

THEOLOGICAL STUDY OF WORSHIP SINGING AS A CONFESSION OF FAITH FOR MEMBERS OF THE GKI VICTORI KEHIRAN CONGREGATION IN JAYAPURA

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Abstract: Song is an integral part of the whole series of worship of the people in worship as a confession of faith, an expression of joy and thanksgiving, surrender and confession of sin. The Church in all its ministries continues the offering of chants in tone and motion, Music has the ability to include people in mystery. But music can also be a trial for man, if God is no longer the center of worship it means that the heart is separated from the heart so that the heart stops praising God and the chants chanted are only for the glory of man. The essence of singing in worship lies in the recognition of the majesty of God as the creator of the universe and the savior for human life. This recognition is experienced directly by all members of the congregation through the availability of natural resources, namely the fertility of the land enjoyed by the entire community, giving birth to a confession of faith thanks to the intervention of God we experienced all of this. This expression of faith is often sung through singing during worship in the form of congregational singing, choir or vocal group and solo. The song itself is located in everyone's heart so the singing is an offering of the tone of life that must be united and confirmed with the offering of the tone of the heart in worship because life is a beautiful song for the glory of God. Qualitative research methods with a triangulation approach are used to find out the extent to which the congregation of GKI Victori Kehiran Satu Sentani members interpret singing during worship as a confession of faith, so that the real singing is a daily pattern of life as a song for the glory of God.

Keywords: Worship, Singing, Confession of Faith.

INTRODUCTION

The great deeds that God miraculously done, namely the salvation he had done, became the subject of praise – the praise of Israel, because it was through these actions that God introduced Himself as the God who ushered the Israelites to freedom as His own people. With the deliverance He performed, God moved the whole people to live out the freedom that had been bestowed in the phrase of the song sing, praise you... cheering cheers rejoice in psalms preach salvation from God day by day. He has his salvation among the nations" (Psalm 96:1-3).

Singing in Christian worship cannot be separated from the worship and worship of God. Thus the meaning and function of the congregational chant is the worship of God. For the worship and worship of "Worsip" is the first thing done by the saved man and that work is the work that the church must continue to do as the body of Christ. When Noah came out of the Ark, he immediately erected an altar and worshipped God. And this work of worship is not only done by individuals but also by the church as the body of Christ.

MATERIALS AND METHODS

The descriptive qualitative research method with a triangulation approach is used to find out the extent to which the congregation of GKI Victori Kehiran Satu Sentani members interpret singing during worship as a confession of faith, so that the real singing is a daily pattern of life as a

Only in Israel and in the church, historical events are at the heart of praise. In other religions God is worshipped only because He made and maintained the world, but not because of certain events in the historical field. Thus Christians sing and worship God everywhere with the same sense of joy, praising God for coming in the person of Jesus Christ who was born, crucified, died but rose so that we might live in freedom as children of God guided by His Spirit.

Now singing in worship is less than alive in its meaning. Especially in the GKI Victori Kehiran one. Singing has different motivations from each member of the congregation. Some sing because indeed in worship they have to sing. Some sing because they only like to sing and singing has been a culture since the beginning. So that the meaning of singing in worship for members of the congregation until now, does not become a passion for the omnipotence of God that is recognized and admired. The song of worship is not understood as a rhythm of life that glorifies God.

song for the glory of God. This research is classified as literature research. Literature research in this research is carried out by studying documents or results of previous research and various books related to theology and the quality of Christian worship.

RESULTS AND DISCUSSION

1. Definition of Singing

The hymn of praise – praise "Psalmos" (bhs Yunani) or "Hymnos" was used by classical writers to express praise – praise for gods or heroes, but by the translators of the LXX (read : Septuagint) was meant as praise – praise to God. In Hebrew it is called "Tehilla", in Arabic "Tahlil" and among Catholics in Indonesia it is called "Madah". The madah in question is about 40 in number in the Old Testament biblical text, such as "Madah glorifies the God of Israel for His greatness and glory in everything He created (Psalm 8; 18:1-7; 104) because of His appearance in the fearful forces of nature (Psalm 29), because of the intransigence of the works of salvation He performed to Israel (Psalms 33, 100, 111, 114, 135) and because of His lovingkindness to the plight and despicable man (Psalm 113, 146). There are also several passages found in other books, such as the song of Miriam (Ex. 15:21), the song of the Red Sea (Ex. 15:1-18), the song of Deborah (Numbers 5:2-31), the song of Hannah (1Sam. 2:1-10) and the Song of Habakkuk (Hab 3:3-15).¹

