

*(Draft only – not for publication or citation)*

## **A Narrative Approach to God and Mammon (Mt 6:19-34) and its relevance to the Batak Lutheran Churches in Indonesia**

*Batara Sihombing<sup>1</sup>*

Interpreting the Bible from narrative criticism is increasingly popular in Asia and especially in Indonesia since the method was introduced around 15 years ago. Many our theological students choose the narrative approach when they do their biblical interpretation, and particularly when they write their thesis. They feel more comfortable reading the story of the Bible in a narrative way. In my opinion, there are several reasons behind this choice. Being Indonesian people who live in Indonesia, their cultural values such as narrative, circular, spiral logic, and story-teller communication can be useful or applicable in narrative criticism. This method, for example, looks at the Gospel of Matthew as the story about Jesus. Apart from that, it deals more explicitly with literary concerns, while traditional approaches to Matthew's gospel have sought to answer historical and theological questions about the book.<sup>2</sup>

In this paper, Matthew 6:19-34 that points out the irreconcilability of God with mammon will be approached from the standpoint of literary criticism or narrative criticism.<sup>3</sup> The term 'literary criticism' refers to literary studies of the gospels which utilize the work of modern literary theorists. It concentrates on the text as it now stands and the responses of readers whether ancient or modern.<sup>4</sup> After that, the summary of the approach will be used to highlight the fight of the Batak Lutheran Churches in Indonesia against corruption. Finally, several conclusions will be drawn from what has been discussed.

### **A. The Plot and Subplot of Matthew's Gospel**

In narrative criticism we need to decide the plot and subplots of Matthew's Gospel.<sup>5</sup> Richard A. Edwards<sup>6</sup> in his book, *Matthew's Story of Jesus*, regards the plot

---

<sup>1</sup> New Testament lecturer at Abdi Sabda Theological Seminary in Medan, Indonesia.

<sup>2</sup> Mark A. Powell, *What is Narrative Criticism?*, 6-10; 'Narrative-Critical,' 10-13, explains the distinction between historical criticism and narrative criticism. He notes four matters: redactor-narrator, community-implied reader, structure-plot, and people-characters.

<sup>3</sup> Mark A. Powell, *What is Narrative Criticism?* (GBS; Minneapolis: Fortress Press, 1990), 11-22, 6, delineates several types of literary criticism: structuralist, rhetorical, reader-response, and narrative. Janice C. Anderson, *Matthew's Narrative Web. Over, and Over, and Over Again* (JSNTSS 91; Sheffield: JSOT Press, 1994), 26.

<sup>4</sup> Graham N. Stanton, *A Gospel*, 58. Mark A. Powell, 'Toward a Narrative-Critical Understanding of Matthew,' in *Gospel Interpretation. Narrative-Critical and Social-Scientific Approaches* (ed. Jack D. Kingsbury; Harrisburg: Trinity Press International, 1997), 9-15, explains that narrative criticism regards the Gospel of Matthew as a story about Jesus.

<sup>5</sup> Both redaction criticism and narrative criticism are interested in the structure of Matthew's Gospel. While redaction critics focus on Matthew's compositional structure, narrative critics focused on its plot structure. Narrative critics discern in how the story that Matthew tells unfolds for the reader.

as referring to the sequence of episodes that compose the narrative as a whole. The description of Matthew's plot involves a cumulative account of the story that unfolds as the narrative is read from its beginning. Edwards finds that the plot of Matthew's gospel is basically the story of the narrative's main character, Jesus, whose movements we follow from his birth to his death and beyond. This plot demonstrates that Matthew's narrative makes sense as a comprehensive whole. Accordingly, Matthew's story is divided into sections which should be seen as basic segments or moments in the continuing narration.

Mt 1:1-4:22: Establishing the framework of the story

Mt 4:23-7:29: The demands of the kingdom

Mt 8:1-11:1: The power of the kingdom

Mt 11:2-18:35: The response to the coming of the kingdom

Mt 19:1-25:46: The message of the kingdom presented in Judea

Mt 26:1-28:20: The conflict takes place.

Another version of Matthew's plot is described by Matera.<sup>7</sup> He describes it as narrative logic, whereas Edwards understands it as narrative flow. He says that plot is an organizing principle which gives logic and meaning to disparate events. In line with this, plot is described as correlative rather than as simply episodic. That is to say, events are related to one another in terms of cause and effect, and it is through discernment of these causal links that the logic of the narrative is displayed. This also implies that attention to causality will help us to see the significance of events in the light of their results. This understanding has led Matera to read Matthew's Gospel from the end of narrative, not from the beginning as it is done by Edwards.

The end of Matthew's gospel reveals the final effect, that is, the authoritative and risen Jesus commissions those who respond to him with worship and confidence to take the Gospel to the nations. The development of the narrative ends with mission to Gentiles. Now it is the plot of Matthew's gospel that will explain this development. The plot of Matthew's gospel is in the appearance of Jesus the Messiah, which signal God's fulfillment of his promises to Israel. However, Israel refuses to accept Jesus as the Messiah. Consequently, the Gospel passes to the nations. In the beginning of Matthew's narrative, either acceptance or rejection of Jesus by Israel seems possible. In the middle, rejection becomes increasingly probable, and by the end this response has become inevitable. Literary theorists obviously regard causality as a definitive

---

Further see Mark A. Powell, 'Narrative-Critical,' 12. Janice C. Anderson, *Matthew's Narrative*, 133-147; David. B. Howell, *Matthew's Inclusive Story. A Study in the Narrative Rhetoric of the First Gospel* (JSNTSS 42; Sheffield: JSOT Press, 1990), 94-114.

<sup>6</sup> Richard A. Edwards, *Matthew's Story of Jesus* (Philadelphia: Fortress Press, 1985), 9.

<sup>7</sup> Frank J. Matera, 'The Plot of Matthew's Gospel,' *CBQ* 49 (1987): 233-253.

characteristic of plot. Matera outlines the Matthew's gospel in six major narrative blocks:<sup>8</sup>

Mt 1:1-4:11: The coming of the Messiah

Mt :12-11:1: The Messiah's ministry to Israel

Mt 11:2-16:12: The crisis in the Messiah ministry

Mt 16:13-20:34: The Messiah's journey to Jerusalem

Mt 21:1-28:15: The Messiah's death and resurrection

Mt 28:16-20: The great commission

Another suggestion as to the plot of Matthew's gospel is proposed by Jack D. Kingsbury.<sup>9</sup> He largely focuses on conflict analysis; although, he also pays attention to temporal sequence and causality. Admittedly, the element of conflict is central to the plot of Matthew's gospel. Jesus is seen to be in conflict with Satan, with demons, with nature, with disease, with various civil authorities, with the leaders of Israel, with his own disciples, and even with himself. However, these conflicts do not all contribute equally to the story.

