

THE DISAPPEARANCE OF TEN COMMANDMENTS FROM GBKP WORSHIP SERVICE AND THE CHURCH RESPONSIBILITIES

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Abstract

The liturgy of the Calvinist church (including GBKP=Gereja Batak Karo Protestant or Karo Batak Protestant Church) incorporated the Ten Commandments which function as the new direction of life. After studying the liturgies, from the John Calvin era to the progress hereof in the Netherlands, the author notices that in the liturgies of the Sunday services of the Reformed Churches the Ten Commandments are incorporated. Although the sequence has been changed. Calvin put the sequence together into Confession, the Forgiveness of Sin, and The Ten Commandments. But in the Netherlands, the sequence changed to The Ten Commandments, Confession, and Forgiveness of Sin. This change of structure is the result of the influence of Martin Luther who declared that the Word is a self-test leading to Confession and the Forgiveness of Sins. The research used the descriptive qualitative method. There are several data collection techniques, namely interviews, observations, and documentary questionnaires. This research finds that there is no effect of the disappearance of the Ten Commandment from the GBKP Worship Service with Increasing Congregation's Attendance in Sunday Worship at the GBKP Classis Pembangunan Medan Delitua. This research recommends the GBKP revise the 52 weeks liturgy of the GBKP and incorporate The Ten Commandments into them, as Calvin had recommended as a sequence: The Confession, The Forgiveness of Sin, and The Ten Commandments as the new life direction.

Keywords: *Ten Commandments, Liturgy and Responsibilities, Church Workers.*

INTRODUCTION

Since 2003, the Ten Commandments are no longer in the GBKP liturgies and only GBKP has eliminated the Ten Commandments among Calvinist churches. Based on the results of the GBKP Pastor's Conference (Konpen) on 2-5 November 1999 which refers to the decision of the GBKP Pastor's Conference on 7-9 April 1997 at the GBKP Church Community Development Center in Kabanjahe, point 15 contains: 1984 to 2000, GKP liturgies will reach the age of 16 years old. The GBKP liturgy currently brings the congregation into a meditative atmosphere, therefore there is a time of quiet and private prayer. The atmosphere we will face in 2000 is different from the atmosphere we face in the 1980s. Therefore, we need to prepare a service liturgy that is more suitable and relevant to the atmosphere of the year 2000, an atmosphere of liveliness that demands the full participation of the congregation in a cheerful atmosphere. Thus, it is hoped that the members of the congregation will be more enthusiastic and will be more present in worship (Moderamen GBKP)"

This passionate word arises because there are many charismatic church services that carry out

worship with joy, full of joy and loud and enthusiastic voices (Edi S. Ginting & Tiapul Hutahaean: 2018). GBKP feels the need to anticipate that GBKP congregations in big cities do not go to charismatic churches and try to improve their worship procedures and as a result of this renewal of worship procedures, the Ten Commandments is no longer in the GBKP worship system.

Eka Darmaputera in his book "Sepuluh Perintah Allah, Museumkan Saja?" wrote that the Ten Commandments are hardly heard anymore in the services of old or traditional churches. Eka said that the Ten Commandment had been underestimated in worship. The spirit of this age is the spirit of freedom and freedom. The Ten Commandments are respected only as historical heritage, not functional because of our assumption as New Testament humans. Even though the Lord Jesus never canceled the Ten Commandments, the Lord Jesus fulfilled it with the Law of Love (Darmaputera, 2005).

In addition to Eka's view above, Rully Runturambi said that today's believers are quite enthusiastic about studying the Bible, generally the New Testament because they think that the Old Testament is no longer applicable to the lives of believers. According to him the Ten Commandments and their application are very important for Christians today. The ten commandments are the foundation of God's supreme law and are the measure that enables us to know we are on the right path or have gone astray (Rully Runturambi: 2019). Although there is a tendency for Christians on the one hand to be legalistic, on the other hand they live in falsehoods, but they need to be challenged again with an understanding of the Ten Commandments (Yohanes R. Suprandono, 2022).

Then the author saw that there were differences in views among the work teams who worked on the GBKP 52 Sunday worship service. One of the working teams at that time was Rev. H. Tarigan, (Head of Church Worship and Music Development Bureau/ BPIMG GBKP 2010-2015), he said that this had been discussed before. He said the importance of the Ten Commandment was returned to the GBKP liturgies. But the results still show the loss of the Ten Commandments in the GBKP Worship System. In contrast to the view of Rev. H. Tarigan, Rev. K.I Barus (Member of BPIMG GBKP Period 2010-1015) said that the Ten Commandment is in the GBKP 52 Sunday worship service which follows the elements of worship in Mark Earey's book entitled: "Liturgical Worship". But the author still does not see the Ten Commandments in the 52 Weeks Worship Order. This shows the different understanding of the importance of the Ten Commandment in the GBKP liturgies among GBKP pastors.

