

## Mission Theology of Worship: A Framework in Reaching the Postmodern Generation in Jakarta, Indonesia

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### Abstract

The rise of postmodern influence in Jakarta triggers a change of perspective among the younger generation which is contrary to the core values of older generations. However, the Adventist church members adopted a rigid form of worship theology that hindered a more flexible evangelistic approach in reaching postmodern generation. This attitude toward worship signifies a perplexing theological and practical problem that need to be addressed to make the gospel more relevant to the current generations. In order to address this issue, it is necessary to develop a mission theology of worship that enables the church to reach more effectively the younger generation who has been influenced by postmodern worldview. To discover the answer, the researcher utilizes library research. First, the researcher will explore the biblical understanding of worship, and from there, establish a mission application of worship in context by analyzing the socio-cultural aspects of Jakarta. From there, the researcher shall develop a contextual theology for worship which specifically design for the postmodern generation in Jakarta.

**Keywords:** *practical theology, worship theology, missiology, applied theology.*

### Introduction

The imminent tidal wave of globalization bought much needed changes into the country of Indonesia. Nevertheless, it also introduces postmodernism worldview to the country and it takes roots in the minds of younger and middle generations. It is true that the popularity of post modernistic thinking often limited to a western country; and the idea that it might prosper in a nation with a Muslim majority seems to be preposterous and impossible. Although there are conflicting accounts concerning the beginning of its starting point, it is undeniable fact that Indonesia is struggling to maintain its national identity in the face of post modernistic onslaught.<sup>1</sup> The forceful influence of Post modernistic culture can be perceived strongly in Jakarta, the capital city of Indonesia and it affected almost all aspects of life including the spirituality of young people in Jakarta regardless of their gender and religion.

Adventist work in Jakarta is doing quite well despite the ever increasing

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<sup>1</sup> The influence of postmodernism is clearly visible in the music of the young people, for further information see Michael Bodden article in <http://www.jstor.org/stable/4098514> Michael Bodden, "Rap In Indonesian Youth Music of the 1990s: "Globalization," "Outlaw Genres," and Social Protest," *Asian Music*, Vol. 36, No.2 (Summer-Autumn, 2005), 1-26.

challenges of urban environment. Based on 2021 statistical data, there are 181 churches, 25 companies, 18,853 registered members and 1,805 baptisms at the year of 2021.<sup>2</sup> In fact, Jakarta is the most fruitful fields in comparison with the rest of the territories in Indonesia.<sup>3</sup> This series of numbers may suggest an active evangelistic work had been done in Jakarta, however, a personal interview with a number of pastors that worked in the conference revealed that the high numbers of baptism should not be a measure of evangelistic success. Numbers may suggest an image of success, but what lies beneath is contrary to what the report has said. In reality, evangelism is often done in a model of “one size fit for all” with no specific mention of the target people and specific contexts, thereby nullifying the work toward the postmodern generation who are often left unattended in the midst of the evangelistic busyness of the church.

Furthermore, with the irresistible influence of post-modernism which has affected both the church and the society; the old generation often insensitive toward the needs of the younger people and insistent in holding the so called “traditions” in order to maintain the purity of beliefs that they thought they have. One of the most controversial ongoing issues is concerning worship format of the church between the older generation and the younger generation. In light with the tradition, the older people have a fervent belief on the church hymnal and disregard contemporary music as unbiblical due to its lack of doctrinal foundations. However, the younger people viewed the current worship format as “boring,” “uninspiring,” “methodical,” “and unenthusiastic.” Both sides have their own arguments with the bible as their foundations, nevertheless, the scope of this discussion is not limited only to the ecclesiological aspect of a church but rooted on the understanding of mission itself. This debate of worship signifies two things: the lack of a comprehensive understanding of the worship theology among Adventist members in Indonesia, and the need to reformulate worship in a way that it will become a bridge for mission.

Therefore, the primary concern of the church in the present times is to develop a mission theology that not only capable to reach the post modernistic generations outside the church, but also able to re-ignite a wave of spirituality renewal inside the church.

The rise of postmodern influence in Jakarta triggers a change of perspective among the younger generation which is contrary to the core values of older generations.

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<sup>2</sup> “Jakarta Conference (1994-Present), *Adventist Statistics*, accessed, September 15, 2023, [Adventist Statistics - Jakarta Conference](#)

<sup>3</sup> Jakarta Conference is one of the highest baptisms in West Indonesia Union Mission. Adventist statistic website recorded the following numbers of baptism and confession of faith in 2021 from different Adventist fields in West Indonesia Union Mission: Central Java Mission: 165; Central Sumatra Mission: 640; East Java Conference 294; East Kalimantan Mission: 256; Jakarta Conference: 1,924; North Sumatra Mission: 1,072; Nusa Tenggara Mission: 380; South Sumatra Mission: 222; West Java Conference: 296; West Kalimantan Attached District: 207. “West Jakarta Union Mission (1997-Present), *Adventist Statistics*, accessed, September 15, 2015, [http://www.adventiststatistics.org/view\\_Summary.asp?FieldInstID=2730369](http://www.adventiststatistics.org/view_Summary.asp?FieldInstID=2730369)

However, the Adventist church members adopted a rigid form of worship theology that hindered a more flexible evangelistic approach in reaching postmodern generation. This attitude toward worship signifies a perplexing theological and practical problem that need to be addressed to make the gospel more relevant to the current generations. In order to address this issue, it is necessary to develop a mission theology of worship that enables the church to reach more effectively the younger generation who has been influenced by postmodern worldview. Therefore, there are three purposes that serve as the foundation of the research. First, is to explore the biblical understanding of worship, second, to observe the impact of post modernistic worldview upon the people in Jakarta; and third, to establish a mission theology of worship which will give the church the much needed framework in ministering to the younger generations who seems apathetical toward the Adventist gospel.

### **Methodology**

Methodology which being utilized by the researcher is library research. This paper is composed of four sections. The first section explores the biblical understanding of worship. In order to do so, it is important to find the definition of worship in the bible. Section two will be divided into two parts, worship in the Old Testament and New Testament. The study of worship in the Old Testament will focus on three separate eras, patriarchal era, wilderness era, monarchic and exilic era. In the New Testament, there will be two timeline which are, worship in the Jewish background and worship in the early church.

Section three entitled mission application of worship in context and discuss how worship and mission works in line with one another especially in reaching postmodern generation in Jakarta. To gain a better understanding, chapter three will be divided into two sections. The first section will discuss about the influence of postmodern worldview in Jakarta upon the society, culture, and religion especially the Seventh - day Adventist church. The second section will deal in developing a contextual theology for worship. Chapter four will provide the summary and conclusion of this paper.

It is important to highlight the underlying fact that this paper is written by an author who was born in the year of 1990s and have been exposed to various aspects and cultures of postmodern worldview. Moreover, the influence of Adventist teaching is strongly visible and serves as the guiding point of the paper.

## Discussion

### Biblical Foundation of Worship

#### Definition of Worship

The word “worship” originated from Old English “weorthscipe.”<sup>4</sup> Originally, it means “respect or honor shown to a person”<sup>5</sup> or “reverence or veneration paid to a being regarded as supernatural or divine.”<sup>6</sup> This definition continues to hold meaning even until present times. In Concise Oxford English Dictionary, the word worship is defined as “the feeling or expression of reverence and adoration for a deity.”<sup>7</sup> Collins English Dictionary defined it as “to show profound religious devotion and respect to; adore or venerate (God or any person or thing considered divine).”<sup>8</sup> And Cambridge International Dictionary of English understood it as “to have or show a strong feeling of respect and admiration for God or god.”<sup>9</sup>

All of the dictionaries above have clear similarity in their definition of worship. For them, the word worship always reflects a sense of adoration, reverend, veneration, and admiration. Mainly to say, worship is an action that derived from human inner feelings toward a person or a higher beings or divine beings. The absence of reverence and adoration in an act of worship will nullify the meaning of “worship” itself; because the crucial reason why human worship a deity is due to a sense of reverend and adoration to that superior being.

In Hebrew Bible, the primary word which describes the word worship is *shachah* that literally means “to bow down,”<sup>10</sup> or “to cause oneself to lie prostrate.”<sup>11</sup> The act of bowing down is a sign of complete submission to the one with greater authority. It could be rendered to a human and divine alike. Its New Testament counterpart is the word *proskyneō* which also means to “to prostrate oneself, ’do obeisance to another.”<sup>12</sup> Furthermore, there is also the word *ʾabad*, which “conveys the concept of serving,”<sup>13</sup>

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<sup>4</sup> Robert. K Barnhart, *The Barnhart Dictionary of Etymology (BDE)* (1988), s.v. “worship.”

<sup>5</sup> Barnheart, *BDE*, s.v. “worship.”

<sup>6</sup> Barnheart, *BDE*, s.v. “worship.”

<sup>7</sup> *Concise Oxford English Dictionary (COED)*, 11th ed. (2004), s.v. “Worship”

<sup>8</sup> *Collins English Dictionary (CED)* Fourth Ed. (1994), s.v. “Worship”

<sup>9</sup> *Cambridge International Dictionary of English* (1995), s.v. “Worship”

<sup>10</sup> Siegfried H. Horn, *Seventh-day Adventist Bible Dictionary (SDABD)*, rev. ed. (1979), s.v. “worship.”

<sup>11</sup> Earl D. Radmacher, Ronald Barclay Allen and H. Wayne House, *Nelson's New Illustrated Bible Commentary* (Nashville: T. Nelson Publishers, 1999), Dt 26:8.