The conflict on which the plot of Matthew's story turns is that between Jesus and Israel. According to the narrative, the religious leaders of Israel are seen as the implacable adversaries of Jesus. Another conflict which is embedded within the plot of Matthew's story is the conflict between Jesus and his own disciples. However, this conflict is of a fundamentally different order than that between Jesus and Israel. The conflict between Jesus and his disciples does not derive from enmity or hostility toward him, but from their human point of view and lack of faith. This fact shows that the development of conflict in Matthew's gospel proceeds along more than one axis. According to Kingsbury,<sup>10</sup> it implies that Matthew's plot cannot be described in terms of a single correlative chain of events; rather, it must be presented as three separate story lines; that is, the story of Jesus, the story of Israel's religious leaders, and the story of Jesus' disciples. It is the story of Jesus that most strongly influences the structure and shape of the narrative as a whole.

Mark Allan Powell<sup>11</sup> recently discusses the plot and subplot of Matthew's Gospel. He reviews the plot of the Gospel of Matthew which is proposed by Edwards, Matera, and Kingsbury. According to him, the descriptions, which are offered by the three scholars, are different from each other since to some extent they base their

---

<sup>8</sup> Frank J. Matera, 'The Plot of Matthew's Gospel,' 246-252.

<sup>9</sup> Jack D. Kingsbury, *Matthew as Story* (2<sup>nd</sup> ed.; Philadelphia: Fortress, 1988), 3-5; 'The Plot of Matthew's Story,' in *Gospel Interpretation. Narrative-Critical and Social-Scientific Approaches* (ed. Jack D. Kingsbury; Harrisburg: Trinity Press International, 1997), 16-25.

<sup>10</sup> Jack D. Kingsbury, *Matthew*, 115-117, 128-129.

<sup>11</sup> Mark A. Powell, 'The Plot and Subplot of Matthew's Gospel,' *NTS* 38 (1992): 187-204.

theories on different literary concepts of what constitutes a plot. In addition, Powell<sup>12</sup> also criticizes their proposals and offers a more precise formulation about the plot of Matthew's Gospel. After a deeper discussion of the topics of narrative flow, causality, and conflict analysis of Matthew's Gospel, Powell proposes a new description of Matthew's plot. He suggests that the narrative of the Gospel of Matthew can be best understood as embodying one main plot and at least two sub-plots. While the main plot provides narrative with its most intentional logic and deepest meaning, the subplots involve subsidiary developments that are related to the main theme, but that also have a certain integrity of their own.<sup>13</sup>

The main plot of Matthew's Gospel is God's plan and Satan's challenge.<sup>14</sup> It concerns the divine plan by which God's people will be saved from their sins. Even though the story is about Jesus, at its deepest level it is a story about God. The chronological perspective for the narrative is not limited to the period of Jesus' life, but extends backward to creation (Mt 19:4,8; 24:21; 25:34) and forward to the close of the age (Mt 13:40,49; 24:3; 28:20) and beyond (Mt 19:28; 25:46). The divine can be seen from the fact that Jesus is the Son of God (Mt 1:23; 3:17). Through his Son, Jesus, God wants to save people from their sins (Mt 1:21). However, the reader soon knows that Satan intends to prevent God's plan (Mt 4:1-11). Being Son of God, Jesus is tempted to worship Satan rather than God (Mt 4:9-10). Again, the reader will understand that the conflict between Jesus and Satan is actually the conflict between God and Satan. On the grounds of his being God's representative and supreme agent, Jesus comes into conflict with Satan. As the story continues, indicators of narrative flow and statements of purpose combine to reveal how the divine plan will be carried out. There are two phases which are met with satanic resistance. First, Jesus proclaims the nearness of the rule of heaven and asserts that he has come to call sinners. Second, Jesus predicts his passion and states that he has come to give his life as a ransom.

---

<sup>12</sup> Mark A. Powell, 'The Plot and Subplot,' 188, 191, 193, argues that Edward's description is that Matthew's narrative makes sense as a comprehensive whole. The individual episodes of which it is composed are not intended to be read as isolated pericopes but as parts of this comprehensive whole. However, the description of Matthew's plot should include the discovery of the elements that connect and interpret the events of the story for the reader who seeks to comprehend the work as a meaningful whole. These elements would lead the reader to recognize that the plot cannot be reduced to a single story line.

Matera's description of Matthew's plot makes an assumption that the plot can be understood in terms of a single story line. But it would be naive to expect all the events or episodes of Matthew's narrative to connect meaningfully in terms of a single plot line because it is not usually the case in literature.

<sup>13</sup> Mark A. Powell, 'The Plot and Subplots,' 199-203. See also H.J.B. Combrink, 'The Structure of the Gospel of Matthew as Narrative,' *TynBul* 34 (1983): 61-90, who approaches the structure of Matthew in two ways-textual indicators and narrative plot and notes the essential congruence of the results. Textual indicators suggest a chiasmic outline. Analysis of narrative plot yields a compatible three parts outline: setting (1:1-4:17), complication (4:18-25:46), and resolution (26:1-28:20).

<sup>14</sup> Mark A. Powell, 'The Plot and Subplots,' 199-200.

The first subplot of Matthew's Gospel is Jesus and the religious leaders.<sup>15</sup> The religious leaders of Israel hinder the accomplishment of the first part of God's plan but then, ironically, help in the accomplishment of the second part. When Jesus fulfills God's plan to save people from their sins through his ministry of teaching, preaching, and healing, the leaders' opposition to his ministry threatens to thwart this plan (Mt 9:3,34; 12:24,38; 15:14; 16:1). It should be noted that the conflict between Jesus and the religious leaders is distinct from that between Jesus and Satan in significant ways. Unlike Satan, the religious leaders do not recognize Jesus as the Son of God. However, in some cases Jesus' conflict with the religious leaders does resemble his initial encounter with Satan. The religious leaders are described as 'evil' (Mt 9:4; 12:34, 39, 45; 16:4; 22:18) a term that is normally used for Satan, the 'evil one' (Mt 13:19, 38). The religious leaders are in collusion with Satan. They share the root characteristic of Satan as evil. Jesus accuses them of thinking evil in their hearts (Mt 9:4). Because they are evil, they cannot speak good (Mt 12:34-35; 15:4; 22:18). In Matthew's story, the religious leaders are regarded as plants that the Father did not plant (Mt 15:13). It implies that they were sown by the devil (Mt 13:25, 39).