Even though this worship service was updated, the author saw that there was no increase in the attendance of the congregation in Sunday worship. The author has seen data on the number of church attendance from 2007 to 2020 at the GBKP Classis Pembangunan Medan Delitua, the highest number of congregation attendance in Sunday worship is 45.3%. For this reason, the author feels the need to examine the values of the Ten Commandments which are necessary to increase the number of congregation attendances in the GBKP Sunday worship services in the GBKP Classis Pembangunan Medan Delitua. According to the author, in addition to returning the Ten Commandments into the GBKP liturgies, GBKP also needs to equip Church Workers to carry out Koinonia.

The responsibilities of church workers, namely pastors, elders and deacons at GBKP need to be considered. They need to be nurtured in the field of koinonia (fellowship). This is important because the Ten Commandments show man's fellowship with God and his relationship with his fellow creatures. To answer the background of the problem above, the author makes the title of this thesis: "The influence of the disappearance of the Ten Commandments from the GBKP Worship Procedure,

the Teachings of Jesus related to the Law in particular, and the Responsibilities of Church Workers in Increasing the Attendance of the Congregation in Sunday Worship at the GBKP Classis Pembangunan Medan Delitua".

Calvin's (1542) liturgies comes from Martin Bucer's liturgies in Strasburg (1537). Martin Bucer included the Ten Commandments in his worship service against the re-Baptizers. The Ten Commandments in the Bucer system of worship are in the form of a song and Calvin adds the hymn by alternating Kyrie eleison in each verse. Calvin places the Ten Commandments after Confession and Forgiveness, the same as Bucer. The Ten Commandment serves to make the congregation aware of their sins so that the congregation relies on God's mercy and is responsible for doing what God wants (new life). This form of worship was also brought by Calvin to Geneva (1542, 1547 and 1549) (van den End, 2001).

Calvin's theology of "double grace" is the basis for Calvin's inclusion of the Ten Commandments in his worship system. First, the union of the believer with Christ leads directly to his self-justification. Through the work of Christ, believers are declared righteous before God. Second, because of the believer's union with Christ, the believer begins the process of becoming like Christ through rebirth. Justification and regeneration are the result of the believer's union with Christ through faith. To be like Christ here, according to the author, is to use the Ten Commandments in the OT or the Golden Law in the NT as instructions for a new life, namely loving God and fellow human beings (Calvin, 2005).

Jesus' Teaching of the Greatest Law. In the Old Testament, the legal text can be divided into three parts. First, the Covenant law in Exodus 20:22-23:33. Second, the law of holiness in Leviticus 17-26 and the third, the law of Deuteronomy in Deuteronomy 12-26. Then the legal texts given at Mount Sinai (Ex. 20-Num. 8) or Horeb (Deut. 5; 12-27) each begin with the Decalogue (Ex. 20:2-17//Deut. 5: 6-21), which underscores its fundamental importance for understanding "law" in the Old Testament. In the incident at Sinai, it was clearly shown that the Decalogue was received by the people directly from God. In their final form, the following sets of laws, the Covenant Act and the Deuteronomical Law, were intended to be the application of the laws of the decalogue. Instead, the decalogue is meant to be understood as a summary of the Torah (Gertz, 2017).

In the Decalogue, everything depends on the First Law, with its exclusive claim to worship YHWH and its preamble to God's action of delivering Israel from Egypt (Ex. 20:23//Deut. 5:6-7). The Decalogue is the most famous collection of laws in the Old Testament. In accordance with the mention of the two stone tablets written by Moses or YHWH (Ex. 24:12; 31:18; 34:1-4; Deut. 5:22; 10:1-5). The Decalogue contained in the first stone tablets contains the obligations that the Israelites had to do to God. The second tablet contains social and ethical obligations (Uslaner, 1999).

If Israel kept God's law (Deut. 4:8; 32:46), they would live and receive God's blessing. But if they did not, they would be cursed (Deut. 28:1-6, 15). David L. Baker quoted Gerhard von Rad's view as saying that the Israelites were commanded by God to be more zealous in carrying out the Ten Commandments (laws). He raised the law to prepare the true way of salvation in Christ. This is the idea that Lutheranism glorifies (David L. Baker: 1996) (Gerhard von Rad: 1960).