The word "song" or "praise" is closely related to God's enormous deeds, which are God's saving work in Jesus Christ over this world. According to the verb "sing" means "to make a pitched or narrated sound, with or without lyrics. In relation to

music, the singing used in congregational worship is classified as mass singing or the singing of many people.²³

Judging from its etymology or its root word, singing was born from the tradition of the Israelites who in their worship used Mizmor (Hebrew = song with the accompaniment of the harp), which is now known as the book of Psalms. Psalm which means singing and praise – praise of the following types: prayer (tefilla), singing (syir), teaching (maskil) and so on.⁴

The singing is certainly inseparable from the content of the verse and from the singing of the congregation itself which substantially includes several things: The Biblical teaching on salvation from God starting from the time of creation, the desecration of the Messiah, the Advent, the birth of Jesus, His death-resurrection, the descent of the Holy Spirit until His second coming; a statement of faith and spiritual life of the Lord's people, which includes :p struggles, surrenders, rejoicing in the Lord and the triumph of faith and the preaching of the gospel of salvation into the world and an invitation to others to accept Jesus Christ as his personal savior.⁵

2. Hymns in the Old Testament

Yubal was the first musical figure, a lute and music instructor (Genesis 4:21). Moses as the leader of the Israelites commanded

¹ M.C Barth then B.A Parera, Supervisor To PsalmsCPC Mountain NobleJakarta 1984 : 54

² J.L.Ch Abineno, What Words Bible, Volume V CPC Mountain Noble Jakarta,1995 : 36-37

³ J.L.Ch, Song Church and Alloys Voice Church ProtestCPC Mountain Noble, Jakarta,1965 :8

⁴ J.L.Ch Abineno,Psalm and Worship (CPC Mountain Noble, Jakarta, 1978 : 1-3

⁵ A.Simanjuntak, Direction and Variety Development Song and Music Church in Indonesia (Material Seminar Music Church, Wismah Kinasih-Caringin Bogor, 1994 :7

God to make two nafiri whose function was that through this nafiri, God was present to calm His people from enemy threats and attacks, where these two nafiri later became symbols of musical service in the worship and worship of the Israelites to God (Num. 10:1-10; Ulg 31:19, 21-22).

Samuel was one of the figures in the OT as a man who paid full attention to music in the interests of the Israelites' worship and worship of God by preparing people who were skilled in playing peat, tambourine, flute and harp (1Sam. 10:5; 19:20).

David was a talented, skilled and famous musician recorded in the Bible. He also learned music from Samuel who when he became king over the people of Israel, music later gained a major place in worship and worship for the reverence and, skill and fame recorded in the Bible. He also learned music from Samuel who when he became king over the Israelites, music later gained a major place in worship and worship for the honor and glory of God (1Sam. 19:18-24; 1Chr. 13:8; 23:5; 25:1, 7).

The Levites were chosen by the Lord through His servant David to serve in various ceremonies in the Temple. Heman, Asaf and Etan are players – copper ceracap. Zechariah. Zechariah, Aziel, Semiramot, Yehiel, Uni, Eliab, Maaseya, Benaya are the high-pitched players. Meanwhile, Matica, Elifele, Mikneya, Obed-Edom, Yeiel and Azazya are lute performers who are eight notes lower in level to accompany the singing.

He was the leader of the Levites as well as the singer and leader of praise. Yedutun is a lyre leader and Zizrahya is the choir leader (1Chr. 15:20-22, 27; 25:3; Neh 12:42).

Four thousand adults were devoted to him being arranged and prepared to be singers in the interests of worship with 288 experts as coaches (I Figur. 23:5; 25:7). David himself acknowledged that the God of the Israelites was a God enthroned above praise—praise (Psalm 22:4).

Long before David's reign, Joshua in his leadership brought the Israelites to Canaan, a group of trumpet-blowers and singers organized and well prepared i.e. at the time when Israel would seize to occupy the city of Jericho (Josh 6). Similarly, Jehoshaphat organized and prepared and involved singers and musicians in his army of war:

After he had conferred with the people, he lifted up the people who sang songs to God and praised God in holy and vibrant garments when they came out in front of the gunmen, saying: "sing a song of thanksgiving to God, that he is for the duration of His lovingkindness!" When they began to cheer and sing praises, god made disregarded for the Moabites and the people from the mountains of Seir who were about to attack Judah, so they were devastated (2Chr. 20:1–20).