The second subplot is Jesus and the disciples.<sup>16</sup> In Matthew's narrative the disciples act the opposite of what the religious leaders do. The disciples assist in the accomplishment of the first part of God's plan, but then hinder the accomplishment of the second part. As soon as Jesus commences his ministry, he calls selected individuals to follow him (Mt 4:19, 21; 9:9). These individuals constitute a group that becomes the disciples. Later on, the disciples join Jesus in bringing about the fulfillment of the divine plan to others. They are made fishers of people (Mt 4:19). In spite of the fact that they are people of little faith (Mt 6:30; 8:26; 14:31; 16:8), the disciples are sent to proclaim the message that the kingdom of heaven is at hand (Mt 10:7). However, after Jesus predicts his passion, Peter as the spokesman of the disciples, indicates the disciples' hindrance to the accomplishment of God's plan (Mt 16:23). Their objection to God's plan of giving Jesus' life as a ransom is attributed to Satan. It appears that previously Satan used the religious leaders to prevent Jesus' ministry of calling sinners, and now Satan works through disciples to try to prevent Jesus from giving his life as a ransom.

So, in Matthew's narrative it appears that the story of Jesus' relationship with his disciples is closely related to the main plot of the Gospel regarding God's plan and Satan's challenge. On the one hand, the disciples are inadequate agents of God and on the other hand, they are unwitting agents of Satan. While the story of their

---

<sup>15</sup> Mark A. Powell, 'The Plot and Subplots,' 200-202. See also Jack D. Kingsbury, 'The Developing Conflict between Jesus and the Jewish Leaders in Matthew's Gospel,' *CBQ* 49 (1987): 57-73; David R. Bauer, 'The Major Characters of Matthew's Story. Their Function and Significance,' in *Gospel Interpretation. Narrative-Critical and Social-Scientific Approaches* (ed. Jack D. Kingsbury, Harrisburg: Trinity Press International, 1997), 35-36.

<sup>16</sup> Mark A. Powell, 'The Plot and Subplots,' 202-203. See also David B. Howell, *Matthew's Inclusive Story*, 110-158.

relationship with Jesus is related to the main plot line, it also has a certain integrity of its own. Therefore, it is best regarded as a subplot.<sup>17</sup>

### **B. The Story of Matthew 6:19-34**

Matthew 6:19-34 describes the subplot regarding the relationship between Jesus and the disciples because the passage is part of Jesus' teaching to his disciples (Mt 5-7; 5:1).<sup>18</sup> This is important since the first step in the interpretation of any writing, whether ancient or modern is to establish its literary genre.<sup>19</sup> This implies that Matthew's Gospel must be set in its first century literary context, and the literary conventions of the closely related ancient writings must be considered carefully. From source criticism, we may suppose that Matthew 6:19-34 belongs to Q. According to J. Kloppenborg,<sup>20</sup> Q is a collection of wisdom sayings, a genre which is widely attested in ancient Near Eastern writings, and also in collections of Hellenistic *gnomia* and *chreiae*. Near Eastern wisdom collections often include a prologue which is narrative and biographical in form. In some cases, the prologue includes the motif of the testing or ordeal of the sage. Collections of *chreiae* in Greek also often have a biographical interest.

Now we see the narrative of Matthew 6:19-34 from the narrative point of view. The implied author appears to tell the implied reader<sup>21</sup> about the impossibility of having two masters at the same time, that is, God and mammon (Mt 6:24). The first advice given to the reader is that the reader should not lay up treasures on earth (Mt 6:19-21). This prohibition shows that the story is about treasure. The implied author gives the reason: to lay up treasures on earth is not safe because moth and rust will

---

<sup>17</sup> Mark A. Powell, 'The Plot and Subplots,' 203. Jack D. Kingsbury, *Matthew as Story*, 8-9, says that the primary conflict, between Jesus and Israel, is resolved by Jesus' death. A secondary conflict is between Jesus and his disciples who have difficulty 'thinking the things of God'.

<sup>18</sup> See also Jack D. Kingsbury, 'The Developing Conflict,' 64-65, argues that in broad line, the story of Jesus in Matthew's Gospel unfolds in three parts. The first part (Mt 1:1-4:16), Jesus is presented to the implied reader. The second part (Mt 4:17-11), the implied reader is told of Jesus' ministry to Israel of teaching, preaching, and healing, and of Israel's response to him, which is one of repudiation (Mt 11:2-16:20). Third part (Mt 16:21-28:20), the implied reader looks on as Jesus journeys to Jerusalem and suffers, dies, and is raised.

<sup>19</sup> Graham N. Stanton, *A Gospel*, 59-70, says that the recognition of the importance of the genre of the Biblical writings for their interpretation has been almost universal in modern Biblical scholarship. According to him, it is surprising to find that the importance of genre has not always been appreciated by scholars who discuss the Gospel of Matthew from a literary perspective even though the influential literary critics have re-emphasized the importance of literary genre for interpretation.

<sup>20</sup> John S. Kloppenborg, *The Formation of Q*, 244. See also Graham N. Stanton, *A Gospel*, 69, concludes that Matthew has extended the literary genres of both his main sources, Q and Mark.

<sup>21</sup> For the discussion of implied author and implied reader in the narrative criticism of Matthew's Gospel see Jack D. Kingsbury, 'Reflection on "the Reader" of Matthew's Gospel,' *NTS* 34 (1988): 454-458; *Matthew as Story*, 38, says that 'an implied reader as an imaginary person for whom the intention of the text always reaches its fulfillment.' Stephen D. Moore, 'Stories of Reading: Doing Gospel Criticism As/With a "Reader",' *SBL Seminar Papers* (SBLSP 27; Atlanta, Georgia: Scholar Press, 1988), 141-159. Janice C. Anderson, *Matthew's Narrative*, 26-27; W. Iser, *The Implied Reader* (Baltimore: Johns Hopkins University Press, 1974).

consume and thieves will steal. Instead, the implied reader is asked to lay up treasure in heaven because in heaven, there is no moth, rust, or thief.

