

Relationship of Holy Life and Worship Praise on Ephesians 5:18-20 with Spiritual Growth in Members of the GBI Cell Group Jordan River Regensi 2 Tangerang



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ABSTRACT: The goals of the research are to find out: (1) the relationship between partial holy living and spiritual growth, (2) the relationship between praise and worship based on Ephesians 5:18-20 partial and spiritual growth, (3) the relationship between holy life and worship while at the same time spiritual growth. This type of research is descriptive quantitative research using correlation techniques. The study population consisted of active members of the Jordan River Regensi 2 Tangerang GBI cell group totaling 34 individuals, with an overall sample of 34 individuals drawn using the saturated sampling technique. The research instrument was a closed questionnaire for collecting data on holy life with a total of 10 items and worship with a total of 10 items and spiritual growth with a total of 10 items. The instrument's validity technique relates to the product-moment correlation formula and reliability based on Cronbach's alpha. The data analysis technique uses multiple regression with a significant level of 0.05. The results of the research show: (1) There is a connection between holy living and spiritual growth, (2) There is a connection between Ephesians 5:18-20 worship and spiritual growth, (3) There is a double connection between holy life and worship based on Ephesians 5:18-20 with spiritual growth.

KEYWORDS: Holy Life, Worship Praise, Spiritual Growth, Ephesians.

INTRODUCTION

The development of each Christian's level of faith is different and depends entirely on the Christian's approach to Christ. Dolince Edowai said that the measure of full faith growth is not the growth of one's feelings or the perception of growth, but the growth of applying the Word of God, for God is the Word as the measure of true faith for perfect spiritual growth (Edowai, 2018). The reality of their lives was that some members of the cell group had not yet implemented the character of Christ in their lives. It was revealed that they still used worldly thoughts in the face of problems. The different characters of Christians are still visible in real life, as are the old habits. Most Christians still don't fully understand that their lives should show the fruit of their repentance, exemplified by the fruit of the Spirit. There are cell group members who still distinguish between social classes and cannot yet hold hands between cell group members, which does not make their lives holy.

A holy life that brings about spiritual growth becomes a problem and a struggle. It is the life of a Christian who has not completely abandoned his worldly life and has not had his life fully controlled by the Holy Spirit and the community around him still has great influence on his spiritual life. Therefore, a Christian who claims to have lived in the spirit means that his behavior reflects the nature of the Holy Spirit. If a believer claims to be filled with the Holy Spirit but lives according to his own wisdom and understanding, he has never walked in the Holy Spirit. Lucker says that in his interpretation, holiness means spotless, without blemish, without blemish, without sin, holy and without blemish (Lucker, 2014). Nino Oktoriono says in his book: Christians must postpone everything that prevents Christians from living a holy life, lest a Christian be crucified with his old man, sinful flesh lose its power and the Christian become the slave of sin again (Romans 6:6) (Nino Oktorino, 2009). The researcher realized that the reality was that some cell group members simply remained silent and were not yet enthusiastic about engaging in worship, such as clapping their hands to praise the service, sometimes when they were Cell group leaders were asked to be on duty, only then was there only praise, worship/prayer, so there was no presence of God.

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Indeed, some cell group members are undisciplined and not accustomed to doing praise and worship because they are tired of work/exertion and lazy to get up early so that they are distant from God. Praise to God and others to hinder the growth of the ministry of praise to God and others.

Several studies that are relevant to this research are: Dolince Edowai's research entitled "The Influence of Papuan Student Fellowship Worship (IPMP) on the Spiritual Growth of Papuan Students in Makassar City" in 2018. The similarity of previous research lies in the variable spiritual growth (Y) used. The difference is that the X1 variable was chosen by the researcher, namely towards holy living, and previous research only used 1 X variable, while this study used 2 X variables (X1 and X2). The research conducted by Serli Marhayanti Padang and Paskalinus Busthan entitled Cell Group Study of Youth Spiritual Growth at the Indonesian Gospel Tent Church Psalm Termondung Samarinda in 2019. The similarity of previous research lies in the variable spiritual growth (Y) used. The difference is that the X1 variable was chosen by the researcher, namely towards holy living, and previous research only used 1 X variable, while this study used 2 X variables (X1 and X2). Research conducted by Fenada Ziduhu Dakhi is entitled "Services of Music, Praise and Worship in Worship and Their Contribution to the Growth of the Church" in 2021. The similarity of previous research lies in the praise-worship variable (X2) used. The difference is that the spiritual growth variable becomes the Y variable for the researcher, and previous studies used the X1 and Y variables which were different from the researcher. In this context, the researcher would like to analyze it with the following title: The relationship between holy life and worship based on Ephesians 5:18-20 with spiritual growth in members of the Bethel Church Cell Group Indonesia River Jordan Regensi II Tangerang.