Then in the New Testament, the Gospels of Matthew, Mark and Luke summarize the Ten Commandments in the New Testament, namely to love God and fellow human beings (Matt. 22:34-40; Mark 12:28-34 and Luke 10:25-28). The Lord Jesus did not abolish the Ten Commandments, but He fulfilled the Ten Commandments. Loving God is written in the first to fourth commandments. Then loving one's neighbor is written in the fifth to tenth commandment. The fifth to tenth commandments reveal two fundamental things, namely justice and truth which later become the most important material for prophetic teachings. This Ten Commandment was only given by God once to the Israelites. So the Israelites had to obey it from generation to generation (Deut. 5:2-3) (Doeka, 2018).

This Law of Love shows the relationship in Christian worship, including Sunday worship. Worship in the church is a picture of human relationships that worship and receive God's love, then love each other, together praising God in a worship fellowship. The encounter with others is an expression of togetherness in accepting God's love and together giving thanks to God who has given salvation to all congregations. Thus, understanding the law of love is very important to make the congregation aware that worship in the church is very important for Christians. Therefore, it is very important that the Ten Commandments are always read in the Sunday service in our church. But the Ten Commandments are gone, and there are the notion that we live in New Testament times.

Eka Darmaputera said that the term New Testament did not appear suddenly. There will be no new, if there is no old. It is true that the Lord Jesus is the core of the Christian faith, but the Lord Jesus cannot be understood in a vacuum. The Old Testament is a testimony of God preparing for the coming of the Lord Jesus. When Jesus introduced the law of love, Jesus quoted it from Deuteronomy 6:5 onwards, it was taken from the Old Testament. The basis of Christian ethics is the law of love, and the root of the law of love is the Ten Commandments. Without studying the Ten Commandments, it is impossible to fully understand Christian ethics. The fruit doesn't fall far from the tree and the tree grows from its roots (Darmaputera, 2005). Thus, the Law of Love will not be fully studied without studying the Ten Commandments, that is the importance of the Ten Commandments being returned to the GBKP Sunday Worship System.

Koinonia as Responsibilities of Church Workers (GBKP). In this section, the author will explain the responsibilities of church workers over Koinonia. Koinonia comes from the Greek word meaning fellowship. In the New Testament, koinonia is used for the believer's fellowship with Christ (1 Cor. 1:9) and with the Holy Spirit (2 Cor. 13:13). To implement koinonia, the church needed to take lessons from the early church (Acts 2:41-47; 4:32-35). They preach the Word of God and carry out a ministry of love in fellowship. And all the grace of God must be used to glorify His name. The fellowship that is the duty of the church's calling must be in accordance with the example set by Jesus Christ. This is seen in the Lord Jesus' prayer in John. 17:21. All God's servants at GBKP must carry out this koinonia task properly according to God's Word.

Actually, koinonia is not separated from marturia (kerugma) and diakonia. Koinonia make shalom has come, Christ has come. We need kerugma (news) that Allah's shalom has come. And diakonia is useful to keep shalom from being used for self-interest (Abineno, 1969). In GBKP, koinonia, fellowship not only in Sunday worship, but also in Bible Study for Elderly (Saitun), for mothers (Moria), for fathers (Mamre), for youth (Permata), for Children (KA/KR). In this thesis, special

research is aimed at all congregations in their active participation in Sunday worship at GBKP Classis Pembangunan Medan Delitua. Every Sunday, the entire congregation must attend to fellowship in Sunday worship. But recently, due to the Covid-19 pandemic, there are churches that are doing online worship and some are gathering in churches by implementing health protocols.

The implementation of Sunday services is the responsibility of church workers. Reverend, Elders (“*Pertua*” at GBKP) and Deacons (“*Diaken*” at GBKP) are responsible for carrying out Sunday services. If the Order of Worship no longer reads the Ten Commandments, it means that the responsibility of church workers needs to be questioned. Reverend as theologians, should understand what the Bible contains. One part of the Bible is the Ten Commandments which govern the relationship between man and God and man and man. But what happened at GBKP was that the Ten Commandment was missing from its worship order. John Calvin made the concept that pastors are preachers of the Word of God. For Calvin, the Word preached was “God speaking.” Pastors are the mouth of God. The Ten Commandment is an arrangement of fellowship between God and man and fellow human beings. The Lord Jesus Himself never abrogated the Ten Commandments, in fact He fulfilled them (Matt. 5:17). The priest should be in the leading position to remind again that the Ten Commandment should be returned to the GBKP liturgies. Thus the Elders and Deacons can help pastors to organize fellowship in the church better in the future, especially in Sunday worship.