Here we need to grasp the social and historical circumstances of this story so that we are able to understand the message.<sup>22</sup> The idea of ‘treasures in heaven’ was a commonplace theme of Jewish wisdom at that time. The Sermon on the Mount points to the same idea in the introduction: ‘your reward will be great in the heaven’ (Mt 5:12). The way to lay up heavenly treasures, which is performed by good deeds, is particularly by sharing one’s possessions with others (Mk 10:21; 1 Tim 6:18-19), was taken over from Judaism (2 Bar 14:12; 3 Bar 11:8-9; 14:2; Tjob 9-13, 44-45; Tob 4:9; 4 Ezra 6:5; Sir 29:10-11).<sup>23</sup> This implies that the encouragement in Matthew 6:19-21 does not simply offer a call to better or more lasting treasures, but rather to one’s total faithfulness. To store up treasures in heaven means to submit totally to that which is in heaven; that is, God’s sovereign rule. This motif flows in subsequent units in Matthew 6:22-23, 24, 33.<sup>24</sup> In addition, the implied author concludes, ‘For where your treasure is, there will your heart be also’ (Mt 6:21). In the biblical concept ‘heart’ serves as the total person. This verse thus points out the determining factor for one’s existential orientation. If the treasure is an earthly one, the person becomes lost in earthly things; if it is a heavenly one, the person lives with an orientation toward heaven.

This story points out that there is a conflict between earth and heaven. Earth is the place of insecurity where destruction, disappearance and stealing happen; but by contrast, heaven is the place of security, to which the implied reader should put his/her heart. This conflict between heaven and earth appears to represent the plot of Matthew, that is, the conflict between God and Satan (Mt 13:36-43).<sup>25</sup> Here heaven refers to God; whereas, earth refers to Satan. This means that the implied reader is reminded of certain treasures that could bring them to Satan.

The second theme is about the sound eye (Mt 6:22-23). Those who have sound eyes have bodies which are full of light. Conversely, those who have unsound eyes have bodies which are full of darkness. That is why the implied author emphasizes, ‘If then the light in you is darkness, how great is the darkness!’ (Mt 6:23). Here the light is contrasted to darkness, and the sound eye is contrasted to the unsound eye. The point is that there is a conflict between light and darkness that runs parallel with the conflict between heaven and earth in the preceding verses (Mt 6:19-21). Both these conflicts symbolize the conflict between God and Satan. In order to keep being with God, the implied reader should have the sound eye.

---

<sup>22</sup> Graham N. Stanton, *A Gospel*, 56, notes that narrative criticism cannot be carried out in isolation from consideration of the social setting of its readers. Mark A. Powell, *What is Narrative Criticism?*, 86, says that effective use of narrative criticism demands the knowledge of the social and historical circumstances assumed by the narrative.

<sup>23</sup>Hans D. Betz, *The Sermon*, 429-431.

<sup>24</sup> Robert A. Guelich, *The Sermon*, 328; Hans D. Betz, *The Sermon*, 429; G. Strecker, *The Sermon*, 132.

<sup>25</sup> Mark A. Powell, ‘The Plot and Subplot,’ 199.

The symbolic use of eye and body imagery in Matthew 6:22-23 combine to encourage the reader to expect a parabolic use of language.<sup>26</sup> Figuratively, ‘the sound eye’ denotes generosity (Prove 22:9; Ecc 32:8,10; T. Iss. 3:4; Sir 32:8). A similar meaning can be found in the New Testament (Rom 12:8; 2 Cor 8:2; 9:11; Jas 1:5). This meaning is supported by the fact that the antithesis of ‘sound eye’ is ‘unsound eye’ (□□□□□□□□□□□□□□□□□□), a fixed expression for the selfish spirit and its next usage in Matthew 20:15. So, the term ‘unsound eye’ refers to the antithesis of generosity: selfishness, covetousness, an evil and envious disposition (Deut 15:9; Prove 23:6; T. Benj. 4:2,6; Tob 4:7; Sir 14:10; 31:13).<sup>27</sup> With this meaning it serves to explain the saying ‘lay up for yourselves treasures in heaven’ in Matthew 6:19-21, that is, being generous to other people.

In the Jewish sources, light is a prominent term, which is attributed to God. God dwells in light (Ps 104:2; Dan 2:22; Hab 3:3-4). He has a countenance of light (Ps 31:16; 44:3; 67:1; 89:15; 90:8), and gives light to the saints (Job 29:2-3; Ps 4:6; 18:28; 43:3). God’s children are illuminated by the light of life (Ps 56:13), they possess light (Isa 42:6; 49:6; cf. Mt 5:14) and walk in the light of the Lord (Isa 2:5). The righteous are called light (Isa 42:6; 49:6; cf. 1 En 104:2; T. Levi 14:3; T. Job 31:5; 53:3). It is light that directs their deeds. From all these corresponding texts we could infer that one whose body is full of light shares the divine light and God is with him or her (2 Cor 4:6; Eph 1:18; 1 QS 4:2). On the contrary, ‘to be in darkness’ means separation from God. Hades and hell are dark places (Job 10:21-22; Mt 8:12; 22:13). According to the Qumran text (1 QS 4:9-11), the sons of darkness have greedy minds and blind eyes.<sup>28</sup> The text (Mt 6:22-23) says that the sound eye correlates with inner light and the unsound eye correlates with inner darkness. As the sound eye is an effect of the light within which leads to generosity, the unsound eye is an effect of the inner darkness which leads to being selfish and ungenerous. One’s moral disposition correlates with an inner darkness or light within.

The third topic appears to present the climax of the two preceding topics. The conflict between heaven and earth, and between light and darkness are further concluded with the conflict of two masters, between **God and mammon**. All the sayings express irreconcilable alternatives. Here Jesus emphasizes that the irreconcilable alternatives are God and mammon. The reader is given an exhortation that no one can serve two masters (Mt 6:24). Again, the reasons are elucidated, ‘for

---

<sup>26</sup> Richard A. Edwards, *Matthew’s Story of Jesus*, 24.