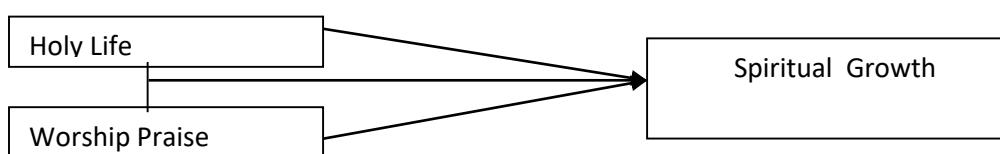
Therefore, based on the above description and information, the researcher formulated a research question: Is there a connection between holy living and spiritual growth among members of the Bethel Church cell group in Indonesia Sungai Yordan Regensi II Tangerang? Is there a connection between praise and worship based on Ephesians 5:18-20 and spiritual growth in members of the Bethel Church Indonesia Sungai Yordan Regensi II Tangerang cell group? Is there a connection between the holy life and worship based on Ephesians 5:18-20 at the same time as the spiritual growth of the members of the Bethel Church Indonesia cell group Sungai Yordan Regensi II Tangerang? The aim of the study was to determine the connection between holy living and spiritual growth in members of the Bethel Church Indonesia Sungai Yordan Regency II Tangerang cell group, to determine the connection between praise and worship based on Ephesians 5:18-20 and spiritual growth to be identified in the Regensi II Tangerang cell group of Bethel Church Indonesia Sungai Yordan and to explore the relationship between holy living and praise of worship based on Ephesians 5:18-20, concurrent with spiritual growth in members of Bethel Church Indonesia Sungai Yordan Regency II Tangerang cell group.

METHODS

This research was conducted at Bethel Indonesia River Jordan Regency II Church in Tangerang. Researchers will conduct this research for six months, beginning in January 2023 to June 2023, from the process of collecting supporting data, through data processing, to discussing the results and resulting conclusions. This research is a quantitative description using correlation techniques. A correlation study is a study that determines the relationship and degree of relationship between two or more variables without affecting those variables and therefore without manipulation (Arikunto, 2010). According to Azwar, the purpose of correlation studies is to use the correlation coefficient to test how changes in one variable are related to changes in other variables (Azwar, 2017).

The data were analyzed using single and multiple regression and correlation analysis. The study population consisted of all 34 members of the Bethel Church Cell Group of the Jordan River Indonesia Regensi II Tangerang in the Cell Group. Sugiyono said the sample population was calculated using a saturated sample. Sampling is saturated when samples are taken from a relatively small population. Sampling becomes saturated when the sample is taken from a relatively small population. The sampling in this study used a saturated sample using a sampling technique that samples all members of the cell group, for a total of 34 people.

Model Research:



Information:

Y = Spiritual Growth

X1 = Holy Life

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X2 = Worship Praise

RESULT

Exegesis of Ephesians 5:18-21

Analysis of the context of the book

Analysis of the context of the passage will discuss the title, the author, the year the book was written, who it was addressed to, the background of the writing and the purpose of writing the letter and the structure of the book (Stamps, 2015).

Background and Purpose of the Writing

Ephesians is one of the climaxes of biblical revelation and occupies a special place. Unlike many of Paul's letters, Paul's letter in Ephesians is dominated by Paul's personal prayer life. Seemingly full of startling revelations, he becomes a prisoner, maybe even a prison. This letter bears a resemblance to Paul's letter to the Colossians, which was sent out at the same time. It is generally believed that Paul's letter to the Ephesians was an announcement to the churches throughout Asia, which was originally all the churches in Asia Minor. Jesus wanted them to live a decent life (Eph. 4:1-3; Eph. 5:1-2). In doing so he declares Christ to be God's eternal goal of redemption for the church (Eph. 1:3-14).