In the story of Saul being possessed by Evil Spirits, it is explained that Saul can only be calm if the evil spirits that disturbed him are driven away with music, so David the skilled and famous musician of the day was asked to stay in the palace with Saul to sound his tiredness whenever the evil spirit came to disturb (I Sam 16:16 – 23).

When Elisha the prophet of God was met by Jehoshaphat the king of Judah, Jehoram the king of Israel and king of Edom who was waiting for God's help and guidance, the first thing Elisha needed was

music, for he was only able to communicate with God and was able to prophesy after hearing the sound of the harp. Here we see music as something powerful and powerful and it is music that leads Elisha to approach God and accept His word to be able to prophesy and say words about God's intentions and will (2 Kings 3:12, 15).

The culmination of the spiritual glory of the Israelites in the ministry in the temple where music had a central place aimed at and centered on God Himself was in the time of king Solomon where the glory of God filled the Temple:

Then the nafiri blowers and the singers simultaneously performed their choir to sing praises and thanksgivings to God. They filter the sound with nafiri, ceracap and musical instruments while praising God with the saying "For He is good! That he was for the duration of His lovingkindness". At that time the house, the house of the Lord, was filled with clouds so that the imams could not bear to stand up to hold services because the clouds were because the glory of God filled the house of God (II Thw. 5:11–14).

God through singing and praise. The Israelites Moses and Miriam responded to God's act of saving them from the siege of Pharaoh and His army with hymns (Ex. 15:1–12). Hannah answered the grace and grace of God that freed her from the afflictions of infertility with hymns (I Sam 2:1–10).

Deborah and Barak sang Psalms and praises to God as a triumphal joy after fighting against Jabin the reigning Canaanite king of Hazor (Numbers 5:1–31).

One of the important things that had to be restored back in Hezekiah's time was the ministry of music. Hezekiah determined

and placed the singers and musicians as Nehemiah did (2Chr. 29:25–30). The important revival that occurred in Nehemiah's day after the city of Jerusalem was rebuilt was the function and position of the musical ministry in the worship of the Israelites. Nehemiah knew how important music was as part of the restoration that he needed to select and place singers and performers in the house of the Lord.

As a governor as well as a spiritual leader, Nehemiah realized truly that the ministry of music was a complete part of the house of the Lord for the restoration of worship (Neh 7:1; 66–67; 11:22b–23; Ezra 3:10–13). The organization of this music then made arrangements possible, which gave birth to "masters", "disciples" and "song leaders" (1Chr. 15:21; 25:7–8; 2Chr. 29:27–28; Neh 12:46).

Praise – the praise of the Israelites in the Book of Psalms is full of the invitation of the whole earth to sing for the Lord, "Praise Him with the blowing of a trumpet, praise Him with a lute! Praise Him with tambourine and dance, praise Him with the play of harps and flutes! Praise Him with clinking words, praise Him with clanging ceracap (Psalm 150:3–5; 33:2–3; 81:2–4; 87:5–7).

There is no denying that the 150 chapters of the Book of Psalms are evidence that music is inseparable from human existence throughout the history of God's people in the Old Testament. The element of singing in the church liturgy to this day is a spiritual legacy that constantly reminds us that God is the subject of praise—the praise of His people throughout history and time because of the redemptive work that His strong hand has done,

fulfilled through Jesus Christ (Deuteronomy 10:21).

From the data and the above data shows that the Bible bears clear witness to how the servants of God : Samuel, David, Hezekiah, Ezra and Nehemiah paid serious attention to the ministry of music for worship, in this case the good organization, arrangement and arrangement of the singers in charge of performing the songs and praises in worship.

The offering of singing in the continuity of worship is solely intended to glorify God. God is honored because He is worthy of praise, exaltation and glorification (1Chr. 9:11–13; Revelation 4:1). Through singing and praise, God is honored, calls upon God's name and wants to live up to his fellowship with God.

One of the ways Moses conveyed the Lord's instructions and decrees was to teach them in the form of songs:

"Now write this song and teach it to the Israelites as a condolence to them. Also on this day Moses wrote the song and taught it to the Israelites (Deuteronomy 31:19, 22). Through the singing of God's people believers are comforted and strengthened in everyday life. With hymns and praises to God, the spiritual qualities of God's people are deepened, faith and devotion to God are strengthened, salvation from God for the world can be preached, and through chants and praises – truly praise to God, the power of God is revealed (II Thw. 5:12–14; Acts 16:25–26).