<sup>12</sup> Hubel L. Drumwright Jr., and R. Allan Killen, Charles F. Pfeiffer, Howard Frederic Vos and John Rea, *The Wycliffe Bible Encyclopedia* (Moody Press, 1975; 2005) s.v. “worship”

<sup>13</sup> Charles R. Swindoll, *The Theological Wordbook : The 200 Most Important Theological Terms and Their Relevance for Today*, rev. ed. (2000), (Nashville, Tenn.: Word Pub., 2000), 392.

which translated in greek as *latreuō*.

All of the words that are being used in the bible to describe “worship,” connote a direct action which serves as an expression of adoration and submission. This creates a realization that there is a significant difference between English definition and biblical definition of worship.<sup>14</sup> English understanding of worship is centralized on the word “feeling of reverend and adoration,” while the bible seems to portray worship as a human reaction mission and service to superior beings. In other words, the word worship in English focus on internal aspects, while the bible focus primarily on external actions that came as an inner expression.<sup>15</sup>

In light of these discrepancies, there is a need to give a clear and balance definition of worship. There are many definitions of worship that has been given by theologians and biblical scholars, but the most comprehensive definition is offered by Ellen White:

“When our hearts are tuned to praise our Maker, not only in psalms and hymns and spiritual songs, but also in our lives, we shall live in communion with Heaven. Our offering of grateful thanks will not be spasmodic, or reserved for special occasions; there will be gratitude in the heart and in the home, in private as well as in public devotion. This constitutes the true worship of God.”<sup>16</sup>

This definition of worship did not only focus on the internal aspect of worship but extend itself into its outward practice which should be seen in daily life. Furthermore, her explanation of worship constitutes a spirit of gratitude and continuous relationship with the maker that ultimately resulted in an influential spiritual life. Worship should not be limited only to the feeling of fear and adoration, but submission and obedience as well. It is a lifelong process that must be continually nurtured through complete dependence to God.<sup>17</sup> In conclusion, this definition clearly stated the goal, the process, and the

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<sup>14</sup> Andrew McGowan notices as well the difference between English term “worship” and its biblical counterpart. He stated boldly that “we must admit something difficult at the outset: in the ancient world, what we now call ‘worship’ did not quite exist.” Andrew B. McGowan, *Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspective*, (Grand Rapids, MI: Baker Academics, 2014), 5.

<sup>15</sup> Andrew Hill also suggests that there is a need to expand Christian definition of worship by looking at its biblical words. In his introduction, he argues that the word worship could not be understood without realizing the importance of Hebrew words such as *dārash*, *yārē’*, *shārat*, and *qārab*. Through the use of this word, he defined worship as spiritual inquiry, reverent obedience, loyal service, personal ministry, genuine humility, prostration in prayer, and nearness to God. Andrew E. Hill, *Enter His Courts with Praise: Old Testament Worship for the New Testament Church* (Nashville, TN: Baker Books, 1993), 2-8.

<sup>16</sup> Ellen G. White, “Idols of the Heart,” *The Youth’s Instructor*, December, 31, 1896, 1.

<sup>17</sup> In another occasion, Ellen White identified “true worship” as the willingness to be transformed in heart and mind. It is this transformation that enables a person to gain a “new

expression of worship.

### **Worship in the Old Testament**

In his efforts to study Old Testament worship, Brueggeman admitted that it is “profoundly complex and problematic.”<sup>18</sup> In its entirety, the Old Testament covers a timespan of almost one thousand five hundred years, narrating a story from Adam until the post exilic experience. In order to gain a systematic understanding, there is a need to form a theological framework. Janice Leonard proposes “covenantal theology” as the framework to understand worship. She wrote, “Central to biblical worship is the covenant or agreement between God and the people of God. The covenant regulates worship and provides much of its structure, rationale, and vocabulary.”<sup>19,20</sup>

Her proposal of adapting covenant as framework in understanding worship is theologically sound, but it is important to remember that the covenant exist due to the problem of sin that arise out of cosmic controversy between God and Satan. It does not mean that the theology of great controversy is more superior to the theology of covenant, but it offers a broader and more theocentric perspective than what was offered by Leonard. Great controversy theology provides an insight to an ongoing cosmic struggle between God and the devil with the issue of worship at its core.<sup>21</sup> Nevertheless, rather than eliminating one of them, the author will utilize these theologies as the framework in understanding the concept in both Old and New Testament.

### **Patriarchal Era**

Worship in patriarchal era began at the beginning of the world when God created capacity for knowing and loving God,” which in essence, a true worship. Ellen G. White, *Testimonies for the Church*, Vol. 9 (Mountain View, CA: Pacific Press, 1948), 156.

<sup>18</sup> Walter Brueggeman, *Worship in Ancient Israel: An Essential Guide*, (Nashville, TN: Abingdon Press, 2005), 2.

<sup>19</sup> Janice E. Leonard, “The Concept of Covenant in Biblical Worship,” *The Biblical Foundation of Christian Worship*, Ed. Robert E. Webber, (Nashville, TN: Star Song, 1993), 56, 56-65.

<sup>20</sup> Peterson also mentioned the link between covenantal relationship and the theology of worship, albeit in a much smaller scale. His focus lies primarily on the act of God’s self-revelation to the world with the redemptive purpose of His people. David Peterson, *Engaging With God: A Biblical Theology of Worship*, (Downers Grove, Ill: IVP Academics, 1992), 25.

<sup>21</sup> Holmes explained in detailed concerning the connection between worship, the great controversy, and the atonement of Christ. He wrote, “As worship is the great issue in the great controversy and in the events of the heavenly sanctuary, so it is also the major activity of the church. The last-day church has been called into being to worship the creator God and glorify the Lamb of God who takes away the sin of the world. The work of this church is worship. Worship is its major activity. Worship is the focus of its life and energy. Its mission is to invite all people everywhere to join in this worship, because ‘Jesus had come to teach the meaning of the worship of God.’ C. Raymond Holmes, *Sing a New Song: Worship Renewal for Adventists Today*, (Berrien Springs, Michigan: Andrews University, 1984), 48.

the heavens and the earth. The bible recorded that on the seventh day, God rested from all His work, He blessed the day, and sanctified it (Gen. 2:2-3). These three acts of God separated the Sabbath day and made it as the apex of creation. “Last in creation, first in intention,”<sup>22</sup> all the creation events leads to the sanctification of the Sabbath highlighting its role as the day when mankind and the creation reconnect itself with the creator. It is God’s everlasting covenant that could not be changed by any human effort.<sup>23</sup><sup>24</sup> However, Sabbath observance is not mentioned again until Sinaitic Covenant. In fact, there is no record in Genesis that stated any examples of Sabbath observance among the patriarchs. Nonetheless, this fact cannot be used to argue that the patriarch did not observe the sanctity of Sabbath. The word “remember” in Exod. 20:8 remind the Israelites that long time ago, their forefathers have kept the Sabbath.

The first act of worship which is recorded after the fall can be found in the incident between Abel and Cain, where both of them bring an offering before God.<sup>25</sup><sup>26</sup> The Bible did not state the origins of this worship practice nor explain its function, yet God’s response to their offering signify that this practice has been utilize as a tool of worship among God’s people. Moreover, SDA Bible Commentary suggested that this text (Gen. 4:2-4) carries a notion of sacrificial system; and the reason why Cain offering is refused simply because his offering reflected his rebellious spirit against God. With the support of Mrs. White quotation,<sup>27</sup> SDA Bible Commentary argues that the

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<sup>22</sup> As quoted by Abraham Heschel. Abraham Heschel, *The Sabbath: Its meaning for Modern Man*, (New York, NY: The Noonday Press, 1951),

<sup>23</sup> Hans K. LaRondelle, “The Sabbath: God’s Everlasting Covenant,” *Ministry Magazine*, March 2004.

<sup>24</sup> Sabbath carries within itself a redemptive purpose. Holmes explained that “We do not worship because of the Sabbath. We worship on the Sabbath because of what Christ has done, and is doing, for us redemptively. It is His act of redemption that gives meaning to the seventh-day Sabbath. Redemption is the fulfillment of the Sabbath meaning. C. Raymond Holmes, *Sing a New Song: Worship Renewal for Adventists Today*, 37.

<sup>25</sup> The word *minchah* has a wide range of meaning and could be understand as burnt offering or bloodless thanksgiving offering. This leads to a debate regarding what kind of offering that God expected from Cain and Abel. Victor Harold Matthews, Mark W. Chavalas and John H. Walton stated that God only requires an offering and the reason of His rejection toward Cain offering is due to the his own insincerity. This argument is supported by M.S. Mills, Nahum M. Sarna, and K. A. Matthews. Victor Harold Matthews, Mark W. Chavalas and John H. Walton, *The IVP Bible Background Commentary* (Downers Grove, Ill: InterVarsity Press, 2000); M.S. Mills, *Genesis : A Study Guide to the Book of Genesis* (Dallas: 3E Ministries, 1999), Ge 4:3; Nahum M. Sarna, *Genesis, The JPS Torah commentary* (Philadelphia: Jewish Publication Society, 1989), 32; K. A. Mathews, vol. 1A, *Genesis 1-11:26*, The New American Commentary (Nashville: Broadman & Holman Publishers, 2001, c1995), 267.

<sup>26</sup> Interestingly, this specific word *minhâ* appears again during the confrontation of Jacob and Esau in Gen. 32, 33; and in the story of Joseph and his brothers in Gen.43. It seems this word always play an important role during siblings rivalry in the narrative of Genesis.