Based on the exegesis of Ephesians 5:18-20, the researchers found the following indicators: 1. Live in holiness 2. Worship as a Christian Lifestyle 3. Always be thankful in everything 4. For Christians, the holy life and worship of worship are related to spiritual growth.

Interpretation of Verses Ephesians 5:18-20

Based on the Bible, Guidance for Life in Abundance, the letter Ephesians 5:18-20 is Paul's advice to the church in Ephesus (ay. 18) to speak of two things, namely wine and being filled with the Spirit (Stamps, 2015).

1) Wine, being filled with the Spirit depends on the Christian's response to obtaining and retaining sanctifying grace. This means that a Christian cannot be "drunk" and "filled with the Holy Spirit" at the same time, this means losing the fullness of the Holy Spirit.

2) Children of God who are filled with the Holy Spirit must experience continuous rebirth and be filled with the Holy Spirit many times, with the following characteristics: their repentance, but must be filled with the Holy Spirit many times during worship, service and testimony. Second, believers must glorify His name so that a firm faith is maintained (ay. 19-20). The results of a Spirit-filled desire include pleasant conversation with God, contentment, and humility among others while singing hymns.

Verses 19 and 20 state that all hymns, whether religious or private, must be addressed to God as a thank you or a request. Hymns and other spiritual songs are expressions of the Holy Spirit (verse 18). Hymns are a way of praising, teaching, giving thanks, and praying. Christian singing is an expression of joy (verse 19) and worship of God (verse 20) (Stamps, 2015).

As Joseph Thayer said in verses 15-21, each verse conveys an injunction to do everything as the wise men do. Verse 15 teaches us to guard our way of life, which means "wise" in the original text, meaning wise and not foolish to pay attention to the way people walk. One of the things that need to be considered from the perspective of a wise person is to focus on the nature of life, which is honest and accurate (Thayer, 2017).

According to Paul's advice is not to "get drunk". Rogers may have had a background in worshipping drunks, so they were called upon not to be "confused" while drunk but to be "filled with the Holy Spirit", followed by "Psalms, hymns", "and to sing spiritual songs" (Rogers, 2019). Paul admonished the Ephesians, or believers, to be filled with the Spirit of God to glorify God. There are two sides to praise. The horizontal aspect means that the congregation sings psalms, hymns and spiritual songs together as part of fellowship and worship. Another view is the vertical, where believers are called to sing psalms and give thanks to God.

Experts' Views on Spiritual Growth

Yusuf Eko Basuki said that spirituality that grows in Christians is a continuous progression of levels of faith, such as repentance through behavior change, study of the Word of God, adherence to the gospel of salvation of Jesus Christ, communication with God through prayer, giving thanks and worshipping God for it to be accomplished perfectly (Basuki, 2014). Oswald Sanders words are that spiritual growth must occur because of the supporting elements for that growth, for example the spirituality of someone who knows God better, strives to do God's will, humbles oneself (behaves differently), walks towards God seek and follow him, gladly Follow God, let God guide you. Love him and trust him (Sanders, 2019). The same was noted by Jonathan Setiawan, who noted that every believer in Christ is able to discern exactly what is appropriate for his spiritual progress in the knowledge of God, that there is behavior change, that the authority of God's will to perfection Christ's Lead As a lifeline for the church and its congregation in increasing spiritual growth, we need to realize that all churches are different, even though they are all the same (Setiawan, 2006). Likewise, Paul Daun's opinion holds that spiritual growth is the most important part of achieving human

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excellence. Of course, spiritual growth requires challenges, and these can be part of recognizing the qualities of faith (Daun, 2008). The quality of faith that sincerely demonstrates the knowledge of God, the presence of good conduct in word and deed leading to the perfection of Christ. These indicators help in discerning a person's spiritual growth stage in order to attain spiritual maturity (Garrison, 2016). In this case there are similarities in the indicators of spiritual growth with Yusuf Eko Basuki, leading researchers to assume three important core points as signs or indicators of spiritual growth, namely: knowledge of God, changes in behavior and thoughts, measures for the perfection of Christ.