Song has a double meaning, namely as a means of preaching God's Word on the one hand and on the other hand it is a tool

for the congregation to acknowledge the truth of God's Word, acknowledging His majesty and His glory. Being a tool of expression whether it is the revelation of faith beliefs, joy and gratitude, surrender, confession of sins or pleas for well-being which therefore requires an attitude of passion from the congregation when singing praises in its communion of worship of God.

Therefore, singing is an expression of love that affects the journey of human life that has been sung by all nations throughout history and is a witness in every mortal human life, namely on the day of birth, marriage ceremonies, at the time of death, in houses of worship, to the bloodied war even though there are chants chanted.⁶

3. Songs of Worship In The OT

a. The Age of the Patriarchs

Worship and worship of God is the basis and purpose of God's people's lives. God chooses and calls and establishes his people so that His people honor, worship and worship Him as the only God (Deuteronomy 6:12–13). The book of Genesis was the first to give information about the forms of worship and worship performed by the patriarchs, Abraham, Isaac and Jacob, although this was only an individual worship with prayer and sacrifice as its form (Genesis 12:8; 13:18; 14:13; 18:1).

In chapter 22 of Genesis, it is explained about Abraham offering his son Isaac as a sacrifice in his worship of God, which all shows the determination of Abraham's devotion to God, that is, devotion that

⁶ Kahlil Gibran: Music Thirsty Soul As dikutip by John Hamdoli ML, deep Song Lucifer. (Andi Yogyakarta Foundation, 2002 : 17).

overrides the thought of profit, both present and future; and this is very much different from the motivations of worship, prayers and offerings of others in his day (2 Kings 3: 27). Abraham's act of worship and worship of placing offerings on the Altar was merely thanksgiving that God had accompanied his life's journey. By offering his son, Abraham was also willing to give up all possibilities for the realization of hope – the hope he believed was related to the covenant he received from God's own side.

Although worship and worship here are only in the form of prayers and sacrificial offerings, their sacrificial offerings are a picture of a personal encounter between their persons and God. So sacrifice is a form of gratitude and praise to God because of the realization that what is lived and experienced is due to God's deeds and initiatives alone as well as the belief that it is God who is able to give strength and tranquility in waiting and expecting God's promise for what will be inherited in the future based on His promise (12:1; 15:8).

In Genesis 26:25 it is said that Isaac erected the Altar at Barsheba and called upon the name of the Lord, after God met him and repeated His promise to Abraham for Isaac namely that just as God's promise to Abraham to be blessed with his descendants, also Isaac would be blessed. Jacob also in his story he made a vow to God and erected a stone as a memorial to his encounter with God (Genesis 28:20–22).

Furthermore, in Genesis 39:2-4, Joseph is described as a man who worshipped and worshipped God truly; his faith is described as having a very close communion with God and obeying the truth of His Word, so that Joseph's faith was able to resist the

seduction of Potiphar's wife for his lust. It was Joseph's faith and obedience to God's Word that later made Joseph a ruler in Egypt (42:6).

From some of the stories above we understand the worship and worship of the patriarchs that although new to be individual but their sacrifices and prayers give birth to a very close and close personal relationship and fellowship with God, their encounters and fellowships with God are intimate, lived in daily actions and ways of life and accompanied by the expectation of the fulfillment of all truths of God's promises in their lives and futures (Genesis 18:23)

b. Ages of Moses and Joshua

Following the time of the patriarchs, was the Israelites exit from Egypt under Moses' lead, which began with the Lord's call to Moses in a burning thorn bush (Ex. 3:1), at which time Moses stripped off his temple as a sign of worship of God's holiness (Ex. 3:5). One obvious reason God called Moses for the deliverance of the Israelites from Pharaoh's slavery in Egypt was so that the Israelites could worship and worship the Lord God (Ex. 3:13; 5:3; 7:16; 8:1, 20).

For this sacrifice from Egypt, on mount Sinai God established His rights while establishing a moral obligation that led to Israel's obedience to God's will, namely that God would be the God of Israel and Israel would be His beloved people if they truly heard God's Word (Ex. 19:5). The formulation of the covenant between God and the people of Israel, hereinafter known as the Dasa Titah, in which the most important thing is to honor God and worship Him only (Ex. 20).

Something that was clear in the time of the Egyptian exodus of Moses' leadership was the Israelites' obedience to the components – the Dasa Tirah component was an absolute thing as true worship to God. Then there are also established periods of feast that must be celebrated nationally so that people together face God by bringing offerings (ex. 34: 20-23). The Tabernacle and the meeting place, were designated to be a place of communion with God, a place for God's people to face the face of God, and the ark of God is the symbol of His presence (Ex. 25:27; 33:7, 11; Num. 11:16; 12:4; 1Sam. 4:7).