<sup>27</sup> Ellen White wrote, “The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful

sacrificial system has been divinely instituted as a practice of worship of God's people ever since the expulsion of mankind from Eden in Gen. 3:21.<sup>28</sup> It was here that Adam and Eve learned the consequence of sin and the plan of redemption that has been prepared by God in order to redeem them.<sup>29</sup>

Throughout all the book of Genesis, sacrificial system is practiced by Noah (Gen. 8:20), Abraham (Gen. 12:7, 8; 13:4, 18; 22:9), Isaac (Gen. 26:25), and Jacob (Gen. 33:20; 35:1, 3, 7). Nevertheless, the author of the book did not tell whether this practice focuses on communal or private worship, but based on the given text above, it could be either personal or communal. However, there is also another indication of worship that existed in the patriarchal era.

The act of "bowing down" could also refer to an act of worship as well. This word could be found in 23 Bible verses in Genesis,<sup>30</sup> and from 23 Bible texts, 15 deal with a sign of respect that was given to fellow human beings, while the rest is given to God. The word "bowing down" could not always be related to the modern concept of worship, but it revealed an important attitude of worship in the times of the patriarchal era. It shows the response of a person to a superior being.<sup>31</sup> In conclusion, worship in this era introduces a concept of sacrificial system.<sup>32</sup> Yet the worship practices in the patriarchal era were "largely

ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. Ellen G. White, *Patriarchs and Prophets*, (Mountain View, CA: Pacific Press, 1858), 68.

<sup>28</sup> Francis D. Nichol, *The Seventh-day Adventist Bible Commentary: The Holy Bible With Exegetical and Expository Comment.*, Commentary Reference Series (Washington, D.C.: Review and Herald Publishing Association, 1978), Ge 4:4.

<sup>29</sup> R. T. Beckwith supports this line of reasoning. His approach to Gen. 3:21 is clearly stated with the following explanation, "Perhaps the right answer to the question of the origin of sacrifice is that, by clothing them in this remarkable manner, God instituted sacrifice indirectly rather than directly." R. T. Beckwith, "Sacrifice, Ed., T. Desmond Alexander and Brian S. Rosner, *New Dictionary of Biblical Theology*, electronic ed. (Downers Grove, IL: InterVarsity Press, 2001).

<sup>30</sup> Gen. 18:2; 19:1; 22:5; 23:7; 23:12; 24:26, 48, 52; 27:29; 33:3, 6, 7; 37:7, 9, 10; 42:6; 43:26, 28; 47:31; 48:12; 49:8.

<sup>31</sup> "In biblical times bowing was a method of showing respect, the lesser bowing to the greater, or a method of demonstrating humility or showing acquiescence." James M. Freeman and Harold J. Chadwick, *Manners & Customs of the Bible*, (North Brunswick, NJ: Bridge-Logos Publishers, 1998), 24.

<sup>32</sup> There are other worship practices revealed in Genesis, Hill enumerated them as following: "erection of stone pillars and the pouring of libations (a sacrifice of liquid or drink offering, 28:12, 22; 35:14), the taking of vows in response to divine revelation (28:20; 31:13), ritual purification in preparation to meet God (35:2), the rite of circumcision as a sign of covenant obedience (17:9-14), and prayers of praise and thanksgiving (12:8; 13:4), petition (24:12; 25:21), and intercession (18:22-33; 20:7). Andrew E. Hill, *Enter His Courts with Praise: Old Testament Worship for the New Testament Church*, 33.

informal and spontaneous, not restricted by time and place, and permitted a variety of ritual acts as appropriate expressions of devotion to God.”<sup>33</sup>

### Wilderness Era

The Wilderness Era began from the struggle of the Hebrew in Egypt until their imminent arrival in Canaan. This is the time when the Israelites consolidate and identify their religious, social, and ethnic identity. And this also the moment when they are re-introduced to the God of their fathers. At the core of these formative years is the dominant theme of worship. In all the confrontation between Moses and Pharaoh, worship is the primary purpose of why the Israelites must leave Egypt<sup>34</sup> and it culminates on the Sinaitic Covenant where God proclaims them as His people and makes a covenant that will become the basis of their identity.

The Sinaitic Covenant is one of the most defining moments in the history of the Israelites not only because it provides a distinct concept of Monotheism, but it supplied a unique religious, social, and legal system that stands apart from other civilizations. Ralph Martin analyzes correctly that after the Sinaitic Covenant, “the worship of Israel became more formalized, characterized by the Mosaic institutions and regulations. The commitment to the law of the covenant became the central feature of Israelite.”<sup>35</sup>

In general, public worship in the wilderness era could be defined by two things, “*celebration of festivals* and the *offering of sacrifices*.”<sup>36</sup> There are six yearly festivals that must be observed, the Passover, the feast of unleavened bread, the feast of harvest, the feast of Pentecost, the feast of Trumpets, the Day of Atonement, feast of the ingathering, and the feast of tabernacles.<sup>37</sup> All of these festivals function as a celebration of God’s guidance in the past, present and future.<sup>38</sup> Moreover, it addresses the issues of sin and God’s plan to overcome it. At the core of all these festivals, it testifies to the redemptive plan of God.

The sacrificial system was composed of seven types of offering: sin, guilt, burnt, peace,

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<sup>33</sup> Andrew E. Hill, *Enter His Courts with Praise: Old Testament Worship for the New Testament Church*, 34.

<sup>34</sup> Exod. 3:12; 7:16; 8:1, 20; 9:1, 13; 10:3, 7, 8, 11, 24, 26; 12:31

<sup>35</sup> Ralph P. Martin, “History of Israelite and Jewish Worship,” *The Biblical Foundation of Christian Worship*, Ed. Robert E. Webber, (Nashville, TN: Star Song, 1993), 95.

<sup>36</sup> Walter Brueggeman, *Worship in Ancient Israel: An Essential Guide*, 11.

<sup>37</sup> Francis D. Nichol, *The Seventh-day Adventist Bible Commentary: The Holy Bible With Exegetical and Expository Comment.*, Commentary Reference Series (Washington, D.C.: Review and Herald Publishing Association, 1978), Ge 4:4.

<sup>38</sup> These yearly festivals also “mark the various stages in the agricultural year, celebrate harvests and give both credit and a sacrificial portion back to God, who has provided their bounty.” Victor Harold Matthews, Mark W. Chavalas and John H. Walton, *The IVP Bible Background Commentary: Old Testament*, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Le 23:44.

grain (meat, KJV), heave and wave, and the red heifer.<sup>39</sup> It could be said that the sacrificial system in the wilderness era is an expansion from patriarchal era. Each of these offerings has their own procedure and function in Israelites community; and the demand for offering varied greatly according to the financial capabilities of the person yet whatever animals that were being presented, it must not be with blemish (Lev. 1:3; 23:12; Deut. 17:1).<sup>40</sup> This unblemished offering which must be given to God is extravagant and valuable especially within the wilderness era. Richard Boyce observed, “for a family of nomadic herders, this sacrifice came from the center of their security, their prized cattle and flocks.”<sup>41</sup> However, these costly material offering “bind the community to the creator God who forgives and begins again with Israel”<sup>42</sup> and thereby, signifying the ongoing covenant relationship that they have.

Another significant aspect of worship in Sinaitic Covenant is the purity rules in Leviticus. It sets the boundary between clean and unclean in the area of food, social norms and even health as well. Childbirth, menstruation, lepers, genital discharges, are all subject to uncleanness and whatever they touch will become unclean as well.<sup>43</sup> Each case requires different procedures of cleansing (Lev. 12-15) and in some cases, requires an offering. Lev. 15:31 stated strongly that death is the punishment to those who enter the sanctuary in an unclean state. These regulations signify that there is no person who can become clean forever. As strange as it sounds, the purification law did not equate uncleanness as sinful. Eventually, everyone will reach the state of uncleanness. These suggested that the cleanliness of a community matters, and the uncleanness of an individual is capable to infect everyone and therefore, should be address with no delay.

The ritual of cleanliness/uncleanliness leads to many speculation and assumptions. Through the help of anthropological knowledge, Grabbe assumes that this ritual provided a framework of classification that helps the Israelites in dealing with the society.<sup>44</sup> However, Sprinkle argues that this ritual did not focus on the society, but it highlighted

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<sup>39</sup>Merrill Frederick Unger, “Sacrificial Offering,” Merrill Frederick Unger, R. K. Harrison, Howard Frederic Vos et al., *The New Unger's Bible Dictionary*, Revision of: Unger's Bible Dictionary. 3rd Ed. c1966., Rev. and updated ed. (Chicago: Moody Press, 1988).

<sup>40</sup> It is interesting to note that there is no offering for intentional sin, because the sacrificial system could only atone for unintentional sin. Deut. 15:30 clearly stated that those “who sins defiantly, whether native-born or foreigner, blasphemes the LORD and must be cut off from the people of Israel.” Intentional or defiant sin is a sin committed purposefully such as in the case of Achan or King David.

<sup>41</sup> Richard N. Boyce, “Leviticus and Numbers,” *Westminster Bible Companion* (Louisville, London: Westminster John Knox Press, 2008), 16.

<sup>42</sup> Walter Brueggeman, *Worship in Ancient Israel: An Essential Guide*, 23.