Spiritual Growth in the Old Testament

In the Bible 1Samuel 16:11-13 David is described as the youngest of Jesse's eight sons. It is characterized by its small stature and reddish skin. He spent his youth tending sheep, further training David in the knowledge of God, and his behavior pleased Saul so that he became a servant and armor-bearer (soldier) (1Sam. 16:19-21) (Stamps, 2015). Long ago, his father David ordered Eliab's three brothers, Abinadab and Shama, to deliver grain and bread. The three prepare to fight the Philistine army. When David got to the barracks, he ran to find his brothers (1Sam. 17:12-15).

At that time Goliath, the giant of the Philistines, came and made fun of the Israelites. Goliath's words frightened the Israelites because he was so big. Its height reaches 6 cubits or more than 3 meters. In addition, Goliath experienced war. Unlike other soldiers, David did not hesitate to face the challenges of the Goliaths. Actually, David intended to defeat the giant of the Philistines. He also expressed his desire for more soldiers (1Sam. 17:16-26). Many soldiers conveyed David's wishes to Saul, then king of Israel. But Saul doubted David because he was young. In addition, Goliath was a lifelong soldier who was always at war. These words did not reflect David's intention that he believed he could defeat Goliath with the Lord Jesus, but rather David said he had killed a lion and a bear that were trying to attack his sheep.

The story's description shows the growth of the character of David, who underwent a change in behavior, feeling his face was reddish like a child's, to grow into a soldier when an extraordinary God was introduced and incorporated for his people. It seems impossible to the human eye, but with God's help, David managed to defeat the giant Goliath. The story of David reminds Christians to keep hoping and trusting in God, who leads to the perfection of Christ in all his deeds in the struggle against the Philistines. When there are problems and difficulties, one must turn to Jesus, the true tower and true salvation. The essence of the Old Testament regarding spiritual growth relates to principles such as: seeking God's will, knowing God, and changing behavior, which are used as indicators of faith growth.

Spiritual Growth in the New Testament

Growth in the New Testament is growth that increases both physically and spiritually day by day (1 Corinthians 3:6-7). The story of his encounter with Jesus triggers a life-changing experience for Paul. Saul became Paul, and the persecutors of Christians became zealous apostles. The following changes are Paul's perspective and actions reflected in his work. What was once an advantage is now considered a loss and is even called junk when meeting Jesus (Phil. 3:7-8). In 2 Peter 1:5-7, the apostle Peter characterizes the spiritual growth of a believer who experiences growth toward spiritual maturity, the perfection of Christ.

In Paul's letter to the Christians in Ephesus (Eph. 4:13-16), spiritual growth is achieved when the truth of God's Word is present and His faith is expressed in real life (Mutak, 2018). The essence of the New Testament regarding spiritual growth relates to principles such as: changing behavior and thoughts, seeking the will of God, knowing God to use as an indicator of spiritual growth.

Views of Experts About Holy Living

Stephen Tong's words tell us that holiness has existed for a long time when God gave the commission of Moses to Israel recorded in the Old Testament, "Don't come near me, take off your shoes and stand on your feet" (Ex. 3:5) which means that every Christian must live in holiness, living based on the truth of God's Word and living according to God's will. This holy word means holy and qadosh in Hebrew (Tong, 2007).

Walter Kaiser, the divine law based on Leviticus 18-20 includes sanctity of marriage, chastity of sexual intercourse including adultery (Lev. 18:1-30), and chastity, poverty, property, robbery, right works, the kind and the way we treat our neighbors in worship (Lev. 19:1-37) means that God's people encounter this holy God (Kaiser, 2014). Therefore, the answer of God's people is that the Lord God of Christians is holy (Lev. 20:11) and represents the sanctification of the house (Lev. 20:9-26).

Ellen G. White shares some sacred life principles. First, true sanctification is a biblical teaching, for living a holy life is God's will (1Thess. 4:3). Second, the sanctification of God (1Thess. 5:23). Third, the truth of the Word focuses on holiness (John 17:17,19). Fourth, a holy life is lived only by focusing on Christ (White, 2011). The core of the three expert opinions and common facts about holy living relate to principles such as: living according to God's will, living without blemish, and living in the truth of God's Word as indicators of holy living.