The period of Joshua's leadership when he continued the leadership of Moses among the Israelites was the era of Israel's entry in the land west of the Jordan river, which means that this period was a time of battle and war to offer sacrifices to God the story of the erection of memorials and the gathering of the feast of offering sacrifices in Gilgal which means that here there is still worship and worship of God from the people of Israel (Josh 4:2; 14:6; 22:10; 1Sam. 7:16; 11:14).

c. Time Prevails Money

The Book of Judges – Judges contains an overview of the circumstances of the period after Israel occupied the land of Canaan. Although in the time of the Judge – Judge there was a lot of syncretism – between the Worship of Baal the Canaanite religion and the worship of Jehovah, but in times of crisis, the Israelites were still able to distinguish and choose between worship to God or to Baal (Rights 21:1; 11:30). In the book of Judges – Judges 6:24, we find that Gideon erected an Altar for the worship of

God, having experienced an appearance and encounter with God in Ofra; it is also recorded about Manoah using stones in the wilderness as an altar to offer sacrifices (Hak 13:19), while chapters 5:3-4 tell the story of Deborah's song which contains the image that it was God who departed from Seir, giving victory to His people.

During the time of these Judges, Silo was the center of worship during the holidays, as evidenced by the story of girls who gathered to perform a holiday dance when the Benjaminite mob invaded them, depriving them of being wives (Hak 21: 19). Shiloh became a place and center of worship until the time of Eli's priest, when Elkana offered the annual sacrifice, as recounted in I Sam. 1:3.

Thus we can know in the days of these judges that worship, whether it be in person or in groups, is essentially a meeting with God. When Hannah participated in the feast celebrations at Shiloh, she also prayed privately to God by pouring out all her heart to God, and God was pleased to answer her (I Sam. 1:10).

d. Temple Worship

During the reigns of David and Solomon, the Temple became the center of communion of worship. Although the Temple was only built during Solomon's reign, David prepared materials and suggestions for its construction (2Chr. 22:2); by choosing Jerusalem (Zion) as the center of its construction according to the place chosen and determined by God Himself (Deuteronomy 12:5,11; 14:2,11; 26:2).

The three feasts of the Israelites three times a year in Jerusalem where the Temple is the center of the feast are: The feast of unleavened bread (seven weeks;

PB=Pentecost), and the feast of tabernacles (yield gatherer, Deuteronomy 16:16; 34:22). In addition, there are also special religious days such as: Sabbath and crescent moon (I Raj 23; Ezek. 45:17; 2Chr. 2:4).

Easter is celebrated for the passion for the great work of God who had saved Israel out of Egypt against Pharaoh's oppression. The feast of harvest is the anniversary of Israel's descent into Egypt and the granting of the promised land. Meanwhile, the feast of Tabernacles (collection of Proceeds) is celebrated to commemorate the time of Israel's wanderings in the wilderness when they did not yet have permanent housing.⁷

The temple became a place of sacrificial offerings and it was the priest who played a role there (Deuteronomy 18:5,7; 33:8, 10): supervised the use of the blood poured before the Altar, took charge of the Urim and Thummim, offered blessings, and advised everyone about his obligations to God and his relationship with his fellow man (Im 4:34; 8:15; 9:9; Num. 6:24).

In addition to sacrificial offerings, prayer and singing are one of the essential elements that play a very important role (Psalm 87:7; 149:3; 150:4). People who are present in temple services certainly come to praise the Lord for God's gift of an abundance of nature during the celebration of the feast of the farm and which pertains to the subject matter of their celebration. The story of the girls in Shiloh being captured by the tribe of Benjamin instead they were dancing – nari related to worship (Hak 21:21); other dances considered to have religious significance in Israel are the

Miriam dance (Ex. 15:20), the dance of Jephthah's son welcoming his father's victory (Acts 11:34), and David's dance before the Ark (2Sam. 6:14).