<sup>27</sup> F.V. Filson, *The Gospel According to St. Matthew* (London: Adam&Charles Black, 1960), 100; D.C. Allison, ‘The Eye,’ 76; *The Sermon*, 143; H.D. Betz, *The Sermon*, 451; W. Bauer, ‘□□□□□□□□,’ *BDAG*, 86, the word □□□□□□□□ (‘sound’) could denote two categories, the physical and the ethical. In the physical sense it means ‘healthy’ and in the ethical sense it means ‘single’, referring to single-minded, sincere, undivided devotion (Job 1:1; T. Lewi 13:1). The term denotes singleness or sincerity of heart (Barnabas 19:2) and mind (cf. 1 Clement 23:1); C.S. Keener, *A Commentary*, 323, notes that the word as a wordplay which is also used to translate the Hebrew term for ‘perfect,’ that is, single-minded’ devotion to God. Jesus’ contemporaries also used the expression for righteousness (1 Macc 2:60; T. Iss. 3:5; Eph 6:5). As a wordplay it is used for advancing an argument. He notes that some scholars miss the wordplay in Matthew 6:22, arguing either ‘single’ eye or ‘generous’ eye, rather than both.

<sup>28</sup> D.C. Allison, *The Sermon*, 144.

either he will hate the one and love the other, or he will be devoted to the one and despise the other.’ This reason indicates that it would divide one’s faithfulness. Therefore, ‘you cannot serve God and mammon’ (Mt 6:24). This verse serves as a summary of the story.<sup>29</sup> It appears that mammon is juxtaposed with God as a rival master. The term ‘mammon’ represents any kind of earthly wealth.<sup>30</sup> So, wealth is understood as a rival master that could distract one’s faithfulness to God. In this story, it implies that mammon is used by the narrator as a form of symbolism which function to reject certain choices and then to find out the true one.<sup>31</sup> The term ‘mammon’, which is only here found in Matthew’s Gospel (Mt 6:24), was personified or deified as a potential master. The Semitic loan-word is left un-translated due to its position as an idol, that is, the idolatry of serving mammon. The approximate contrast of mammon with God as object of service shows that Jesus applies the principle to one of the greatest temptations: the idolatry of materialism. In the history of the story, it has been recognized that the relentless pursuit of money and possessions was similar to the worship of a pseudo-deity (cf. T. Jud. 18:1-19:1).<sup>32</sup>

The irreconcilability between God and mammon represents the conflict between God and Satan, as indicated by the plot of Matthew’s Gospel. Here mammon serves as the representative of Satan. This also implies that wealth or mammon, which is originally neutral, obtains negative connotations for being personified and having demonic force. That is to say, Satan uses wealth as a means of tempting the reader and challenging God’s plan.

We can also see the point of view that the implied author establishes to govern the story. The point of view takes the form of a basic distinction between truth and untruth. The ways of thinking are seen as right or wrong.<sup>33</sup> The right way of thinking is aligned with God’s point of view and the wrong way of thinking is aligned to Satan’s point of view. In the story, God speaks through Jesus Christ, while Satan uses treasure as the object of challenging. The true ones which are shown by the story are to lay up treasures in heaven, to have a sound eye or, and to serve God. Conversely,

---

<sup>29</sup> Richard A. Edwards, *Matthew’s Story of Jesus*, 24.

<sup>30</sup> F. Hauck, ‘𐤌𐤍𐤌𐤍𐤌𐤍𐤌𐤍,’ TDNT 4: 388-390; Hans D. Betz, *The Sermon*, 458 n. 297, the term ‘mammon’ is identified from the Aramaic noun 𐤌𐤍𐤌𐤍 whose emphatic state is 𐤌𐤍𐤌𐤍𐤍 and the Greek transliterates 𐤌𐤍𐤌𐤍𐤍𐤍𐤍. The word signifies ‘resources,’ ‘money,’ ‘property,’ and ‘possession.’ In the New Testament, the term is found only in the Synoptic Gospels (Mt 6:24; Luk 16:9,13). The overall understanding of the term represents the materialistic of the world. The world itself does not exist in the Hebrew canon. Rather, it appears in other Jewish literature (Sir 31:8; 1QS 6:2; 1Q27:1,2,5; CD 14:20; 1 En 63:10; m. ‘Abot 2:12; m. Sanh. 4:1; b. Ber.61:6; etc.).

<sup>31</sup> Mark A. Powell, *What is Narrative Criticism?*, 27-29.

<sup>32</sup> W.D. Davies and D.C. Allison, *Matthew*, 643; C.S. Keener, *A Commentary*, 233.

<sup>33</sup> Mark A. Powell, *What is Narrative Criticism?*, 24-25; Jack D. Kingsbury, ‘The Figure of Jesus in Matthew’s Story: A Literary-Critical Probe,’ *JSNT* (1984): 4-7, says that the implied authors have made God’s evaluative point of view normative for their works. What God thinks is, by definition, true and right. The Gospels also allow for another way of thinking, one opposed to God’s point of view. The implied author might establish a second perspective as normative for their narratives, that is, the point of view of Satan. This perspective is normative in a negative sense, insofar as it comprises what is wrong and untrue. See also Janice C. Anderson, *Matthew’s Narrative*, 55-56.

the untrue ones lay up treasures in earth, have an unsound eye, and serve mammon. Thus constitutes Satan's point of view. The pattern of the story flows subsequently. The reader is encouraged to lay up treasures in heaven (Mt 6:19-21), the way of laying up treasures in heaven is being generous to others (Mt 6:22-23), and that is the sign of serving God (Mt 6:24). Of course, to lay up treasures in heaven by being generous to others will create anxiety for one's daily life.

After affirming that the true one is to serve God instead of mammon, the implied author further encourages the implied readers not to be anxious about their life: what to eat, to drink, and what to wear (Mt 6:25-34). The encouragement in this section is introduced with the word 'therefore,' referring to the connection to the preceding verses. Three times the implied author emphasizes 'therefore do not be anxious' about life (Mt 6:25,31,34). Life, which is normally lived out by using treasures or mammon, does not ultimately depend on mammon but on God, the giver of life. The reasons for not being anxious are given: look at the birds of the air, even though they neither sow nor reap nor gather into barns, they are fed by the Father (Mt 6:26), look at the lilies of the field, they neither toil nor spin but God clothes them (Mt 6:28-29).

The implied author emphasizes that before God the implied readers are more than the birds and the lilies. In addition, it is said that being anxious one cannot add one cubit to his span of life (Mt 6:27). Thus, how false it is to be anxious when people think of their life because being anxious could not add one cubit to span their life. Conversely, since anxiety could destroy one's health it tends to destroy one's life as well. This means that those who serve God should not be anxious about their life (Mt 6:31). Why is it so? 'God knows that you need them all' (Mt 6:32). However, those who are anxious about their basic needs in life are the Gentiles, the people who do not believe in God (Mt 6:32). Those who serve God should keep seeking his righteousness and kingdom (Mt 6:34).