<sup>43</sup> Based on his readings of these regulations, Grabbe argues that the rule of cleanliness signifies a lower social status for the women. All the regulations relating menstruation and childbirth eventually restricted their roles in the community. It is true that the rules of cleanliness seem to be stricter to women, but God also gave specific regulations regarding male genital discharge and thereby, balancing the equation between men and women values in the society. Lester L. Grabbe, “Leviticus,” *Old Testament Guides*, Gen. Ed. R. N. Whybray (Sheffield, England: JSOT Press, 1993), 60-61.

<sup>44</sup> Lester L. Grabbe, “Leviticus,” *Old Testament Guides*, Gen. Ed. R. N. Whybray, 56.

the concept of sacred space of the sanctuary and God himself.<sup>45</sup> It reveals the exclusivity of God's holiness and His incompatibility with the impure. With God in the midst of the people, the Israelites are required to continually maintain their purity. Whenever they approach God's presence, they must inquire and evaluate their own worthiness and thereby, requiring extreme thoughtfulness in their dealings with God.

Brueggeman argues that this Israelite religion did not "reinvent the wheel of worship,"<sup>46</sup> and he is probably right. Many elements in Israelites worship bear similar mark of practices with Canaanite or ancient near eastern religion such as sacrificial system,<sup>47</sup> celebration of festivals, and circumcision. However, each of these practices has been transform in such a way that they in essence carry a different meaning. Sacrificial system in the surrounding ancient cultures functions as a way to appease the gods that they might favor the believers and grant them their blessing and protection.<sup>48</sup> They even practice human sacrifice in order to appease the gods.<sup>49</sup> In Israelite religion, sacrificial system functions as a way for God to draw near. It serves as a bridge that connects mankind with God and as a reminder of Christ redemptive work at Calvary, even various festivals such as Yom Kippur, Pentecost and the sanctuary itself points to the greater plan of God in redeeming the world. In conclusion, it is true that the Israelite religion did not reinvent the wheel of worship, but it brings transformation and redefines worship into a much larger framework.

In the end of this section, wilderness era introduce a more formal and comprehensive concept of worship. It integrates worship into all aspects of life through the celebrations of festivals, sacrificial system, and ritual of cleanliness. The wilderness era introduce that all things in life, whether it is personal or communal, whether it is secular or spiritual, and whether it is business or health, holds equal values in the eyes of God.

### **Monarchy & Exilic Era**

This section will cover the era of the judges until the exilic experience of the Israelites. It will focus on three main phases of worship, during the times of the judges, during the reign of the kings, and during the times of diaspora. The era of the judges represents a dramatic shift from the ideal nation which God has revealed on the wilderness. What God truly envisioned is nothing more but a theocentric type of

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<sup>45</sup> Joe M. Sprinkle, "The Rationale Of The Laws Of Clean And Unclean In The Old Testament," *Journal of the Evangelical Theological Society* 43.4 (2000): 637-657.

<sup>46</sup> Walter Brueggeman, *Worship in Ancient Israel: An Essential Guide*, 2.

<sup>47</sup> For a better analysis concerning the comparison of sacrificial system in Israel and its contemporary culture, see Joann Scurlock, "The Techniques of the Sacrifice of Animals in Ancient Israel and Ancient Mesopotamia: New Insights Through Comparison, Part 2," *Andrews University Seminary Studies*, Vol. 44, No. 2, 241-264.

<sup>48</sup> J.I. Packer, Merrill Chapin Tenney and William White, *Nelson's Illustrated Manners and Customs of the Bible* (Nashville: Thomas Nelson, 1997, c1995), 90.

<sup>49</sup> Leland Ryken, Jim Wilhoit, Tremper Longman et al., *Dictionary of Biblical Imagery*, (Downers Grove, IL: InterVarsity Press, 2000, c1998), s.v. sacrifice.

government where He becomes the sole authority and the Levites serves as His instruments<sup>50</sup> and representatives to the people.<sup>51</sup> Nonetheless, instead of living a life of faithfulness and devotion, Israelites began to waver on their commitment and entrap themselves into a vicious endless cycle of apostasy despite the best efforts given by divinely appointed judges.

Israelites failure in the era of the judges could be traced back to three factors as the following: first is their own indetermination in following God's law; second, their gullibility and tolerance toward the Canaanites culture and religion; third and the most significant aspect, the failures of the Levites and priests in fulfilling their calling as God's minister.<sup>52</sup> The last factor is the most decisive factors of all. With the failure of Levites in doing their role, worship eventually lose their significance. It is true that different form of worship to God took place in the book of Judges, but the practice of burnt offering only occurs six times and one refers to the tragic case of Jephthah. Moreover, the only time when the Israelites worship collectively is when they are about to annihilate their own brothers, the Benjaminites. Throughout the book, the nation remains divided and every tribe prioritize their own interest and every individual do what is right according to their own selves.

In the midst of continuous oppression and restoration, the sanctuary was located in Shiloh.<sup>53</sup> However, after the ark of covenant was taken by the Philistines and its miraculous return to Kirjath-Jearim, the ark of covenant abides there for twenty years. After the loss of the ark of covenant, the tabernacle of God was transferred from Shiloh to Gibeon where it functions without the presence of the ark of covenant. David himself prefers to keep the ark of covenant in Jerusalem rather than returning it to the tabernacle in Gibeon.<sup>54</sup> However, he restructures the functions of Priests and Levites particularly on

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<sup>50</sup> In contrast with the rest of the Israelites, the tribe of Levites did not receive a specific lot of land. They were to be scattered in all tribal cities and dedicate their lives as ministers of the Lord. They will live from the tithes and offerings that are given by the people. In total, there are 48 towns given to them throughout Israelites territory (Num. 3:12, 41, 45; 18:6; Deut. 18: 1-9; Josh. 21).

<sup>51</sup> Leon Wood, *Distressing Days of the Judges*, (Grand Rapids, MI: Zondervan Publishing House, 1975), 24-25.

<sup>52</sup> In the book of Judges, The Levites are being portrayed as weak, ineffective and corrupt particularly on Judges 19. Their failure also highlighted in the story of Micha and the apostasy of Danites tribe (Judges 17) where they assigned Jonathan (grandson of Moses) as their own personal priest. All of these biblical evidences prove that the tribe of Levites has not exercise their spiritual authority among the people.

<sup>53</sup> For a more detailed and critical discussion about the function of Shiloh during the times of the judges, see, Susan Ackerman, "Who is Sacrificing at Shiloh? The Priesthoods of Ancient Israel's Regional Sanctuaries," *Levites and Priests in Biblical History and Tradition*, Ed. Mark Leuchter and Jeremy M. Hutton, (Atlanta: Society of Biblical Literature, 2011), 25-43.

<sup>54</sup> Janice E. Leonard, "The Tabernacle of David," *The Biblical Foundation of Christian Worship*, Ed. Robert E. Webber, (Nashville, TN: Star Song, 1993), 121. 120-122.

the matter of music and instrumental worship.<sup>55</sup> The idea of building a temple of God originated from David and accomplished by his son, Solomon. When Solomon's temple is finished, the ark of covenant and tabernacle reunified at last. With Jerusalem as permanent location of the temple, Israelites worship is centralized and organized in a more efficient manner.<sup>56</sup> Webber analyzed that worship in Solomon's temple "emphasized the presence of God in the midst of Israel. Worship was characterized by sacred symbols, sacred rituals, and a sacred ministry."<sup>57</sup> These three aspects will influence the "liturgical worship in the ancient church."<sup>58</sup>

The permanent location of God's temple in Jerusalem becomes a big issue when Israel is divided into two nations. Due to the actions of Jeroboam in instituting syncretistic religion on the Northern Kingdom, almost all the Levites sided with the Southern Kingdom. Consequentially, Israel struggled in maintaining their traditional faith and plunged into a nationwide apostasy that eventually resulted in their own destruction as a people. In the Northern Kingdom, some kings still strive to promote and encourage faithfulness to God;<sup>59</sup> however, this loyalty is temporary and rarely lasted for more than one generation. Furthermore, the temple rites in Jerusalem have degraded into mere due to their dualistic loyalty to God and Canaanite religion. Inevitably, Jerusalem and the temple were destroyed by Babylonians and the Israelites experienced what was called as "diaspora" with many of them scattered and exiled to Babylon.

The destruction of the temple brings a new paradigm in the mind of the Israelites. Now they truly understand that the presence of God could not be contained in a single location. During the exilic period, there is no biblical record of worship practices such as burnt offering or any temple rituals. But it is implied that the Israelite kept their faith, spent time in praying toward Jerusalem, and commit communal fasting in the face of grave dangers. However, even after the temple has been rebuilt, synagogue worship has gained prominence and domination in the spiritual life of Jewish people both in diaspora and in Judea.<sup>60</sup>

### **Worship in the New Testament**

This section will discuss about the practices of worship in New Testament including

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<sup>55</sup> Ralph P. Martin, "History of Israelite and Jewish Worship," *The Biblical Foundation of Christian Worship*, 98.

<sup>56</sup> Robert E. Webber, "Features of Temple Worship," *The Biblical Foundation of Christian Worship*, Ed. Robert E. Webber, (Nashville, TN: Star Song, 1993), 129.

<sup>57</sup> Robert E. Webber, "Features of Temple Worship," 129.

<sup>58</sup> Robert E. Webber, "Features of Temple Worship," 129.

<sup>59</sup> There are numbers of faithful kings in Northern Kingdom who leads the Kingdom in a revival to God, yet only Josiah has the initiative to destroy the high places where the people worshipped other gods. Moreover, Hezekiah and Josiah conducted a nationwide Passover celebrations (2 Chron. 30, 35) where all people even from the Southern Region joined together and worship God as one.