Judging from the purpose of the implementation and celebration of the feast days of Israel in the temple in relation to the sacrifices, their worship is: thanksgiving and praise, as well as fellowship with God who saves and blesses them. The sacrifice in the worship of the Israelites that lasted until the temple tradition was a means of worship that allowed man to come to God with all the gifts and regrets of prayer as well as a plea for God's next blessing in his life. The rites and liturgies that accompany it in the worship of the people, become a means of expressing regret, thanksgiving, worship, devotion, surrender and sanctification to God.

e. Psalms and Songs in the Temple

In the feast celebrations in the temple by the Israelites, music, singing and dancing are inseparable (Ex. 32:19; 2Sam. 6:14; Psalm 87:7; 149:3 and 150:4). Psalms – Psalms of praise are sung by professional singers, accompanied by songs that glorify the greatness of God, His power and grace. Psalm – Psalm of thanksgiving, sung as accompaniment to the sacrifice of thanksgiving, personal time – the person in Israel came to give thanks to God for the deliverance he experienced from sickness, danger and melancholy. Psalm – The psalm of national lamentation with the irrigation of an atonement ceremony is held at the time of the calamity of the community, while the psalm of individual lamentation is

⁷ H.H Rowley, *Worship Ancient Israel*, (CPC Mountain NobleJakarta 2002 : 71)

used by the individual worshipper as an accompaniment to the atoning sacrifice he presents with personal misery.⁸

Sentences such as : "Sing a new song to God cheering – pray for God O all the earth and worship God with joy, come before Him with cheers..." It is evidence that the Psalms were sung in Israel's worship in the Temple. (Psalm 68:25; 96:1; 98:1; 149:1,3; 100:1,2; Amos 5:23). Mowinckel mentions that Psalms 120–134 are psalms commonly used in temples in the context of the feast ages.⁹

f. Synagogue

The synagogue is one of the places of worship and teaching of the torah, the teaching of the commandments of the Lord. The synagogue became a place of worship of every sabbath, as well as teaching and education which in its development, this is where Jesus later gained a deep knowledge of the content of the Old Testament. Worship in the Synagogue consists of: Shema, prayers, recitation of the torah and books of the prophets as well as the pronouncement of blessings. In addition to these elements, the Levitical songs sung on the eve of the sacrificial offering every morning and evening, are also the most important elements.¹⁰

In addition to being a place of worship and education, the Synagogue is also a place for courts, meetings and community meetings, including to discuss a political subject (Luke 12:11; Matthew 10:17; Acts 26:11). Rowley noted that it was in the

Synagogue that a pattern of worship was created that was truly spiritual because in addition to the synagogue as a place to talk about things related to religion, the place of cultivating a rational notion of (Jewish) faith was also a place of practice, where people were formed into human beings who were willing to submit humbly to the demands of their faith. For basically synagogues are a means of spiritual worship, where people of faith collectively pour out their spirits before God in prayer together, paying attention to and searching God's Word and accepting the demands of faith. The synagogue became the place of formation and passion of man's thoughts to God and His Word, and the companionship of the human soul before God in praise and prayer. And this style of synagogue worship is used by the church to this day, namely the presence of elements - elements of prayer, Bible readings and singing".¹¹

4. Song as a Call to the Whole Creation

True praise of God is not limited to the space of worship alone (Psalm 150:1,2 and 6) but rather His greatness and goodness and remembering and reflecting on all that He has done in creation. This call is an invitation to all creation to: the Angels (Psalm 148:1-2), to the sun, moon and stars (Psalm 148:4) to the heavens and the waters above (Psalm 148 cf. 29:10), to the dragon snakes and the great ocean (Psalm 148) to the fishes of the ocean (Psalm 104:6-9), to

⁸ Gunkel, As dikutip by H.H.Rowley, deep ,Worship Ancient Israel, (CPC Mountain Noble, Jakarta, 2002:147)

⁹ Mowinckel, As Quoted by H.H Rowley,in Worship Istael Ancient,(Jkrt Cpc Mountain Noble 2002:170

¹⁰ H.H Rowley, ibid thing 191

¹¹ Marcel Simon, dikutip by H.H Rowley,in "Worship Ancient Israel" (Jkt CPC Mountain Noble, 2002:193).

lightning and lightning and hail (Psalm 148:8; 104:4 cf. Isaiah 28:2 and 30: 30) and to all human beings regardless of gender, position or position and social status (Psalm 148:11-12). The purpose of the invitation "only the Name of the Lord is high lofty" thus singing to the creator God is a praise to the God of the savior of Israel.¹²

5. Song as a Confession of Faith

The confession of trust often spoken in Deuteronomy 26 verses 5b-9 is as follows: *"My Father was an Aramaic, a wanderer. He went to Egypt with only a few people and lived there as a foreigner, but there he became a large, strong, and numerous one. When the Egyptians persecuted, and oppressed us, and told us to do the hard work, then we cried out to the Lord, the God of our fathers, and the Lord heard our voices and saw our afflictions and tribulations and oppressions against us. Then the Lord brought us out of Egypt with strong hands and arms scooped with great awesomeness and with signs and miracles. he took us to this place and gave us this land to us, a land of abundance of milk and honey."*

Israel's confession of faith about God is reminiscent of the works of salvation done by God for the faithful personally and Psalms 146–150 as the center of the song or psalm is "God is loving and merciful, long-suffering and great in His lovingkindness (Psalm 145:8, Ex. 3:7 and Rights 2:18). This confession of faith is

inseparable from "Great is the Lord, and his greatness is unfathomable" (Psalm 145:3).