In the Calvinist tradition it is said that the office of priesthood belongs to Christ himself. Jesus sacrificed Himself to take away our sins and pay for our sins. The universal priesthood derives from the office of Christ. The priesthood is communicated to believers through their union with Christ in faith and their participation in Christ's work of salvation. The church and the ministers (reverend, elders, and deacons) serve in the church and society. The difference is that there are special positions in the church. What distinguishes the congregation and church officials are their functions and duties. The church office is a gift from God. Based solely on the grace of God. In Ephesians 4:11-13 it says that Christ gave the apostles and prophets, both evangelists and pastors/reverends and teachers to equip the saints for the work of ministry, for the building up of the body of Christ, until we all have attained the unity of the faith and of the true knowledge of the Son of God, to full maturity and to the stage of development befitting the fullness of Christ (Abineno:2017).

According to I Timothy 5:17, there are two kinds of elders, namely elders who give leadership to the church and elders who teach and preach the Word. So the task of church officials is to guard, so that the congregations do not deviate. For GBKP, these two kinds of elders are not distinguished. In addition to elders there is another office of deacon. Based on passages in the New Testament such as Acts 14:23; I Timothy 3:17; Titus 1:5, there are “episkopoi” (=overseers of the church) are the same officials, which are elsewhere called “presbuteroi” (=elders or elders). In I Timothy 3:1-13, the Apostle Paul juxtaposed the words “episkopoi” and “diakonoι”, indicating that the offices of elder and deacon are equal positions and cooperate in carrying out their ministry (J.L.Ch.Abineno:2015). The deacon's job is to maintain the purity of worship by showing love for one another and for all people (1 Thess. 3:12 cf. 2 Pet. 1:7).

RESEARCH METHODOLOGY

The research used descriptive qualitative method. It means that research means that researchers describe the subject matter of this research. To collect data from the study sample is carried out by

a certain method in accordance with its purpose. There are several data collection techniques, namely interviews, observations, documentary questionnaires (Gulo, 2002). Therefore, to answer the above problems, the research method used by the author is library research by collecting, studying and analyzing books, articles, websites and reading resources related to the theoretical framework and also using field research methods. In addition, researchers use data collection techniques with documentation and observation. Data analysis techniques using data collection techniques, data reduction, display data, and conclusions.

RESULT AND DISCUSSION

Church workers today have never seen the Ten Commandments written or read in the Sunday Service. This answer proves that the current GBKP worship system no longer includes the Ten Commandments in its worship system/liturgies. This will affect church workers who never hear the Ten Commandments again. They are never again reminded of it so that their behavior in their lives is also no longer influenced by the contents of the Ten Commandments or the Law of Love taught by the Lord Jesus (Runturambi, 2019).

Before the renewal of the worship order, it was written in the GBKP worship order/ liturgies. This proves that the GBKP worship system has included the Ten Commandments in its worship service. This is useful to remind church workers to always follow the Ten Commandments or the Law of Love taught by the Lord Jesus in their daily lives (Timmerman, 1997). Johannes Calvin said that the Ten Commandments were useful as a guide for a new life. The church workers do not know the reason why in the GBKP Sunday Worship Service the 10 Commandments (Law of Love) are not written/not read. This proves that church workers do not understand why the Ten Commandment is no longer included in the GBKP worship service. This opens an opportunity for church workers to think that the Ten Commandments are not important in their daily lives. It is better if the change in the worship order is announced to all church workers about the reason the Ten Commandment is no longer in the GBKP worship system/ liturgies.

Church workers know that GBKP is a Calvinist sect. The disappearance of the Ten Commandments from the GBKP worship system could change the minds of the GBKP church workers that Johannes Calvin did not include the Ten Commandments in his worship service/ liturgies. On the other hand, Johannes Calvin places great emphasis on the Ten Commandments in his worship service because the Ten Commandment is a new life guide for the entire congregation. Since the 10 Commandments (Law of Love) are no longer written/read in the GBKP Sunday Service, there has been no increase in the attendance of the congregation in Sunday worship. This proves that the main reason for changing the GBKP worship order is not proven. Before Covid19, during the pandemic until now, there was no increase in attendance. Thus, the purpose of changing the GBKP worship order is not proven.