The plot of Matthew appears in this section (Mt 6:25-34). God has a plan to protect the lives of human beings by providing what they need in life. However, Satan challenges the plan by sowing anxiety in the heart of human beings. There is conflict between God and Satan. The point of view of both sides is also clear. The true point of view comes from believing in God, seeking his kingdom and his righteousness. Conversely, Satan's point of view is to be anxious about life, thinking of what to eat, what to drink, and what to wear. And this might be the reason why the end and the beginning verses in this passage are connected. We could regard it as the aspect of causality in the story.<sup>34</sup> In order to overcome anxiety we should not lay up treasures on earth. The story ends with anxiety (Mt 6:34), and begins with the encouragement not to lay up treasures on earth (Mt 6:19). It suggests that the way to overcome one's anxiety about his/her basic needs in life is not to lay up treasures on earth, but to lay up treasures in heaven. The encouragement to lay up treasures in heaven is an introduction (Mt 6:20), and the story is concluded with the same encouragement, to

---

<sup>34</sup>Frank J. Matera, 'The Plot of Matthew's Gospel,' 233-235; Mark A. Powell, 'The Plot and Subplot,' 189, 194-195, says that causality implies that the significance of events can be determined in light of their results.

seek the kingdom of the heavenly Father (Mt 6:33). The term 'heaven' should be the orientation of the reader's heart (cf. Mt 6:21).

As a whole, the story of Matthew 6:19-34 contains the plot of Matthew's gospel, that is, God's plan and Satan's challenge. Jesus proclaims the nearness of the rule of heaven. This idea appears behind his encouragements to ask the reader to lay up treasures in heaven (Mt 6:20), to behave like the citizens of heaven or to be generous (Mt 6:22), to serve the heavenly master, God (Mt 6:24), to know that the heavenly Father cares for his disciples (Mt 6:32), and to seek the kingdom of heaven and its righteousness (Mt 6:33). However, Satan seems to prevent God's plan by planting the opposite idea such as to lay up treasures on earth (Mt 6:21), to behave ungenerously or selfishly (Mt 6:22-23), to serve mammon or wealth, and to be anxious about the basic needs in life (Mt 6:25). The conflict between God and Satan in this story has shown how wealth serves as the object of fight that seriously lures the disciples because it could be an enslaved master on earth.

### C. Characters

In the story of Matthew 6:19-34, we recognize several characters.<sup>35</sup> Firstly, we see Jesus. From the beginning of the story in Matthew 6:19, it is clear that there is an exhortation which is given by someone, that is, Jesus. Being Son of God, Jesus knows and teaches the will of the Father (cf. Mt 5:17-48; 7:28-29; 11:25-27) and he perfectly obeys his Father (cf. Mt 3:12; 4:1-11).<sup>36</sup> In the story of Matthew, 6:19-34 the implied author also shows that Jesus teaches his disciples to serve God (Mt 6:24), to assure them that the Father knows their need (Mt 6:32), and to command the disciples to seek Father's kingdom and its righteousness (Mt 6:33). Apart from this, the Father also feed the birds in the air (Mt 6:26) and clothes the grass of the field (Mt 6:30). This obviously indicates that God is the creator and the owner of the creatures.

Jesus announces the kingdom to Israel by means of three activities: teaching, preaching, and healing (Mt 4:23; 9:35; 11:1).<sup>37</sup> The aspect of preaching involves the proclamation of the kingdom itself (Mt 4:17). The aspect of teaching involves primary instruction to the disciples regarding life within the kingdom and therefore has great relevance for the disciples (Mt 5:1-2). This is displayed in the passage of Matthew 6:19-34 where Jesus reminds the disciples about life in the kingdom: the disciples' heart should be directed to heaven (Mt 6:19-21), they should have light in their body or life (Mt 6:22-23), their master is God (Mt 6:24), and they should not be anxious about their life (Mt 6:25). Finally, the direct command to seek God's kingdom and his righteousness is extended and emphasized (Mt 6:33).

---

<sup>35</sup> Mark A. Powell, *What is Narrative Criticism?*, 51; Richard A. Edwards, *Matthew's Narrative Portrait of Disciples* (Harrisburg: Trinity Press International, 1997), 11, writes that within narrative criticism, characters are defined as individuals or groups presented in the world of the narrative. Janice C. Anderson, *Matthew's Narrative*, 78-126.

<sup>36</sup> David R. Bauer, 'The Major Characters,' 29.

<sup>37</sup> David R. Bauer, 'The Major Character,' 29.

The second character is the disciples.<sup>38</sup> One of the main dimensions of the ministry of the Matthean Jesus is the calling and nurturing of the twelve disciples. Actually, Matthew's Gospel discusses the nature and expectations of discipleship.<sup>39</sup> There are several essential characteristics of discipleship that can be found in the calling of the first disciples (Mt 4:18-22). First, to be disciples they must be called by Christ because people cannot take it upon themselves to become disciples (cf. Mt 9:9). Secondly, discipleship involves submission to the authority of Jesus, for Jesus appears unexpectedly on the scene, utters the radical demand, and the brothers respond immediately (cf. Mt 4:20, 22). Thirdly, discipleship entails genuine cost. Simon and Andrew abandoned the security of vocation, and James and John left both property and family (cf. Mt 8:18-22; 13:44-46; 19:16-26). Fourthly, discipleship means embarking upon mission. Jesus links the call to discipleship with the promise to make them fishers of people (Mt 4:19; cf. 9:35-11:1; 28:16-20). Fifthly, discipleship involves the creation of a community around the person of Jesus. There is constant attention to the demands of the Christian community (Mt 5:17-26; 18:1-35; 23:1-11). And above all else, Matthew 4:18-22 emphasizes that discipleship must mean following Jesus. This suggests that the disciples are to be with Jesus (Mt 9:15; 12:30; 26:38-40), accompany him (Mt 9:19), and align themselves with him over against his opponents (Mt 9:10-17; 12:1-8).