<sup>60</sup> Ralph P. Martin, "History of Israelite and Jewish Worship," *The Biblical Foundation of Christian Worship*, Ed. Robert E. Webber, 99.

Jewish system and how it influence early Christian churches. One of the most significant outcomes from the exilic era is the rise of synagogue worship system that serves as the primary basis for Jewish worship. Much has been debated of its origins but traditionally, it was believed that Moses is the one who established synagogue worship. However, Carlo Sigonio proposed that it began during exilic period as societal gathering that ultimately transformed into religious centers; although it garnered much criticism during its early presentation, but this theory dominated all others.<sup>61</sup> The spiritual reformation that was accomplished by Nehemiah and Ezra might also incite the growth of synagogue system.<sup>62</sup>

### **Worship in the Jewish Background**

Since its establishment, synagogue has long been popular particularly among Jewish in diaspora to the point that a synagogue could be found wherever there is a Jewish Community residing. In the bible itself, the word synagogue could be found in 44 verses which indicate its importance in New Testament times.<sup>63</sup> These verses signify that on Sabbath day, it was Jewish custom to come to the synagogue for communal Sabbath worship. It is important to note that the Old Testament did not say anything concerning communal Sabbath worship nor there any record that indicate so. This does not mean that the Israelite did not observe Sabbath; it means their primary focus of Sabbath observance lies primarily on the act of refraining rather than communal worship. Synagogue style of worship introduces a new pattern, a new expression of how one could keep the Sabbath publicly.<sup>64</sup>

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The establishment of Synagogue is intended to teach the Torah that the people

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<sup>61</sup> William White, "Origin of the Synagogue," *The Biblical Foundation of Christian Worship*, Ed. Robert E. Webber, 131.

<sup>62</sup> Andrew E. Hill, *Enter His Courts with Praise: Old Testament Worship for the New Testament Church*, 228.

<sup>63</sup> Mat 9:18; 12:9; 13:54; Mar 1:21, 23, 29; 3:1; 5:22, 35, 36, 38; Mar 6:2; Luk 4:16, 20, 28, 33, 38; Luk 6:6; 7:5; 8:41, 49; 13:14; Joh 6:59; 9:22; 12:42; 16:2; Acts 6:9; 13:14, 15, 43; 14:1; 17:1, 10, 17; 18:4, 7, 8, 17, 19, 26; 19:8; 22:19; Rev 2:9; 3:9.

<sup>64</sup> Not everyone agreed that Synagogue serves a place of communal Sabbath worship during the times of Jesus. Heather MacKay argues that there is an existing discrepancy from biblical sources with historical records primarily from the writings of Philo and Josephus. She pointed out that neither Philo and Josephus indicates worship function of Synagogue. She portrayed synagogue as "a place where Jews met to deal with *all* matters that were of concern to them as a community. They met and argued about political matters, and about innovative teaching and explanation of the Torah; they disciplined their peers for religious shortcomings, but they did not meet for communal worship on the Sabbath." Her argument is well established historically, but it has some significant weaknesses as well. In present times, things such as political argumentations, discussions of the Torah, disciplining fellow members for religious failures, did not constitute worship. All of these practices may be done in the synagogue, but the bible strongly suggests that Synagogue function as the center of worship. Both Jesus and Paul went there every Sabbath, as what the custom dictated. Heather A. MacKay, "Sabbath & Synagogue: The Question of Sabbath Worship in Ancient Judaism," *Religions in the Graeco-Roman World*, Ed., R. Van Den Broek, H.J.W. Drijvers, H.S. Versnel, (New York, NY: Brill, 1994)

may understand its content and applied it in daily life. Moreover, Synagogue also functions as a venue for conveying the culture and teaching of Judaism.<sup>65</sup> A synagogue is always positioned with its back wall facing toward Jerusalem<sup>66</sup> as a reminder that their worship centered on the real sanctuary in Jerusalem. Hall observed that “Synagogue worship emphasized personal piety and the spiritual sacrifices of prayer, fasting, and almsgiving.”<sup>67</sup> And according to Martin, There are three main elements: praise, prayer and instruction.<sup>68</sup> But from these three aspects, instruction holds the most significant among them<sup>69</sup> with the teaching of the law as its ultimate form of worship.<sup>70</sup>

These three aspects will also influence early church worship. The order of worship in synagogue is as the following:

“Call to worship. The ruler of the synagogue invites a member of the congregation to commence the service with a psalmic blessing.

Cycle of Prayers. The cycle of prayers included the *Yotzer*, prayers emphasizing the theme of God as creator, and the *Ahabah*, prayers emphasizing God’s covenant love for Israel.

Recitation of the Shema. This congregational recitation is both a confession of faith and a benediction and includes Deuteronomy 6:4-9, emphasizing God’s oneness, Deuteronomy 11:13-21, emphasizing obedience to God’s law, and Numbers 15:37-41, emphasizing tassels on garments.

Second Cycle of Prayers. The minister summons someone from the congregation to lead in the recitation of the Eighteen Benedictions, prayer ranging over a variety of themes and including praise and petition.

Scripture Lessons. The Scripture lessons included reading, translation if necessary, and exposition of a passage from the Torah, one from the Prophets, and perhaps a selection from the Psalms.

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<sup>65</sup> Andrew E. Hill, *Enter His Courts with Praise: Old Testament Worship for the New Testament Church*, 231.

<sup>66</sup> William White, “Origin of the Synagogue,” *The Biblical Foundation of Christian Worship*, Ed. Robert E. Webber, 99.

<sup>67</sup> Andrew E. Hill, *Enter His Courts with Praise: Old Testament Worship for the New Testament Church*, 182.

<sup>68</sup> Ralph P. Martin, *Worship in the Early Church*, (Grand Rapids, MA: William B. Eerdmans, 1974), 24.

<sup>69</sup> “We must bear in mind that the synagogue represented something new in the religions of the Mediterranean world. It was new that worship should be on a regular weekly basis, that it should be dominated by the reading of Scripture and that instruction in the tenets of the religion should be an integral part of the worship.” James F. White, *A Brief History of Christian Worship*, (Nashville, TN: Abingdon Press, 1993), 51.

<sup>70</sup> Andrew B. McGowan, *Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspective*, 68.

Benediction. Often a psalmic selection.

Sermon. Based on the Scripture readings of the day.

Congregational Blessing and Amen. Often a psalmic selection.”<sup>71</sup>

The focus of Synagogue worship was organized on two objects. First is the replica of the Ark of the Covenant that was covered by a thin veil. This replica symbolized the throne of God which signifies His presence. The veil and the Menorah further serves as a pointer toward the real temple in Jerusalem. The second focus is the bema where prayers, sermons, and teaching are rendered. It is a raised platform at the center of synagogue and its function defines synagogue worship.<sup>72</sup> Through the presence of these two objects, the congregation is being reminded of a God who is with them and who will bring them toward a future of everlasting kingdom.

William White enumerates six synagogue officers. First is the president who is responsible for the maintenance of the building and sanctity of worship. Second is the servant or *Hazzan* or superintendent; he is in charge of cleaning the facility, caring for the scrolls, and teaching the children on daily basis. Third is the translator who translates the scripture from Hebrew to Aramaic. Fourth is the Herald of the Shema, who will read Deut. 6:4-9, 11:13:21 and Numb. 15:37-41. Fifth is the collector/almoner who is in charge in collecting alms for the poor. Sixth is the rabbi who is the leader of the community.<sup>73</sup>

During New Testament times, Jewish people still observe ritual cleanliness (Joh. 2:6; 3:25; Matt. 15:1-11; Mark 7:1-23; Luke 11:37-41) and their extra biblical traditions. Their experience during the exilic period has shaped and enhanced their identity as a holy people. Consequentially, they do their best to obey God’s commandment even to the point of exclusivism and in some cases, fanaticism. But this does not mean that the Jewish religious system relies much on work in order to be saved, but it emphasized the understanding of their identity as God’s chosen nation.

### **Early Church**

The coming of the Holy Spirit at Pentecost marks the beginning of Christianity and a rise of a new and distinct community. In its early years, Jesus followers did not attempted to break away from Judaism and often be involved in synagogal worships throughout the book of Acts. In fact, Judaism holds major influence in the concept of

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<sup>71</sup> Andrew E. Hill, *Enter His Courts with Praise: Old Testament Worship for the New Testament Church*, 231-232.

<sup>72</sup> Robert E. Webber, “Order of First-Century Synagogue Worship,” *The Biblical Foundation of Christian Worship*, Ed. Robert E. Webber, 140.

<sup>73</sup> William White, “Origin of the Synagogue,” *The Biblical Foundation of Christian Worship*, Ed. Robert E. Webber, 135-136.

worship of early church.<sup>74</sup> Furthermore, Martin point out that “the background of early Christian worship must be sought in these two Jewish institutions of the Temple and the synagogue.”<sup>75</sup> The influence of the temple and synagogue worship on early church suggests an existing continuity of worship principle in the bible. The form may change throughout times and culture, but the primary principles has remain the same ever since.