Church workers agree that the 10 Commandments or the Law of Love are read in every Sunday service at GBKP. This answer proves that church workers long to hear again the Ten Commandment read in the GBKP Sunday service. This proves that the mind of the church workers is in accordance with the mind of John Calvin who uses the Ten Commandments as a new life guide for believers. If worship is still carried out by dividing the attendance of the congregation in the church and partly through zoom, it is not a problem, the important thing is that the worship procedure is the same. As Pastor/ reverend (Pendeta/ Pdt), Elder (Elder/Pertua/ Pt), Deacon (Diaken/ Dk), Pdt, Pt, Dk. Emeritus, feels obliged to remember and try to do the 10 Commandments (Law of Love). The

answers of these church workers prove that they long to remember and practice the Ten Commandments (Laws of Love) in their daily lives. Thus they will also carry out a variety of services to increase the attendance of the congregation in the GBKP Sunday worship.

They feel obliged to remind church members and family members to obey the 10 Commandments (Law of Love). They also feel obliged to teach the 10 Commandments (Law of Love) to church members and family members. This answer demands that all church workers must actively remind and teach the Ten Commandment, not only through catechism, religious studies and family worship, but also in GBKP Sunday worship.

GBKP workers do not know why Johannes Calvin included the 10 Commandments in the Sunday service. This proves that not only is the reason for the change in the GBKP worship system unknown to the GBKP workers, but also the reason for Johannes Calvin's inclusion of the Ten Commandment into the GBKP worship system they do not know. This demands that GBKP theologians return to guide and teach workers and congregations about the teachings of the Bible and John Calvin.

The implementation of Sunday services is the responsibility of church workers. Pastors, Elders (Pertua at GBKP), and Deacons are responsible for carrying out Sunday services. If the Order of Worship no longer reads the Ten Commandments, it means that the responsibility of church workers needs to be questioned. Pastors/reverends as theologians should understand what the Bible contains. One part of the Bible is the Ten Commandments which regulate the relationship between man and God and man and his fellow man. But what happened at GBKP was that the Ten Commandments were missing from its worship order/ liturgies. John Calvin made the concept that pastors/reverends are preachers of the Word of God. For Calvin, the Word preached was "God speaking." Pastors are the mouth of God.

The Calvinist Church has always turned to the Bible as its primary source. This view agrees with what Calvin and other reformers taught. The central message of the Bible is Jesus Christ who saves mankind. That is the gift of God through His Son. Jesus said: "Do not think that I have come to destroy the law or the prophets" (Matthew 5:17). Grace through Jesus Christ does not forget the law in the Old Testament (OT) which is contained in the Ten Commandments (Ex. 20:1-17) and in the New Testament (NT) which is contained in the golden law (Matthew 22:37-40). The Ten Commandment is also a gift that guides life for Christians and becomes a rule for living with other people (Miller, 2009; Chan, 2012).

Data on GBKP's understanding of grace can be seen in the GBKP Convention Decision on 29 October - 1 November 2007 at the Hermina Parapat Retreat Center which said (Moderamen GBKP: Keputusan Konven 2005, 2007):

"Grace is God's unseemly generosity to us. God's grace is given to sinners. Through grace, it is said that God took the initiative to love humans. It must be realized that humans are not able to overcome all the problems in their lives, especially the problem of safety. For this, humans must live according to the rules of God's grace."

In Ephesians 2:8-9 it is stated that the gift of salvation that God gives to humans is not the result of human effort but is a gift from God. Therefore do not boast. From this biblical text, it can be observed that God is the giver of grace and humans are recipients of grace, so that humans who receive God's grace are responsible for living in God's grace. The understanding of God's grace if understood correctly and deeply has an impact on spiritual life. God's grace is the most precious thing in this

world and is the essence and essence of the gospel. God's grace is the source of our joy. Grace is a process in life and is not a doctrine, dogma or rule. A life based on grace produces true life (2 Cor. 3:6). In the suffering experienced by humans there is the grace of God in it.

In the reality of the life we live, the grace of God has been felt by humans (a life of freedom from sin, the spirit of life, etc.). but often in his life humans do not live in the grace of God (laziness, not loving humans, etc.). In the context of service that serving is a gift and we serve because God deserves us. Often what happens is that service is considered a human service not a gift from God, "Grace is expensive" (Ross, 2006).