The presentation of Matthew's Gospel regarding the portrait of the disciples is quite mixed, presented both with negative and positive elements. Two main difficulties of the disciples in Matthew 4:17-16:20 are lack of understanding and weakness of faith.<sup>40</sup> Apparently, Matthew 6:19-24 describes the negative elements of the disciples. The disciples have faith but their faith is little or weak (cf. Mt 8:26; 14:31). In Matthew 6:30, Jesus directly calls them 'O men of little faith.'<sup>41</sup> Further, the commandment 'do not be anxious about your life', which is mentioned three times (Mt 6:25,31,34), and the comparative examples of birds and lilies, imply that the disciples are being strengthened because they are weak, particularly when it comes to dealing with treasures as a means of living out life. The prohibitive commandments such as 'do not lay up for yourselves treasures on earth' (Mt 6:19) and 'you cannot serve God and mammon' (Mt 6:24) support the idea of the disciples' lack of

---

<sup>38</sup> Richard A. Edwards, *Matthew's Story of Jesus*, 19; Dale C. Allison, *The Sermon*, 28. The narrator reports that because Jesus' fame has spread throughout Syria, large crowds began to follow him. It is because of this crowd that Jesus goes 'up on the mountain' and sits down to teach (Mt 5:1). It is not clear whether the narrator intends the reader to picture Jesus' teaching the crowds or just the disciples. For the story of Matthew 6:19-34, I will only take the disciples as the audience of Jesus' teaching because in the story only the teacher or Jesus who dominates the conversation whereas the audience just keeps listening.

<sup>39</sup> David R. Bauer, 'The Major Characters,' 32-33.

<sup>40</sup> David R. Bauer, 'The Major Characters,' 32.

<sup>41</sup> Mark A. Powell, *What is Narrative Criticism?*, 56, says that in terms of character traits the saying 'O men of little faith' constitutes empathy. Literary critics described empathy as an 'involuntary projection,' as an 'inner mimicry,' and as an observer's participation in the sensation of that which is perceived. In Matthew, the disciples are persons of 'little faith' (Mt 6:30; 8:26; 14:31; 16:8), the persons whose spirits are willing, though their flesh is weak (Mt 26:41). They grow in understanding, but they do not always get the point right away (Mt 16:5-12).

understanding. However, being disciples, they must follow Jesus who is irreconcilable with mammon.

The children of God do not need to be anxious about the basic needs because their Father knows what they need, but the Gentiles, the unbelievers, seek to obtain all of those things. Here, the Gentiles are regarded as the antitype or the opponents of the disciples (Mt 6:32).

### Summary

The narrative of Matthew 6:19-34 tells the story that God cannot be irreconcilable with mammon or wealth (Mt 6:24). The irreconcilability of God with mammon represents the conflict between God and Satan in which mammon is understood as the representative of Satan. Those who obey God will lay up treasures in heaven (Mt 6:19-21), be generous to others (Mt 6:22-23), and serve God in their daily life (Mt 6:24). They will not be anxious about their life because their God will provide for their needs. They seek God's kingdom and its righteousness (Mt 6:25-34).

There are two characters in Matthew 6:19-34, Jesus and his disciples. Jesus as the representative of God teaches the disciples to deal with wealth. The disciples are reminded about the danger of wealth which is personified as demonic forces (Mt 6:24). The story of Matthew 6:19-34 does not refer to the opposition of wealth per se which should be avoided or rejected in daily life. However, Satan could use wealth as a means of challenging God's plan in a human being's life.

### D. The Danger of Satan in the form of Wealth in Indonesia

Indonesia has faced economic crisis since 1998 when Suharto was forced to step down. This is like the current economic crisis faced by the United States of America in which many people become jobless due to companies closing or to them reducing their employees. In the case of the Indonesian economic crisis, it is more complicated because apart from many companies closing their factories, the price of goods has been going up, and the rate of crime is high. As a result, many Indonesians face suffering and unemployment. In addition, compared to other Asian countries that have faced economic crises, Indonesia has not only experienced the worst suffering, but has also coped with the crisis for the longest period of time. It is publicly acknowledged that the well-known *KKN – Korupsi, Kolusi, Nepotisme* (Corruption, Collusion, Nepotism) which is widely practiced, is the reasons behind the crisis. Greed for wealth in terms of corruption seems to have played an important role in making the Indonesian economically bankrupt. The international economic institutions have publicly declared that Indonesia is one of the most corrupt countries in the world and the champion of corruption in Asia<sup>42</sup>. This is the reason why in fighting this corruption the government has established a *Komisi Pemberantasan Korupsi* ("Corruption Eradication Commission").<sup>43</sup> As a result, during the present time, we often hear that many high ranking government apparatus - ministers,

---

<sup>42</sup> <http://www.tempo.co.id/majalah/arsip/3rd/edition37/law-7.html> 11/18/03, 6112 bytes

<sup>43</sup> <http://www.tempointeraktif.com/hg/narasi/2004/07/08/nrs,20040708-01,id.html>;  
<http://id.news.yahoo.com/dtik/20090212/tpl-sby-minta-kpk-tekan-ekses-pemberanta-51911aa.html>

generals, governors, mayors, legislators, diplomats, and so on are put into prisons due to their corruption. The fight against corruption is going on in Indonesia, but there is still a long journey to go.

Now we look at the position of Lutheran Churches in Indonesia in facing this phenomenon of corruption. Inevitably, the members of Lutheran Churches have contributed to Indonesia's bankruptcy by their involvement in corruption. Since most of the members of the Lutheran Churches in Indonesia are Batak people, it would be reasonable to see their concept of wealth. The Batak place much importance on wealth. They have three clusters of their highest ideals: *hamoraon* ("riches"), *hagabeon* ("fecundity"), and *hasangapon* ("honor"). Every adult Batak knows these ideals.

T.B. Simatupang,<sup>44</sup> a Batak intellectual and also a lay theologian, notes that the traditional Batak ultimately oriented their life to these three ideals with the high competitive element. In spite of the fact that the level of the present Batak's closeness to these high ideals is not the same, there is hardly any Batak person who has totally abandoned these ideals. The reason is that the Batak people entered the modern Indonesia world only at the beginning of the last century. In other words, the three cluster ideals originate from the old religion, but nonetheless, are still present in the present population. Aritonang,<sup>45</sup> the Batak Church historian notes that these ideals bring about covetousness towards all sort of positions that can give prestige, and towards materials possessions that make people rich. Many Bataks abandoned their villages in the Batakland and moved to new places in order to fulfill these ideals: riches, honor, and fecundity. It is clear that to be rich is important for the Batak.