6. New Testament Hymns of Worship

At the time of the New Testament, synagogues existed in all the important cities in the area around the mediterranean sea and Jews went to worship there regularly every week. Although synagogues in New Testament times had no sacrificial ceremonies, praying and reading the Torah and the Prophets were paramount.¹³

Dietrick Khul explains that the first two centuries believers fellowshiped and worshipped in their homes. Because the Lord Jesus rose on Sunday. (Acts 20:7) which in 321 the Sunday was designated as a European feast day. Although at first people fellowshiped and worshipped without a neatly arranged system of worship, but they worshipped well and regularly, they prayed and sang and heard Christian teaching and even held Holy Communion on every day of worship. They are open to what the Spirit of God gives according to pattern I Corinthians 14:26, where each person offers something that is a Psalm of praise and the other the teaching or revelation of God or the gift of tongues or the gift of interpreting the language of the Spirit, all of which are used for the building up of the Church.¹⁴

Here it is evident that every time a worship is held in both the Old and New Testaments, singing is an essential element. Early congregational worship was actual

¹² Patasik Serli, Hermeneutics PL I, Travellers Aramaic until on History of the Kingdom of Judah and Israel, PT Canisius 2020 : 172

¹³ John Drane, Understanding Covenant Old 3, (Jkt, Foundation PPA, 2003) :93

¹⁴ Picklock KhulHistory Church I, (Unfortunate Rock: 13, 90) Pp 42

and dynamic worship, because of the various forms they took part in worship, and what they did was born of themselves as something that was understood and lived. It is very interesting to see that the life stories of the believers in Luke's Gospel in worship of God are actually preceded by singing. Starting from the "song of Mary" which became the favorite verse of composers of all time, then the song of the great Zacharias to the song of Simeon's "title of farewell" after seeing salvation from God.¹⁵¹⁶

Mary responded to God's beautiful plan of work in her life with praise (Luke 1:68-69) and Simeon praised God for His gift of salvation to the world (Luke 2:29-31). There is no denying that the Apostle Paul with Silas was a musician, singer and leader of praise. They both prayed and sang praises to God and those around them and even relatives of those who eventually accepted the gospel of Jesus Christ. (Acts 16:25).

In Ephesians 5:19, the Apostle Paul placed the ministry of music in the position of a unifying tool for the church so that in the church there is togetherness as a fellowship that glorifies God with Psalms, Hymns and hymns. This proves that the element of singing played an important role in the congregational worship of New Testament times. Music and singing became an integral part of the ministry and testimony of the Apostle Paul and other apostles. (I Corinthians 13:1; 14:7-8).

The testimony of Ephesians 5:19 of the Apostle Paul reveals : "Be full of the Spirit

and say—say one another in the Psalms, Song of Praise — praises and hymns. Sing and pray for the Lord with all your heart. Give thanks always for all things in the name of the Lord Jesus Christ to our God and Father", where what it means is for what the church does in its worship. This was also exhorted by the Apostle Paul to the Colossians: "Let the words of Christ dwell with all his riches among you, so that you with all wisdom teach and rebuke one another and while singing the Psalms and hymns – praises and hymns, you give thanks to God in your hearts".

In such hymns, members of the congregation say – one word to another. For nyanian –is a dialogue that takes place between them. In the songs they are together and antiponically (reciprocating or alternate) preaching the great deeds of God. This is what believers used in the early churches, namely using Psalms and Hymns to praise God (I Corinthians 14:52,26; Romans 19:9; James 5:13, Proverbs 17:22).¹⁷

The most important element in the worship of the churches in the New Testament is the "Preaching of the Word". The form of preaching of the Word at that time existed in the form of literature or teaching (Matthew 4:23; 9:35; 11:1; Acts 28:3; Romans 2:21), there is a form of prophecy (1 Corinthians 12:28; 13:2; 14:1; 1 Thessalonians 5:20; Acts 15:32), there is a form of Glosolalia or tongues (Acts 2:4; 10:46; 19:6; Mark 16:17),etc.

