 'Men of Athens, I see that in everything you are very devoted to the gods. For when I was walking through your city, I also found an altar with the inscription: To the unknown God. What you worship without knowing it, that is what I proclaim to you.'" (Acts 17: 22-23)

It should be remembered that Early Christianity was actually able to overcome the great cultural currents of its time. Back to the goal of education was "to Christians who are able to compete according to the needs of users. Facing the localities becomes an opportunity and a challenge (Schmidt, 2007, 101-114, Gledhill, 2001, 123-156, Christakis, 2004, 251-259) because when students and graduates work, they will be confronted mit the local culture. It is worth remembering, that early Christianity was able to cope with the great cultural currents of its time (Rasche, 2019, 109-128, Mbwangi, 2020, 1-10). It is very important to study philosophy and culture to explore local wisdom. It is also necessary to find the "niche" of one's own nation or community (Changfu, 2015, 519-533). Niche means a suitable and satisfying way of life; the conditions in which a species can live successfully. A niche is basically an advantage (local, community, national) that a society can use in facing the current development of globalization.

## **Living with Hope in the Age of Globalization**

Even though globalization has positive influences, this phenomenon also has quite a few negative influences. In the midst of the positive and negative aspects of globalization, people live amidst optimism and pessimism. Apart from that, life itself comes into contact with aspects of globalism and localism from varying points of view (Tomlinson, 1999: 12, 23, 88).

The Bible teaches that hope is based on the firm belief of faith that He who began a good work in you will continue it until the day of Christ Jesus (Phil. 1:6).

Hope provides strong motivation and a solid foundation to struggle passionately to navigate contemporary life and be involved in the struggle to uphold the kingdom of God.

The Vatican itself created the motto for Pope Francis' visit to each country. For Indonesia, the motto is "Faith, Brotherhood and Love". The visit to Singapore was given the motto "Unity and Hope". The motto for visits to Timor Leste is "Let Your Faith Become Your Culture". "Pray" motto for visits to Papua New Guinea.

On Wednesday, May 8 2024, the Vatican News Agency launched the official logo and motto for Pope Francis' visit to Asia and Oceania from September 2 to 13 2024. The Pope is scheduled to visit Indonesia, Papua New Guinea, and Timor Leste and Singapore.

Indonesia is the first country visited by Pope Francis. He will stay in Indonesia from 3 to 6 September 2024. The motto chosen is "Faith – Brotherhood – Love". The visit's logo features Pope Francis raising his hand in a sign of blessing, with an image of a golden, ikat-colored bird called the Garuda, a traditional Indonesian textile, and a map of Indonesia, home to diverse ethnic and social groups, in the background. language, culture, religion. On the right side you can see the Indonesian flag and letters, as well as the Pope's name and logo.

Next, Pope Francis will visit Papua New Guinea until September 9 2024. The "Visit" logo consists of three elements: a wooden cross, a bird of paradise, and the words "Prayer". The wooden cross in the center, whose colors are reminiscent of the sunrises and sunsets that characterize the landmass of Oceania, symbolizes the only sacrifice that opened the gates of heaven. The cross features the Bird of Paradise, an iconic element of Papua New Guinea, and represents the colors of the national flag. On the left side of the vertical arm of the cross is the inscription "Pray", the motto of this journey. This was inspired by the disciples' request to Jesus, "Lord, teach us to pray" (Luke 11:1). Therefore, "Christians in Papua New Guinea express the desire for everyone to learn to pray.

From 9 to 11 September 2024, Pope Francis will be in Dili, the capital of Timor Leste. The travel logo features Pope Francis giving a blessing in the center, with the earth in the background and a map of East Timor in the foreground. The motto of the visit was written in Portuguese: "Que a vossa fé seja a vossa culture", which means "Let your faith be your culture". This motto encourages us to live the Gospel in accordance with the traditions of the Timor-Leste people.

On the final stop of this long journey on 11-13 September 2024, Pope Francis will stop in Singapore. The visit's logo includes a stylized cross inspired by the Magi, the Eucharist and the five guiding stars of the Singapore flag. Its motto consists of two words: "Unity – Hope". These two words appear on the left and right sides of the cross respectively. "Unity" refers to communion and harmony among believers, not only within the church, but also within the context of Singaporean society and family relationships. The word "Hope" suggests that Pope Francis' visit will be a ray of hope for Christians in the region, especially those who face discrimination and persecution. The colors of the Vatican and Singapore flag logos side by side (Tulloch, 2024).

Considering that every Pope's visit is expected to provide hope for better conditions, the motto "hope" gets attention here. Hope is not just optimism based on an ideology that often claims to be able to solve all kinds of problems. This hope gives strength and encouragement to anyone of good will to act (Krause, 2018, 1428-1439, Suharyo, 2008: 55-56).

Hope is a belief that something desired will happen. Hopeful is in a way that indicates a feeling of hope. Optimism is the tendency to expect the best in all things; confidence in the success of a course of action. Optimist is a person who is always hopeful and hopes for the best in all things (Comte, 2018, 73-89). Pessimism is the tendency to be sad and anxious and to believe that the worst will happen (Crowther (Ed.), 1995: 573, 814, 865).

Hope means the desire for something to happen; heart's desire. Hope is wanting and waiting for it to happen; ask for it. To expect means to hope that it will; looking forward to; want; believe in; rely (one's fate etc.) on. Hopeful means having hope. Optimists are people who always have good hope in facing everything. An optimistic attitude always hopes (views) well in facing everything (Poerwadarminta, 2007: 405, 812 ).

*Niche of* Christianity is a life of hope. Hopeful Christians are people who live by God's promises. When their lives do not go as expected, they are not simply discouraged because they believe that God continues to work. Optimism is a promising condition that is measured based on profit and loss according to human calculations.

If the results are different from what was expected, the person concerned feels devastated, which gives rise to pessimism.

In 2024 Pope Francis will undertake an apostolic journey to Indonesia, Singapore, Timor Leste and Papua New Guinea. In Indonesia, Pope Francis plans to visit Jakarta. Considering that Indonesia's population is very diverse, Pope Francis' visit to Indonesia developed good cooperative relations between adherents of various religions. Pope Francis' visit to the Asia and Oceania region pays great attention to global, regional and local values in the places visited.

## **CONCLUSION**

As stated in the “what has been will be again, and what has been made will be made again; there is nothing new under the sun.” (Ec. 1:9), globalization has actually existed since ancient times in different forms. The globalization we are facing now has also occurred in the past. What differentiates them is extensity, intensity, velocity, level of impact, and prioritization of the field. The globalization that is happening now is more about globalization in the economic field, namely liberal economics with the underlying philosophy of homo economicus.

Learn from the first encounter of God's People with globalization and locality in their time, both of which are opportunities and challenges. In globalization we can take a number of benefits and reduce negative impacts.

In relation to their respective duties, every individual Christian is required to always dialogue with the community in which they work. Local culture can be an entry point for dialogue. In fact, each culture has its own niche.

In connection with Pope Francis' visit, Catholics can express their complaints directly before the Pope, to realize the common good on local, national, regional and global issues. On the other hand, Pope Francis was able to see, hear and feel directly the living conditions of Catholics along with other religious communities in the four countries he visited. The common good built in Indonesia, Singapore, Timor Leste and Papua New Guinea can spread more widely to other parts of the world.

The experiences of the Queen of Sheba and King Solomon in establishing international law and relations, as well as Paul's experience in understanding local culture, have been reworked in the symbol and motto of Pope Francis' current visit.

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