Holy Life in the Old Testament

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Living a holy life has been an absolute requirement since the time of Moses. God chose the Levites to worship. But not even the tribes chosen by God have freedom of religion. The point is that they must live godly. But not only the Levites, but all Israelites must lead a holy life. God is present during the service, where the service is filled with holiness and worship, which is part of true worship (Henny, 2020).

In this case Solomon said at 2 Chronicles 5:11-12 when King Solomon performed the dedication of the temple that the priests of the rapture and the music ministry had to be holy because they were ordained. The way the priestly ministers were sanctified under the law of Moses was by living the righteousness of God's law, not by sin. Holiness is an important place before God. God does not compromise, even with the smallest sin. Sin is sin to God and sin is a grave before God (Baskoro, 2021).

Another story from Daniel 1:1-8 that relates to God's will to live holy is Daniel: When Nebuchadnezzar entered Jerusalem, a bright, perfect, and talented young man was brought to Babylon. Able youngsters were trained at court. You would learn the Chaldean alphabet and the Chaldean language. They received daily portions or rations of wine, royal food, and royal drink. They completed a three-year apprenticeship and served kings, including Daniel. Daniel did not touch the king's food or wine. He considered the king's food and drink unclean and could not offer them because they were sacrificed to the gods, who were believed to bring prosperity to the king. Daniel knew how to protect himself from dirt and refused to worship the false gods (golden idols) mentioned at Daniel 13:15-18.

It is also told in the Bible Genesis 39:6-18 gives the example of Joseph, a person who kept his holiness depending on God's grace and strength. Joseph was processed by God through various events starting from being hated and his brothers selling him to Potiphar's house. "... Joseph was good and handsome" (Gen. 39:6), Potiphar's wife kept trying to tempt Joseph to sleep with her. However, Joseph constantly refused and said that even though Potiphar trusted his entire household to him, he was still adamant because a wife of a husband should not have anything to do with other people (ay. 8-9). Joseph dared to resist the temptation of Potiphar's wife even though the whole house had been entrusted to Joseph and even though the house was empty, only Potiphar's wife was present (ay. 11), Joseph still dared to refuse and even ran out of the house. Often in an empty house, no one around, it can make us tempted to commit sins that pollute and even damage our holiness. Joseph was always humble, depended on God, did not try to maintain holiness himself so that God was always with Joseph. The essence of the Old Testament regarding holy living refers to principles such as: living in holiness, living in the truth of God's Word, and living according to His will to be used as an indicator of holy living.

Holy Life in the New Testament

God's people must be holy because God is holy and God's holiness does not compromise with sin. For this reason, holiness is very important as a believer, since it has been sanctified by God. As a believer you should: Obey God's commandments to sanctify your life. Every believer without exception, regardless of group, specific groups. All are sinners by nature and can only be saved and sanctified by the grace of God (Moloney, 2019).

Holiness is tantamount to calling believers His own. All Christians are called and obligated to live holy lives and meditate on the Word of God. Living holy means being an example to God that reflects his holiness (Roberts, 2000). As a reflection of God, it can be seen in the character of his chosen people, whose lives are sacred. Holy living separates Christians from the curse of sin and allows them to live in darkness. In the temple they meet and teach (Acts 2:46). So always keep it clean, free from dirt and stains. Because that is where God dwells and lives in his holy temple. The body created by God must be cleansed of all impurities in order to please God (Panggarra, 2014).

Ephesians 5:1-10 records Paul's counsel to the church in Ephesus to live holy or not to be defiled by the lusts and deeds of the flesh. Another story of Paul's counsel on the conditions for overseers in connection with a holy life is found in the church in Ephesus, which must contend with the conditions of the idolatry that is widespread in that city and live a holy life. This is the concept of church leaders that dates back to 1 Tim. 3:1-7 so that it can encourage church leaders to live holy lives in ministry and to leave unholy lives in ministry that are not pleasing to God (Sinamohina, 2019). The essence of the New Testament regarding holy living relates to such principles as: living in the truth of God's Word, living without blemish, and living according to His will, which is to serve as an indicator of holy living.