Looking at the explanation of the decision of the GBKP Pastor/ reverend Conference above, it is clear that GBKP remembers Calvin's teachings about "double grace". The double grace that the author means is first, the union between believers and Christ leads directly to his self-justification. Through the work of Christ, believers are declared righteous before God. Second, because of the believer's union with Christ, the believer begins the process of becoming like Christ through rebirth. Justification and regeneration are the results of the believer's union with Christ through faith. According to the author, to be like Christ here is to use the Ten Commandments in the OT (Exodus 20:1-17) or the Golden Law in the NT (Matthew 22:37-40) as a guide to a new life, namely loving God and fellow human beings because of the purpose of the law. According to Calvin, that is to fulfill the truth, so that human life is formed according to the example of God's holiness. Because in it, God has described His nature in such a way that the person who by his deeds carries out all the things in it, it is as if the image of God is revealed in his life. By living a holy life, humans become attached to God as Moses said in Leviticus 19:2. With love of God and of fellow man, the commandments are kept. According to the author, this has been explained in the decision of the GBKP Pastor Conference in 2007 above.

In the 2007 GBKP Pastor Conference above, it was said that the gift of salvation given by God to humans is not the result of human efforts but is a gift from God. Therefore do not boast. From this biblical text, it can be observed that God is the giver of grace and humans are recipients of grace, so that humans who receive God's grace are responsible for living in God's grace. The understanding of God's grace if understood correctly and deeply has an impact on spiritual life. This understanding of God's grace enters the next stage, namely because of the believer's union with Christ, the believer begins the process of becoming like Christ through rebirth. Justification and regeneration are the result of the believer's union with Christ through faith (Clowney, & Jones, 2007).

According to the author, being like Christ here is loving God and others (as written in the results of the GBKP pastor conference above). Loving God and neighbor is contained in the Ten Commandments in the OT or the Golden Law in the NT as a guide to new life. According to Calvin, loving God and fellow human beings is to fulfill the truth, so that human life is formed according to the example of God's holiness. Calvin's understanding is contained in his worship system. For this reason, it is important to remind the GBKP pastors/theologians, especially in the development of their worship order.

Likewise, if you look at the GBKP Basic Confessions written in the GBKP Church Order 2005-2015, it is stated in Article 4 points a and b regarding humans as follows (Moderamen GBKP: 2005):

"(a) Humans were created in the form and likeness of God as men and women with dignity and equal ability to maintain the harmony of the order of creation, which was

originally in very good condition (Gen. 1:26, 28, 31); (b) However, the dominance of sin in human existence, makes humans unable to live in complete truth, and this has an impact on social order and the integrity of creation. So that the Holy Spirit who has been given to humans in baptism is a helper who always enables humans to persist in the process towards self-perfection, which has an impact on changes in society and the integrity of creation. So salvation is a gift of God alone and God's right. And it is fitting for those who have been baptized to show the pattern of life as a new human who lives in the Spirit (Romans 8:1-9; 2 Cor. 5:17)".

It is stated in the GBKP Confession above that the Holy Spirit who has been given to humans in baptism is a helper who always enables humans to persist in the process towards self-perfection, which has an impact on changes in society and the integrity of creation. So salvation is a gift of God alone and God's right. And it is proper for those who have been baptized to show the pattern of life as a new human being. However, this GBKP Confession was not stated in the GBKP worship system. If the GBKP Confession is remembered, it is impossible for GBKP to eliminate the Ten Commandments as a guide for a new life in its worship system. Thus, the GBKP worship system can no longer be said to be a Calvinist church service. GBKP has consciously eliminated the Ten Commandments in the Worship Order.

The congregation today has never seen the Ten Commandments written or read in the Sunday Service. This answer proves that the current GBKP worship system no longer includes the Ten Commandments in its worship system. This will affect the congregation who will never again hear the Ten Commandments. They are never again reminded of it so that their behavior in their lives is also no longer influenced by the contents of the Ten Commandments or the Law of Love taught by the Lord Jesus.

Before the renewal of the worship order, it was written in the GBKP worship order. This proves that the GBKP worship system has included the Ten Commandments in its worship service. This is useful for reminding the congregation to always follow the Ten Commandments or the Law of Love taught by the Lord Jesus in their daily lives. Johannes Calvin said that the Ten Commandments were useful as a guide for a new life.

The congregation did not know the reason why the GBKP Sunday Worship System did not write down/not read the 10 Commandments (Law of Love). The congregation's answer showed the message that the reason for the change in the GBKP worship service was not informed to the congregation. This illustrates that GBKP does not continue the teachings of the Bible and Johannes Calvin in the practice of using the Sunday service. Even though they know that GBKP is a Calvinist sect. This opens the possibility in the minds of the congregation that John Calvin did not use the Ten Commandments in his worship service. On the other hand, Johannes Calvin prioritizes the use of the Ten Commandments as a guide for a new life.