These principles are clearly reflected on the early Christian worship which featured the presence of God among His people, the power of the Holy Spirit that is manifested in Christians, and lastly, spiritual formation that occurred with the support from Holy Spirit and the experience of personal learning from the scripture.<sup>76</sup> The active role of the Holy Spirit may not be discovered in Syanagogal and Temple worship, but the concept God’s presence and spiritual formation both originated from it. Christianity moral ethics and its charity toward the poor could be traced back to its Jewish roots. But the greatest contribution of synagogue system is the weekly Sabbath worship. Morris even stated that “no other religion seems to have had anything to compare with this.”<sup>77</sup>

Despite of all this similarity, Morris also noted that there is a significance difference between the practice of worship in early church and synagogue system. Synagogue worship is centralized on the teaching of the law which serves as the climax of all things, while Christian worship centered on the glorification and the presence of Christ in their midst.<sup>78</sup> With Christ as the center of worship, all acts of worship “have a strong eschatological flavor,”<sup>79</sup> due to their passion in waiting for the soon coming of Christ in glory and majesty.

This Christocentric worship revolutionized religious system of Christianity and brings transformation to the believers particularly in their own social conduct. In Greco-Roman world, worship is always related to good behavior or offerings that will eventually resulted in the form of blessings from the gods. So, in order to appease the gods, one must behave in a good way and render a proper offering to appease the gods. But for the Christianity, the only way to please God is to love one another with the love that God has given them through the death of Jesus. And these acts of love and charity should be expressed in daily life and behavior.<sup>80</sup> In other words, the practice of charity

<sup>74</sup> White commented, “Christianity may have turned the world upside down but in the form and content of their worship it was still recognizably a Jewish world. James F. White, *A Brief History of Christian Worship*, 16.

<sup>75</sup> Ralph P. Martin, *Worship in the Early Church*, 19.

<sup>76</sup> Ralph P. Martin, *Worship in the Early Church*, 130-135.

<sup>77</sup> Leon Morris, “The Saints and the Synagogue,” *Worship, Theology and Ministry in the Early Church*, Ed. Michael J. Wilkins and Terence Paige, (Sheffield: JOST Press, 1992), 45.

<sup>78</sup> Leon Morris, “The Saints and the Synagogue,” *Worship, Theology and Ministry in the Early Church*, Ed. Michael J. Wilkins and Terence Paige, 52. 39-52.

<sup>79</sup> James F. White, *A Brief History of Christian Worship*, 17.

<sup>80</sup> Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries*, (New Jersey, NJ: Princeton University Press, 1996), 86.

and daily expression of love is a form of worship for the early Christian. This love of Christ enables them to open their religion to all races, caste, and people from all different background which eventually leads to the explosive growth of Christianity. Therefore, the Christocentric worship form in early church is indeed a revolutionary movement that has never occurred before.

In regards of worship liturgy, the bible did not offer a specific description about it except for the practice of last supper and baptism. What was provided in the bible is nothing but a brief description of personal and public worship that occurred sporadically and regularly in the early church.<sup>81</sup> Leonard observes that early church worship usually includes, public gathering on the Lord's Day, Lord's Supper, singing of songs, prayer, thanksgiving, and instruction. Communal worship in Corinth includes "singing and thanksgiving in tongues, with interpretation and prophecy (1 Cor. 11:4-5; 14:1-33)."<sup>82</sup> The absence of a systematic description of early church worship leads Martin to assume that "New Testament writers are far more concerned with the principles of worship and with the spirit which motivates the offering of praise to God."<sup>83</sup> Martin explanation might probably the best answer for the matter of early church worship liturgy.

Another central point in early Christian worship is the practice of the breaking of bread.<sup>84</sup> Although some people refer this sentence to last supper, but McGowan argues that this should be understood as "meal" or "banquet." He stated clearly that the breaking of bread "were not merely one sacramental part of a community or worship life but the central act around or within which others – reading and preaching, prayer and prophecy – were arranged."<sup>85</sup> His argument of the importance of breaking of bread is indeed a valid one. The practice of regular communal banquet will eventually produce a close knit society. But to detached the essential meaning of "last supper" is unthinkable and not in line with the Christocentric worship theme in New Testament.

### Mission Application of Worship in Context

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<sup>81</sup> McGowan further warned, "Modern efforts to create or reform liturgical practices in terms such as "NT worship" reveal a different sort of problem. There are principles that can be discerned about issues such as order, participation, edification, and mutual regard (1 Cor. 12-14), yet the contexts in which these virtues were sought cannot always be established straightforwardly. Baptism and Eucharist are grounded in specific injunctions of Jesus (1 Cor. 11:24-25; Matt. 28:19), and otherwise assumed or discussed, but the forms they took are hardly specified. So these documents manifestly do not present a systematic description or prescription for Christian gatherings; they do assume various practices as available for assessment and critique. Andrew B. McGowan, *Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspective*, 10.

<sup>82</sup> Richard C. Leonard, "Public Activities of the Worshipping Community," *The Biblical Foundation of Christian Worship*, Ed. Robert E. Webber, (Nashville, TN: Star Song, 1993), 151, 150-151.

<sup>83</sup> Ralph P. Martin, *Worship in the Early Church*, 134.

<sup>84</sup> Acts 2:4, 46; 20:7, 11; 27:35; 1 Cor. 10:16, 17; 1 Cor. 11:23, 26, 27, 28

<sup>85</sup> Andrew B. McGowan, *Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspective*, 5.

Adventist style and form of worship have remained unchanged throughout history. Despite the liturgical revival that happened in 1960s and 1960s, the Adventist church managed to hold on to their traditions values and liturgy<sup>86</sup> without compromising a single thing. However, with the increasing influence of postmodernism, the church started to waver in its principle. Words such as celebration church and seeker sensitive become hot potatoes in Adventist circles. Some praised its used<sup>87</sup> and promote it to an extent;<sup>88</sup> while others keep their guard against it.<sup>89</sup> There are also a number of people who attempted to establish an analytical and non-judgmental approach regarding this controversial issue.<sup>90</sup> What made the matters worst is the fact that most people have connected the issues of worship styles with the three angels message in Rev. 14 and eventually, this discussion becomes very subjective to both conservative and liberal until they cannot see their own limit anymore.

Amidst the fiery debates concerning worship lays the fact that worship is related with evangelism. Proponent of celebration and seeker sensitive style deeply believes in the efficiency of their method in bringing souls to Christ, and this is why they insisted in their conviction. Their intention is only to make the church more relevant to the contemporary people. This dilemma appeared as well in Indonesia. Despite located on a

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<sup>86</sup> C. Raymond Holmes, *Sing A New Song*, 3-5.

<sup>87</sup> J. David Newman promote the use of proper celebration worship in his article entitled, "Celebration is a Naughty Word," yet his article drew much controversy especially on the topic of dancing. Readers accused him of promoting dancing in the church and as a response; Newman stated that the readers misunderstood his original intent. J. David Newman, *Celebration is a Naughty Word*, Ministry, December 1990; *Editorial: Dancing and Worship*, Ministry, April 1991.

<sup>88</sup> Dave Gemmell employs the strategy of seeker sensitive from Willow Creek and applied it in SDA church by holding meeting on Sunday morning. He uses Ellen White quotes to justify its practice. This method is a failure due to some technical issues, and he also observed that holding a Sunday service will not instantly boosted attendance. However, he encourages this strategy in reaching non Adventist but with some minor suggestion. Dave Gemmell, *Sunday-Morning Evangelism: A Case Study*, Ministry, April 2004.

<sup>89</sup> Kai Arasola, *Entertainment as Worship: Old Testament Trends*, Ministry, August 2003; Brian S. Neumann, *Leadership in Praise and Worship: Learning From Past Mistakes*, accessed, 27 July 2015, <http://www.adventistsaffirm.org/article/169/previous-issues/volume-20-number-1/leadership-in-praise-and-worship-learning-from-past-mistakes>; Ted. N. C. Wilson, *Rediscovering True Worship*, accessed December 15, 2015, <http://archives.adventistworld.org/issue.php?id=1086&action=print>

<sup>90</sup> Reinder Bruinsma argues that identity is fluid in nature and it adapts to the local context. Uniformity or collective identity is not static and must be discover progressively. However, despite the difference we all had, we are bonded by our identity as the children of God. Therefore, worship should not be flat, it must adapt to the surrounding culture where it exist. Reinder Bruinsma, *Identity: Being Sure About Who We Are*, Ministry, February 2015.

Muslim country, postmodernism has penetrated the mindset of the people. And in order to reach them, it is necessary to design a mission theology of worship.

### Post-Modernistic Worldview in Indonesia

Prior in discussing postmodernism influence on Indonesia, it is necessary to identify major characteristic of postmodern worldview. First characteristic is the denial of grand narratives and increasing distrust against authority.<sup>91</sup> Secondly, they believe in relativism and truth must be defined within a single community.<sup>92</sup> And lastly, they uphold the values of pluralism.<sup>93</sup> These are only the major characters of postmodern. In conclusion, postmodern values are everything that is modern.

It is not right to assume that postmodernism has penetrated all layers of Indonesian society; yet, some of its characteristic has been manifested among the people. It is important to remember that Hindu/Buddhism was one of the influential religions prior to the arrival of Islam and its legacy continues to exist even until today. And one of the lasting legacies that were left behind by Hindu/Buddhism is the teaching of pluralism. In fact, pluralism has already been reflected in the nation's motto that was adapted from ancient Sanskrit language, *Bhinneka Tunggal Ika*, which means diversity in unity. This simple evidence however, cannot be established as a reason to argue that postmodernism has been part of Indonesian culture all along. Alfredo Co agrees with this line of reasoning; although postmodernism could be trace as an offshoot of western encounter with eastern thought, but the term postmodernism exclusively belongs to the western world. It is part of their history and their understanding of time.<sup>94</sup>

Despite its western beginning, the influence of postmodernism started to spread out due to the increasing globalization process throughout the world. The presence of media such as television, radio, and primarily internet becomes a primary mediator in acquiring western values particularly postmodernism. Social media has gained a significant foothold in the country, with facebook as the leader followed by instagram, Twitter, Path, Google+, LinkedIn, Snapchat, and other.<sup>95</sup> Emarketer further reported that "Indonesia is home to the third-largest Facebook mobile phone audience," with approximately 63 million people who accessed their account monthly through

<sup>91</sup> Christopher Butler, *Postmodernism: A Very Short Introduction*, (Oxford, NY: Oxford, 2002), 13, 14; Graham Ward, "Postmodernism," *Encyclopedia of Science and Religion Vol. 2*, Gen. Ed., J. Wentzel Vrede van Huyssteen, 690.