Expert Opinions on Praise Worship

Bob Sorge mentioned that this direct expression comes into view when one praises and worships God by raising one's hands while simultaneously moving one's limbs to dance. Praise and worship of God is a way of life for Christians as an expression of gratitude for all the good that God has given to Christian (Sorge, 1991).

According to Djohan Handojo, worship is an expression of faith and shows that people believe in the power of God working in all believers as a lifestyle to express gratitude to God and God to bestow blessings and miracles in believers' lives. This expression of

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faith can be When the storms of life strike Christians, when Christians persevere in remaining true to their word and promises and continuing to worship God, Christian faith continues to grow, bring victory, and become a way of life every day. Christians should give thanks for God's help and experience miracles from God (Handojo, 2007).

Ralph Mahoney said that worship is an expression of love and praise for God as a way of life for Christians, giving their whole heart and life to God and giving thanks for all His goodness. Expressing Love and Praise for God When a Christian Is Warm In an intimate relationship with God, love appears as an expression of one's whole heart and life and deserves to be praised, which is Christians' style of praising their God and to worship (Mahoney, 2002).

Kevin J. Connor believes that worship is prostration in humility to the glory of God as an expression of the heart to love God with gratitude. The attitude of bowing down or humbling oneself before God is a symbol of the Christian belief in God because God is greatest. This is a form of the Christian exaltation style and an expression of a deep heart of loving God more than others (Conner, 2021). The core of the three expert opinions and the general nature of praise and worship relate to such principles as: the existence of expressions of exaltation to God, the lifestyle of believers, and expressions of gratitude to God.

Praise Worship in the Old Testament

Praise and worship are important parts of Christian worship. Man was created to praise, worship and glorify the name of the Lord of the worlds (Ps. 150:3-5). The psalmist himself is aware of the importance of praise and worship. Through praise and worship, God's people express their love and intimacy with God as a form of declaring that God is the one who deserves glory (Sorge, 1991). King David related how pleased David was to find God answering his call. He gave heartfelt thanks for God's faithful love (Ps. 138:1-2). God's answer gave new strength to his soul (Ps. 138:3). David, who was a king, hoped that all kings could follow in his footsteps of experiencing God and His promises and witnessing to God's glory and righteousness (Ps. 138:4-6). David wanted his thanksgiving to be a testimony to the kings around him. Only those who experience God personally can feel sincere gratitude.

Another story tells that a harpist sent by Elisha becomes Jehoshaphat's support when he is faced with the problem of an enemy siege and a water crisis (2 Kings. 3:15-19). The goal is to praise and worship God. Surprisingly, the prophet of God was inspired when the harpist played music in praise and worship of God. Through this inspiration they are guided to master the difficult situations they are faced with (Inglis, 2010). Everything becomes easy for Allah. How beautiful it is to live in the power of God. People who praise and worship God will receive God's blessings in abundance. When his people praise and worship him, his wisdom overflows them (Gill, 2022).

When Solomon worshiped in the temple, worship and praise affected the principle of a life pleasing to God, which is 1 Chronicles 5:14, the Word of God, I admit I couldn't bear it. Not living like the wise, they will worship. Second, 2 Chronicles 6:3-11 records eternal gratitude. Third, in 2 Chronicles 7:1-3, God said that fire would come down from heaven to consume the fire because their lives were not in harmony with God.

Praise Worship in the New Testament

Praise and worship are expressions of faith and show that people believe in the power of God at work in all believers. John 4:23-24 But now is the time for true worshipers of the Father to worship Him in spirit. In fact, Heavenly Father wanted worshipers like the Samaritan woman to teach God how to worship God. Jesus Christ clearly knew the will of our Heavenly Father and said that He loves all. In the Spirit, only the Holy Spirit who dwells in the life of believers can know God the Father, for God is Spirit (1Cor. 2:11) (Redman, 2005). The Holy Spirit enters the hearts of believers and is mediated by God (Rom. 8:26). True worship of God must come from pure heart motives, sincere purpose, and through the use of all our faculties in gratitude. Worshiping in truth is a way of life that continually conforms to the Word of God, which is truth. God wants his people to worship him with all their being, mind, heart and mind in the truth of his word (T, 2012).