Since the 10 Commandments (Law of Love) are no longer written/read in the GBKP Sunday Service, there has been no increase in the attendance of the congregation in Sunday worship. The congregation's answer shows that the reason for the change in the GBKP worship arrangement has not been proven to date. In fact, the congregation agrees that the 10 Commandments or the Law of Love are read in every Sunday service at GBKP. The congregation longs to be reminded of the Ten Commandments in Sunday worship. In addition, as a congregation, they feel obliged to remember

and try to carry out the 10 Commandments (Law of Love). They feel obliged to remind their fellow congregation and family members to obey the 10 Commandments (Law of Love). They feel obliged to teach the 10 Commandments (Law of Love) to their fellow congregations and family members.

The congregation did not know why Johannes Calvin included the 10 Commandments in the Tat a Sunday worship. It is the task of theologians at GBKP to foster and teach the congregation about the Ten Commandment (Law of Love). Thus, the Ten Commandment must be rewritten into the GBKP worship service so that the congregation can be properly guided to increase attendance at GBKP Sunday worship. So there is no effect of changing the GBKP worship procedure in increasing attendance at Sunday worship at the GBKP Classis Pembangunan Medan Delitua.

What is the real cause of the disappearance of the Ten Commandments in the GBKP Worship System? Eka Darmaputera said in the introduction to his book that if only in formal worship the Dasa Titah was underestimated, we can imagine how much worse his "fate" would be in real life. It must have been much more miserable and desperate. According to him, there is a reason for the disappearance of the Ten Commandments in this worship. First, because this era is an era of hard-earned freedom and freedom so that people do not want to lose that freedom and freedom. Second, the Ten Commandments are considered as historical heritage (a kind of antiques), in everyday life they are considered useless. Third, the Ten Commandments are considered no longer functional, because we are New Testament people.

Eka Darmaputera said that the term New Testament did not appear suddenly. There will be no new, if there is no old. It is true that the Lord Jesus is the core of the Christian faith, but the Lord Jesus cannot be understood in a vacuum. The Old Testament is a testimony of God preparing for the coming of the Lord Jesus. When Jesus introduced the law of love, Jesus quoted it from Deuteronomy 6:5 onwards, it was taken from the Old Testament. The basis of Christian ethics is the law of love, and the root of the law of love is the Ten Commandments. Without studying the Ten Commandments, it is impossible to fully understand Christian ethics. The fruit doesn't fall far from the tree and the tree grows from its roots. Thus, the Law of Love will not be fully studied without studying the Ten Commandments, that is the importance of the Ten Commandments being returned to the GBKP Sunday Worship System.

Just like Eka Darmaputera, the congregation who answered the questions in Chapter III still wanted the Dasa Titah to return to the GBKP Worship System even though not all agreed to say it every week for reasons of the ecclesiastical year. But the majority agreed that the Ten Commandments should be returned to the GBKP Worship Order/ liturgies.

Then another cause of the disappearance of the Ten Commandments from the GBKP Worship System is that theologians forget Calvin's teaching about "double grace", which the author means first, the union between believers and Christ leads directly to his self-justification. Through the work of Christ, believers are declared righteous before God. Second, because of the believer's union with Christ, the believer begins the process of becoming like Christ through rebirth. Justification and regeneration are the result of the believer's union with Christ through faith. According to the author, to be like Christ here is to use the Ten Commandments in the OT (Exodus 20:1-17) or the Golden Law in the NT (Matthew 22:37-40) as a guide to a new life, namely loving God and fellow human beings because of the purpose of the law. According to Calvin, that is to fulfill the truth, so that human life is formed according to the example of God's holiness. Because in it, God has described His nature in such a way

that the person who by his deeds carries out all the things in it, it is as if the image of God is revealed in his life. By living a holy life, humans become attached to God as Moses said in Leviticus 19:2. With love of God and of fellow man, the commandments are kept. According to the author, this has been explained in the decision of the GBKP Pastor Conference in 2007 above.