Further, the Batak concept of wealth can be seen from their *umpasa*, that is, the proverbial requests in terms of prayer to God, the giver of wealth.<sup>46</sup> The use of *umpasa* is very useful, relevant and popular among the Batak especially in the cultural functions. There are more than forty-seven *umpasa* dealing with wealth. Most of those *umpasa* express a strong wish to be wealthy. This clearly indicates that wealth is strongly sought after by the Batak. But in spite of this, several Batak proverbial requests also point out that wealth should be obtained in appropriate ways.

The goal of riches has affected the Batak in their covetous desires. This covetousness inevitably brings about a corruption mentality. In my opinion, there are at least two pieces of evidence showing this corruption mentality among the Batak nowadays.

The Batak commonly praise those who are successful in terms of wealth. Normally, every Christmas and New Year many Batak families return to their villages or their parents' home. In this homecoming visit, many of them come with new cars

---

<sup>44</sup> T.B. Simatupang, 'Cara Berfikir dan Berdiplomasi Orang Batak Modern,' in *Pemikiran Tentang Batak* (ed. B.A. Simanjutak; Medan: Nommensen University Press, 1986), 160-163.

<sup>45</sup> J.S. Aritonang, *Mission Schools in Batakland 1861-1941* (Leiden: Brill, 1994), 320.

<sup>46</sup> Batara Sihombing, 'Batak and Wealth: A Critical Study of Materialism in the Batak Churches in Indonesia,' *Mission Studies* (2004): 18-24.

and bring many kinds of presents for their families who are delighted to receive such gifts and to admire their success. Conversely, those who are less or even not successful are looked down by villagers. This is the major reason why many unsuccessful persons, especially the young people, do not return even though they have not met their parents for years. Being unsuccessful and poor is shameful.

However, one thing needs to be underlined. People hardly question the riches of the successful homecoming family members. Some of them could be new couples and professionals, young government officials, or businessmen. Their salary or profit alone would not enable them to enjoy such success. So, where do they get their riches? The answer is, most likely, by corruption. It is not difficult to imagine that the community which highly values rich people will do whatever it can do to reach the goal using whatever means, including corruption. The longing for wealth entices people to try to obtain any earthly treasures that can give an advantage. One reason why Indonesia has changed from a developing country to a poor country is the corruption which is widespread in society, including among the Batak.

It is clear that the Batak face the danger of mammon or the danger of idolatry of materialism. Satan has used mammon as a means of challenging God's plan in the life of the Batak people. In this case, the greed for mammon has brought about the bankruptcy of the Indonesian economy, the high rate of unemployment and poor people, and the high rate of crime. It appears that greed is idolatry (Col. 3:6; Eph 5:5). According to Brian Rosner,<sup>47</sup> greed as idolatry means that "to have a strong desire to acquire and keep for yourself more and more money and material things is an attack on God's exclusive rights to human love and devotion, trust and confidence, and service and obedience". The Sermon on the Mount teaches that greedy people are never satisfied with what they have (Matt. 6:22-23; cf. Sir 31:1-7) and wealth is a blessing from God so long as it is obtained by righteousness, justice, and wisdom (Prov. 8:17-21; 16:8; cf. Sir. 31:8-11).

Batak Christians have an important role raising Indonesia from its moral bankruptcy by avoiding corruption and serving God alone rather than mammon or wealth. The Batak Lutheran Churches should faithfully serve God (Matt. 6:24). They should lay up treasures in heaven by sharing what they have to those who are in need (Matt. 6:19-21), and they should avoid taking the treasures that do not belong to them because it is corruption. They should be generous givers because God is also generous to them (Matt. 6:22-23). In so doing, they walk in the way of righteousness (Matt. 6: 33-34), and they do not need to be anxious (Matt. 6:25,31,34) because God will provide for their needs (Matt. 6: 32-33).

It is worth noting that during the seminar on celebration of the golden jubilee of the Christian Conferences in Asia in Parapat, North Sumatera, Indonesia in 2007 (the 55<sup>th</sup> anniversary of CCA), S.A.E. Nababan,<sup>48</sup> the Indonesian theologian as well as the President of World Council of Churches, has called on Asian Churches to fight

---

<sup>47</sup> Brian S. Rosner, *Greed as Idolatry. The Origin and Meaning of a Pauline Metaphor.* (Michigan: Eermands, 2007), 173.

<sup>48</sup> C:\Users\Owner\Documents\ASIAN CHURCHES CALLED ON TO HELP COMBAT CORRUPTION\_ (05-MAR-07) ANT - LKBN ANTARA (Indonesia).mht

against corruption collusion, and nepotism, which has tainted practices in the region. He emphasizes that the Asian churches need to fight a battle against corruption, including the Batak Lutheran Churches in Indonesia whose members are suffering due to corruption. This has to be carried out diligently. The Asian Churches need support, and welcome the efforts to crack down on corruption practices.

### **Conclusion**

The narrative of Matthew 6:19-34 tells the story that God cannot be irreconcilable with mammon or wealth (Mt 6:24). The irreconcilability of God with mammon represents the conflict between God and Satan in which mammon is understood as the representative of Satan. Those who obey God will be understood as the true ones who they lay up treasures in heaven (Mt 6:19-21), are generous to others (Mt 6:22-23), and serve God in their daily life (Mt 6:24). In addition, those who serve God are encouraged not to be anxious about their lives because their God will provide for their needs. However, those who serve God will seek God's kingdom and its righteousness (Mt 6:25-34).

The approach of Matthew 6:19-34 from the point of view narrative criticism suggests that there are two characters, that is, Jesus and his disciples. Jesus as the representative of God teaches the disciples to deal with wealth. The disciples are reminded about the danger of wealth which is personified as demonic forces (Mt 6:24). The true point of view is that the disciples must serve God without worrying about their needs. The disciples who are trained to be faithful followers are strongly encouraged to seek God's kingdom and its righteousness in spite of the fact that they are men of little faith.

The story of Matthew 6:19-34 does not suggest that the believers should reject wealth in the daily life. But Satan is able to use wealth as a means of challenging God's plan in a human being's life. This means that people must use wealth wisely without falling into the servitude of wealth. This message is so relevant for the Batak Lutheran Churches in Indonesia because the country has faced severe economic crisis due to the temptation of Satan in the form of greed for wealth or corruption. And now, the Indonesian people are fighting against the power of Satan, against corruption or the servitude of mammon.