Jesus Christ also sings. The Gospels

¹⁵ J.L.Ch Abineno, Church and Worship Church, (Jakarta: BPK Mountain Noble, 1996), Pp 8-9,14

¹⁶ Darto, and al, "Between Business and Worship" (deep Kairos edition November, 1994) Pp 8

¹⁷ J.L.Ch Abineno, Church and Worship Church, (Jakarta BPK Mountain Noble, 1986),Pp 8

explain that at the Passover meal with the disciples and before Jesus' arrest with the disciples His disciples sang hymns (Matthew 26:30; Mark 14:26). In Hebrews Jesus is described as a singer who sings praises to God in the midst of the church (Psalm 22:23). In the parable He says of the "prodigal son," music is a symbol of heavenly joy as the image used by Jesus (Luke 15:25, 32).

Until the end of the history of mankind's life journey, when God came, music still had its main place as a means of communication to glorify God and center on God Himself. The book of Revelation notes that all creatures in Heaven and on earth should praise God because He is worthy of praise. That the song of the victors shall sing the song of Moses (Deuteronomy 31:19, 22; Revelation 5:12-14; 15:1-4).

7. Perspective of Singing in the GKI Victori Congregation

Thus the meaning and function of the congregational hymn is the confession of faith and thanksgiving chanted in praise – the church's praise of God's saving work in Jesus Christ, as well as the preaching and testimony of the saving grace The hymns of the Israelites, were offered only for the glory of God. God is honored because He is worthy of praise, exaltation, upbringing and glorification (I Thw. 9:1-13; Revelation 4:1), Through hymns, God's people honor, call upon the name of God and desire to live out their fellowship with God.

His life he received from the love and grace of God. The congregation that receives and experiences it all every day in its belief can do nothing more than answer

it with thanksgiving and praise.

Therefore ibadah in a limited sense refers to an activity that is carried out specifically by the congregation at a certain moment for communion and worship to the creator God and Savior of the world and worship is at the heart of the expression and communication relationship between man and God the Creator. In worship man glorifies the greatness of God, opens his soul, hears and internalizes His nature as the creator God upon whom man depends his whole life.

In communion the singing is an integral part of the whole series of worship of the people that acts as a means of expression, be it a statement of faith conviction, joy and gratitude, surrender and confession of sin or well-being. Thus our attitude and passion for a song, when sung during a worship service, is very important. Because the singing in the liturgy of worship is a description of the color of worship as well as the pattern of congregational belief. Because it is from the singing in the communion of worship that it becomes a reality how God gets along with His congregation.

To achieve a good performance of worship, the liturgy needs to be organized, the chants need to be trained with everyone involved in the performance of worship. So that the liturgy as a book that is worshipped by every congregation needs to be developed credibly by church activists, ministers, and servants of God so that the chants of worship that are chanted are understood by members of the congregation as a recognition of faith and gratitude for God's great deeds through daily life with sufficient blessings –

blessings obtained from the results of gardens, forests and abundant natural resources. In everyday life, people are faced with suffering in the form of misfortune, injustice, violence, oppression, war, famine, etc.

Members of the GKI Victori Kehiran Satu Sentani Jayapura congregation are happy to be on the outskirts of Sentani lake by farming and concocting sago. Their voices are very melodious when they sing, not only because of traditions or customs but they also sing because Christians have to sing all the time in worship.

When there is grief, members of the GKI congregation, especially youth, must

sing overnight for either one or two nights as long as the body has not been interred. When traced, it turns out that the ability of young people to sing depends on the ability of the bereaved family to entertain the singers with liquor.

This is what makes the true meaning of the song not change the lifestyle of the members of the GKI Victori Kehiran congregation as an expression of gratitude and as a leap of faith. So singing during worship is about how singing and praise – praise is performed or sung in a worship activity, which takes place in a regular system of worship in congregational communion with God.

CONCLUSIONS

The essence of the song of worship lies in the recognition of the majesty of God and of the absolute dependence of all things on His creation. This recognition must be voiced but the singing itself lies in the heart and life.

The Church in all its journeys and ministries continues the offering of singing in tone and motion, Music has a remarkable ability to include people in mystery. But music also has a danger or can be a trial for

man, where God is no longer the center of worship because the heart is separated from the heart so that the heart stops praising God and the chants chanted are only formalities.

A song is an offering of a living tone that must be united and edified with the offering of the tone of the heart in worship because this life is a beautiful song to the glory of God.

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