In the 2007 GBKP Pastor Conference above, it was said that the gift of salvation given by God to humans is not the result of human efforts but is a gift from God. Therefore do not boast. From this biblical text, it can be observed that God is the giver of grace and humans are recipients of grace, so that humans who receive God's grace are responsible for living in God's grace. The understanding of God's grace if understood correctly and deeply has an impact on spiritual life. This understanding of God's grace enters the next stage, namely because of the believer's union with Christ, the believer begins the process of becoming like Christ through rebirth. Justification and regeneration are the result of the believer's union with Christ through faith. According to the author, being like Christ here is loving God and others (as written in the results of the GBKP pastor conference above). Loving God and neighbor is contained in the Ten Commandments in the OT or the Golden Law in m PB as a guide to a new life. According to Calvin, loving God and fellow human beings is to fulfill the truth, so that human life is formed according to the example of God's holiness. Calvin's understanding is contained in his worship system. For this reason, it is important to remind the GBKP pastors/theologians, especially in the development of their worship order.

Likewise, if you look at the GBKP Basic Confessions written in the GBKP Church Order 2005-2015, it is stated in Article 4 points a and b regarding humans as follows:

"(a) Humans were created in the form and likeness of God as men and women with dignity and equal ability to maintain the harmony of the order of creation, which was originally in very good condition (Gen. 1:26, 28, 31); (b) However, the dominance of sin in human existence, makes humans unable to live in complete truth, and this has an impact on social order and the integrity of creation. So that the Holy Spirit who has been given to humans in baptism is a helper who always enables humans to persist in the process towards self-perfection, which has an impact on changes in society and the integrity of creation. So salvation is a gift of God alone and God's right. And it is fitting for those who have been baptized to show the pattern of life as a new human who lives in the Spirit (Romans 8:1-9; 2 Cor. 5:17)".

It is stated in the GBKP Confession above that the Holy Spirit who has been given to humans in baptism is a helper who always enables humans to persist in the process towards self-perfection, which has an impact on changes in society and the integrity of creation. So salvation is a gift of God alone and God's right. And it is proper for those who have been baptized to show the pattern of life as a new human being. However, this GBKP Confession was not stated in the GBKP worship system. If the GBKP Confession is remembered, it is impossible for GBKP to eliminate the Ten Commandment as a guide for a new life in its worship system. Thus, the GBKP worship system can no longer be said to be a Calvinist church service. GBKP has consciously eliminated the Ten Commandments in Worship Order.

CONCLUSION

The conclusions of this study are, firstly, there are five editions of Calvin's system of worship. The first edition is missing. The third edition of the Calvinistic Order of worship in 1542 in Geneva does

not include the Forgiveness of Sins. The Geneva congregation recognized the Catholic roots of the formula for forgiveness of sins. Therefore the element of preaching forgiveness of sins was rejected in Geneva. Even though Calvin himself wanted to defend it. The Forgiveness of Sins was in the second edition of the worship service in 1542 and the fourth edition in 1545 in Strasburg. Then singing (one of the Psalms) and praying (to ask God to grant Him His Holy Spirit, that His Word be faithfully expounded for the honor of His name and the building up of the church, and that the Word be received with humility and proper obedience), are found only in the Order.

Secondly, the Ten Commandments are included in Calvin's worship system based on Calvin's theology of "double grace." First, the union of the believer with Christ leads directly to his self-justification. Through the work of Christ, believers are declared righteous before God. Second, because of the believer's union with Christ, the believer begins the process of becoming like Christ through rebirth. Justification and regeneration are the result of the believer's union with Christ through faith. To be like Christ here is to use the Ten Commandments in the OT or the Golden Law in the NT as a guide to a new life, namely loving God and fellow human beings. Thirdly, the disappearance of the Ten Commandments in the GBKP worship service was due to the incomplete understanding of the GBKP pastor/theologian about Calvin's teachings regarding "double grace".

Fourthly, from the answers of church workers and congregations, since the 10 Commandments of God (Law of Love) are no longer written/read out in the GBKP Sunday Worship Service/ liturgies, there has been no increase in congregation attendance in Sunday worship. This proves that the main reason for changing the GBKP worship order is not proven. Before Covid19, during the pandemic until now, there was no increase in attendance. Thus, the purpose of changing the GBKP worship order is not proven. The church workers agreed that the Ten Commandment be returned to the GBKP Worship Order/ liturgies. They are willing to teach it to their family members and the congregation and are willing to implement it in their daily lives. During the Covid 19 pandemic, several churches carried out worship activities online and currently almost all churches of the GBKP Classis Pembangunan Medan Delitua carry out face-to-face worship. Thus, the entire series of activities asked in the questionnaire can be carried out face-to-face.

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