<sup>92</sup> Stanley J. Grenz, *A Primer on Postmodernism*, 8.

<sup>93</sup> James Strauss, *Postmodern Pluralism*, accessed February 12, 2015, <http://www.worldvieweyes.org/resources/Strauss/PMPluralismF11p.htm>

<sup>94</sup> Alfredo P. Co. "Expanding Worldview in a Shrinking Plante: "Reading Postmodernism in the Age of Globalization," *Two Filipino Thomasian Philosophers on Postmodernism*, Ed., Romualdo E. Abulad, (Manila: UST Publishing House, 2004), 64.

<sup>95</sup> "In Indonesia, Facebook Remains the Most Popular Social Site," *eMarketer*, accessed, June 23, 2016, <http://www.emarketer.com/Article/Indonesia-Facebook-Remains-Most-Popular-Social-Site/1014126>

smartphone.<sup>96</sup> It was predicted that this numbers will continue to rise until 2018 where there will be 95.1 million Indonesians who uses their mobile account to access Facebook.<sup>97</sup>

The transmitted values of postmodernism has its positive and negative. On the positive side, postmodernism opens the mind of a people toward a larger world that they never imagine. It invites them to broaden their horizon and not to be satisfied with the truth that they currently have. The reformation movement in 1998 might be due to the indirect influence of post modernistic values in the society that empower the people to question authorities and takes the initiative to create a change in the country. It also opens all religion in Indonesia to become more cooperative toward one another. Most famous sayings concerning religion in Indonesia is, “all roads lead to heaven,” and “the essence of all religion is love;” all of this slogans promote tolerance and peace; it reflects the innermost desire of a people who have been riddled with various religious conflict throughout the years.

The effect of postmodernism could also felt through the explosive growth of social media that even affected economic sector of the country. In 2014, Mark Zuckenberg came to Jakarta and met with Indonesian President Joko Widodo. After a closed door meeting with President Jokowi, Zuckenberg commented that he is determined to help Indonesian government in providing more internet access to its citizen. Zuckenberg believes that internet accessibility “can help create jobs and help small businesses grow.”<sup>98</sup> Ever since the entrance of social media in Indonesia; Facebook, Instagram, and Twitter has long been utilized by Indonesians to introduce products or as a means of business by its users, but it is a guy named Nadiem Makarim who successfully revolutionized internet, transportation and business altogether.

Nadiem Makarim is a Harvard graduate who pioneered “Gojek” or the so called two wheeled motorbike taxi set as “app-based transport” that can be used from smartphone with internet connection. Gojek derived from the traditional “ojek” or motorbike taxi in Indonesia. The traditional ojek only function on limited part of Jakarta and used primarily by people from low class economy. By transforming ojek to gojek, making it as “app-based transport,” and providing green helmet and jacket to their drivers, Makarim transformed “ojek” to all class of societies with very affordable prices. Marsh reported that “the app has been downloaded 25 million times, and there are more than

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<sup>96</sup> “Facebook Users in Indonesia Have Highest Mobile Usage Rate Worldwide,” *eMarketer*, January 22, 2015, accessed, March 30, 2016. <http://www.emarketer.com/Article/Facebook-Users-Indonesia-Have-Highest-Mobile-Usage-Rate-Worldwide/1011896>

<sup>97</sup> “Facebook Users in Indonesia Have Highest Mobile Usage Rate Worldwide,” *eMarketer*, January 22, 2015, accessed, March 30, 2016. <http://www.emarketer.com/Article/Facebook-Users-Indonesia-Have-Highest-Mobile-Usage-Rate-Worldwide/1011896>

<sup>98</sup> Siti W. Dewi, “Zuckenberg, Jokowi meet, go on “blusukan” in Jakarta,” *The Jakarta Post*, October 13, 2014, accessed, January 20, 2016. <http://www.thejakartapost.com/news/2014/10/13/zuckerberg-jokowi-meet-go-blusukan-jakarta.html>

240,000 Go-Jek drivers across Indonesia.”<sup>99</sup> The massive popularity of gojek is an example of a successful integration between traditional and postmodern values.

Furthermore, postmodernism helps the country to embrace its diversity. In an unpublished paper, Hidayat argues that the beliefs in grand narratives enforce a homogenous education and principles that threatened the existence of local culture. By embracing local narrative as its guiding point, each society can function properly without any intention of homogeneity.<sup>100</sup> Through the presence of postmodernism, Indonesia is more aware of its cultural diversity.

On the negative side, post modernistic influence creates cultural clashes and paradigm shifts particularly over traditional values such as family, public etiquette, decency, religious, and morals. This is manifested through Moral issues such as LGBT, premarital sex, pornography, legalized prostitution, and many others that becomes a battle ground on the society.<sup>101</sup> TV programs and films often preferred to promote western values such as capitalism, consumerism, and courtship at the early age. The increasing popularity of western values leads the conservative Islam leaders to demand for stricter censures on all television programs and films, albeit much controversies and favoritism.<sup>102</sup>

Despite a strong censure on television program, postmodernism culture will still be promoted through the presence of Internet and social media particularly YouTube, Twitter, and Facebook. In recent times, it is visibly appears through various popular music video by different singers and media users. One of them is a newly famed rapper singer named Samuel Alexander Pieter who is known also as “Young Lex.”

In contrast with other Indonesian rapper, his lyrics utilized profane words from both English and Indonesian language and his music video relied heavily on sexism and distinct western styles that promote freedom from all barriers. His recent hits song,

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<sup>99</sup> Jenni Marsh, “How do you Navigate a Problem like Jakarta’s Gridlock?” *CNN*, accessed, August 12, 2016, accessed, August 217, 2016, <http://edition.cnn.com/2016/08/03/asia/go-jek/>

<sup>100</sup> Ainur Rahman Hidayat, “Implikasi Postmodernisme Dalam Pendidikan,” *EJournal*, accessed, February 15, 2016, <http://ejournal.stainpamekasan.ac.id/index.php/tadris/article/view/188/179>.

<sup>101</sup> R. Herawati Suryanegara, “Agama dan Masyarakat di Era Postmodern,” *Academia.edu*. Accessed, March 21, 2016. [https://www.academia.edu/13286037/Agama\\_dan\\_Masyarakat\\_di\\_Era\\_Postmodern](https://www.academia.edu/13286037/Agama_dan_Masyarakat_di_Era_Postmodern)

<sup>102</sup> For a better insight of the struggles between conservatives Islam with popular television programs, see, Dicky Sojyan and Mega Hidayati, “Religion and Television in Indonesia: Ethics Surrounding Dakwahtainment,” *Globethics.net Focus 15*, accessed, January 23, 2016, [http://www.globethics.net/documents/4289936/13403252/Focus\\_15\\_online.pdf/463705d0-c057-435e-aeaa-aab65ebd8488](http://www.globethics.net/documents/4289936/13403252/Focus_15_online.pdf/463705d0-c057-435e-aeaa-aab65ebd8488)

“Bad,” portrayed two young person who is tired of being judge by the people around.<sup>103</sup> In this song, he conveys his philosophy that it is better for him to be bad but honest rather than to be a hypocrite. In general, all of his songs reflected a strong stand against shame and honor culture that prevalent within Indonesian community. It demonstrates the superiority of postmodern values in comparison with the phony behaviors of shame and honor culture. Despite horrible lyrics and sentences that did not rhyme, Young Lex garnered supports from younger generations.

Another music video that reflected postmodern values is entitled “Gapapa jelek yang penting sombong,” which means, “It’s okay to be ugly, as long as you are boastful,” rendered by Charlie Liouw, Devin Aureel, and Eka Gustiwana.<sup>104</sup> None of these three people are famous singers, but all of them are famous in social media. This song emphasized the need of exhibitionism through social media. In contrast with Young Lex, there are no profane words but the music videos portrayed materialistic values such as expensive clothes and cars. The song itself did not confront the shame and honored culture, but it emphasized the need to be somebody, to express one own self, and to show to the world that he/she is truly talented. This song clearly highlighted the primary reason of social media high users in Indonesia and the desires to be known and appreciated.

Another negative impact of postmodernism is the loss of morals in the younger generation. In a report given by Ministry of Health, there is a significant increase of premarital sex among teenagers from 2007 to 2012 both in the cities and in the villages alike.<sup>105</sup> This degradation of moral is nothing in comparison to the ongoing online Indonesian sex trade that employs twitter as its channel.<sup>106</sup>

All of the points above have revealed both positive and negative influence of postmodernism in Indonesia. Regardless of strong Islamic foundation, Indonesian youth could not withstand the influence of postmodernism, and just as previously mentioned, it becomes both a danger and opportunity. The challenge at hand is to develop a proper mission theology of worship in order to reach them.

### **A Proposed Mission Theology of Worship**

Before developing a mission theology, it is important to see one final perspective from

<sup>103</sup> “YoungLex ft. Awkarin – Bad (Official Music Video)”, *YouTube*, accessed, September 18, 2016, <https://www.youtube.com/watch?v=YF-tBVVumMw>

<sup>104</sup> “Gapapa Jelek Yang Penting Sombong Feat. Devinaureel, Eka Gustiwana,” *Youtube*, accessed, August 13, 2016, <https://www.youtube.com/watch?v=RJzdy5AgMFg>

<sup>105</sup> In 2007, 16,9% of the youth are involved in premarital sex, in 2012, this number increased to 21,6%. “Pusat Data dan Informasi Kementerian Kesehatan RI,” *Situasi Kesehatan Reproduksi Remaja*, accessed, 30 June 2015, <http://www.kemkes.go.id/resources/download/pusdatin/infodatin/infodatin%20reproduksi%20remaja-ed.pdf>

<sup>106</sup> [Pichayada Promchertchoo](#), “It’s easier on Twitter’: Going Deep into Indonesia’s Online Sex Trade,” *Channel News Asia*, May 17, 2016, accessed, June 8, 2016, <http://www.channelnewsasia.com/news/asiapacific/it-s-easier-on-twitter/2771652.html>

Marva Dawn. She observed one glaring mistake which occurred in the debates of worship particularly in the assumption that worship is the same as evangelism. In contrary of what people thought, Dawn argues that there should be a distinction between worship and evangelism. In her own words,

“Worship is the language of love and growth between believers and God; evangelism is the language of introduction between those who believe and those who don’t. To confuse the two and put on worship the burden of evangelism robs the people of God of their responsibility to care about the neighbor, defrauds the believers of transforming depth, and steals from God the profound praise of which he is worthy.”<sup>107</sup>

She further warns that when people equalized worship with evangelism, they eventually abuse worship in order to gain attendance. Thus, worship will be reduced to mere performance and concentrate on human needs rather than the character of God. She also stated that the purpose of worship is not “to gain numbers nor for our churches to be seen as successful. Rather, the entire reason for our worship is that God deserves it.”<sup>108</sup> Within the backdrop of worship in Old Testament, her argument is valid. Worship did not occur because of evangelism, but worship is the expression of one’s gratitude and thanksgiving to the almighty God.<sup>109</sup> In reverse, when utilitarian methods are being employed, worldly matters will invade the church and worship shall be degraded into mere entertainment based on human subjectivity and desire.<sup>110</sup>

As what had been stated above, there is a danger in the practice of adapting their worldview in order to win them. Rather than trying to be like them, it is more preferable to understand their worldview and see their basic needs as an individual.<sup>111</sup> Moreover, it is also necessary to be aware of our own worldview before attempting to understand them. Postmodernism should be seen not as the ultimate evil that should be avoided, but rather as a form of worldview that has its own strength and weaknesses.<sup>112</sup> The primary task of

<sup>107</sup> Marva J. Dawn, *A Royal “Waste” of Time: The Splendor of Worshiping God and Being Church for the World*, (Grand Rapids, MI: Wm. B. Eerdmans, 1999), 124.

<sup>108</sup> Marva J. Dawn, *A Royal “Waste” of Time: The Splendor of Worshiping God and Being Church for the World*, 24.

<sup>109</sup> As what had been described in the second chapter, first offering that was rendered by human being is an expression of thanksgiving. This serves as the primary motifs of worship toward the almighty.

<sup>110</sup> Based on his analysis on the Israelites failure in maintaining true worship to God, Arasola noticed cultural aspects is not something that can be controlled easily. This was manifested in the Israelites apostasy by combining Canaanite religion with the worship of God. Kai Arasola, “Entertainment as Worship: Old Testament Trends,” *Ministry Magazines*, August 2003.

<sup>111</sup> Kwabena Donkor, “Should We be Postmodern to Minister to Postmoderns?” *Ministry Magazines*, May 2002.

<sup>112</sup> Kraus commented, “To say that all cultural systems are relative implies that they all, including Christian culture, have dysfunctional elements that degrade and alienate human beings. It simply is not true that every cultural pattern or religious value is equally functional and effective for authentic human development.” Norman Kraus, *An Intrusive Gospel?*

missionologist is not to form a theology of worship that will fit the postmodern worldview, but to develop a worship theology that will address the longing they have and fill it with the life transforming splendor of God. The following statement is the mission theology of worship for postmodern generation in Jakarta:

1. Worship is the action rendered by mankind in response to the ever presence of God who has loved us and redeemed us through the sacrifice of Jesus Christ. In other words, worship should always be expressed in action and not a mere or temporary feeling and emotion. True worship empowered the believers and will drive them to accomplish God's mission on this earth. The knowledge of what God has done in order to save mankind shall serves as a new grand narrative in life. It provides a fresh meaning and enables a person see things not from human perspective but rather from heaven's perspective. The death of Christ becomes a compelling power to worship God and to commit this mortal life to His cause.
2. Worship must always be centered on the triune God (God the father, God the son, and God the Holy Spirit). Throughout history, three persons of Godhood have manifested themselves in various ways. They have shown kindness and grace despite the consistencies of human rebellion and sinfulness. It is only them who are worthy of our praise. When the center of worship is lost, worship will only be ordinary meeting and entertainment. It will lose its life changing power. Through the presence of the Father, we gained the assurance of His abiding presence. Through the sacrificial act of the Son, we received the privilege of having someone who understands us as who we are. And through the mediatory role of the Holy Spirit, we received the support of someone who transforms our feeble prayers into appropriate sentences.
3. The practice of ritual cleanliness in Old Testament taught an important lesson of worship. It reveals the importance to respect God's glory in encountering Him. The consumerism spirit of postmodern often blurred the centrality of God in worship. Consequently, people are more obsessed on what they can gain from worship rather than questioning their own worthiness in approaching God. The author of Hebrew wrote, for our "God is a consuming fire," (Heb 12:29 NIV) He is a person who should be approach with reverence and awe knowing completely of God's intense hatred to sin and rebellion. However, it is the death of Christ that has removed all barriers between mankind and God. Christ has taken the unworthiness of man and died on their behalf so that they could come to God with confidence. The death of Christ has enabled mankind to behold His glory.
4. Other theological lesson that is given through the ritual of cleanliness in the Old Testament is the concept that all things mattered to God. All activities than man do outside the sanctuary, affected his/her worship to God. In other words, in the sight of God, there is no boundary between secular and spiritual, all things holds equal importance. This idea is clearly against the worldview

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*Christian Mission in the Postmodern World* (Downers Grove, Ill: InterVarsity Press, 1998), 60-61.

of postmodernism where they separate between secular and spiritual, but worship covers all aspects of life. Worship is not limited only to the communal religious meeting on Sabbath or any other day. It is not limited also as private matters, but it expands itself through all different dimensions in life. When a person does his jobs, he should do so in such excellent as an expression of his thanksgiving to God. When a teenager studies at class, he must view it as an act of worship to the almighty. In all things a person do, it must be done as an act of worship to God not for his own behalf. This concept provides a wider perspective to a postmodern person. It reminds them that life is not about their own selves, but it's about God.

5. Moreover, worship must always be manifested through the act of love to another person. This statement is in line with the first point. Since Christ has died and redeemed mankind, we are obligated to live a life of selflessness and to express our thanksgiving by loving one another. Worship, if it is done properly, will always produce a person who becomes a living testimony of God's love. And to achieve this, a person needs to surrender himself daily into the will of God. It is only then; his life could be purified from all selfishness and become a channel of God's love.
6. The final theological statement addresses the liturgical setting of worship. It is clear that in all ages, there exist a different form of worship. What the author trying to say is God understood how culture works, and He desires his children to comprehend Him based on what they know about Him. In the early era of patriarch, Abraham uses covenantal ceremony in order to relate to God, yet God did not prohibit his action. He saw a value on what Abraham was doing and He understood it. Many worship practices in both of the Old and New Testament resembles their contemporary cultures, but God provided a new meaning to all of its practices in order to point the Israelites toward the future sacrificial act of Jesus. The same goes with the worship practices in early churches, rather than introducing a new form, God allows them to adopt synagogal methods but with a renewed focus on Christ and His soon coming. However, all changes in liturgical worship should not be made in order to attract people. It should be done only to glorify God's name and to preserve His character in this world. Therefore, it is necessary not only to evaluate postmodern worldview, but also to objectively analyze the existing worship practices and theory.
7. Since the confrontation at Eden, Satan will try to induce God's people with false and illusive worship. God's people must always be on guard in the face of all this dangerous and enticing form of worship. Satan understood human nature, and he knew the weak point of human desires. His primary weapon is to misdirect the object of worship, from theocentric to human center. From community centered to individualistic approach. The church must always be aware on these deceptions.

### **Summary and Conclusion**

Based on the analysis above, postmodernism has occupied a significant role in the life of Indonesian people particularly the youth. In order to reach them, a worship theology should be developed. This worship theology is based on a biblical concept that has been done in previous chapter. It is centered on the redemptive acts of God and human responses to His grace. Worship is an act that should be expressed; it is not only emotional and temporary feelings. It is a continuous process based on a daily surrenders and submission to divine will and character. In regards of worship styles, the church must truthfully evaluate its own principles and sees whether their worship transform its congregations. It must be able to discern Satan's deceptive maneuver and tricks in introducing false worship to the church. In terms of evangelism, worship should not be equalized with evangelism, but true worship inspires evangelistic spirits.

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