Ephesians 5:15-21 records that Paul encouraged the Ephesians to live wisely as an expression of faith, to believe in God and always to sing songs and praises with all their hearts and with appreciation for all that was happening in his life . The basic principle of worship and praise is a group of servants who earnestly serve Allah through both praise and daily worship (Kusradi, 2020). Obedience in ministry with a righteous attitude is very important in the exercise of ministry. Like the spirit of Paul's ministry, God does not like cold hearted people, unfortunately they have turned missionary work into a place of funding and credit (Sitanggang, 2020). The principle of professing faith in God and always giving thanks, praise, and worship is paramount. Only the name of the Lord Jesus is glorified and the glory of God is proclaimed throughout Ephesus (Sorge, 1991). All servants of God must do whatever is in accordance with God's will in the ministry (Wijowo, 2014). The New Testament essence of praise and worship relates to such principles as: the believer's lifestyle, the direct expression and love of worship to God, and the expression of gratitude to God.

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FINDINGS

Table 2. Pearson's Correlation Test. Correlations

		Hidup Kudus	Pujian Penyembahan	Pertumbuhan Rohani
Hidup Kudus	Pearson Correlation	1	.806**	.823**
	Sig. (2-tailed)		.000	.000
	N	34	34	34
Pujian Penyembahan	Pearson Correlation	.806**	1	.913**
	Sig. (2-tailed)	.000		.000
	N	34	34	34
Pertumbuhan Rohani	Pearson Correlation	.823**	.913**	1
	Sig. (2-tailed)	.000	.000	
	N	34	34	34

** . Correlation is significant at the 0.01 level (2-tailed).

The regression equation of the relationship between the variables holy life and worship with spiritual growth can be calculated from the t-statistic. The statistical t-test was used to determine whether, in part, holy living and worship have a significant association with spiritual growth. The criteria for testing the t-statistic are t-count > t-table and a significance value < alpha 0.05.

Table 1. Partial Multiple Regression Test Results Coefficienti.

Mdel	Unstan. Coeffici.		Stan. Coeffici.	t	Sig.
	B	std. Err.	Betas		
(Cons.)	8,233	2,709		3,039	0.005
1 HOLY LIFE	0.206	0.095	0.251	2,169	0.038
WORSHIP PRAISE	0,612	0.099	0.711	6,153	0.000

Based on the table above, the independent variable holy life has a significance value below 0.05, which means Hypothesis 1 answers that Ho is accepted and Ha is rejected. Then the praise-worship variable has a significance value less than 0.05, which means that hypothesis 2 was accepted by Ho and rejected by Ha.

Pearson's Correlation Test

The purpose of the correlation test is to determine the relationship between variables. The tests were performed using the Pearson correlation data in the correlation table. Interpret the strength of the relationship between the two variables using the following criteria: 0: there is no correlation between the two variables > 0 0.25: the correlation is very weak > 0.25 0.5: the correlation is sufficient > 0, 5 0.75: Strong correlation > 0.75 0.99 : Very strong correlation1 : Perfect correlation

Based on the SPSS output results, the Pearson correlation value of the Holy Life variable with the Spiritual Growth variable is 0.823, which is greater than 0.5, and the value of the Worship variable with the Spiritual Growth variable is 0.913 is greater than 0.5, so it can be concluded that the relationship between the two independent variables and the dependent variable is very strong.

F-test is used to find the correlation of two variables on a research variable. Therefore, calculations based on the Sig results are required.

Table 3. Simultaneous Multiple Regression Test ResultsANOVAa

Mdel		Sum Sqs.	df	MeanSqu.	F	Sig.
1	Regression	465,471	2	232,736	91,293	.000b
	residual	79,029	31	2,549		
	Total	544,500	33			

a. Dependent Variable: Spiritual Growth

b. Predictors: (Constant), Holy Life, Worship Praise

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From the Sig results table, simultaneous correlation test or F-test returned a significance value of 0.000, which is less than alpha 0.05, so there is a significant association between holy living and worship praise with spiritual growth at the same time. Based on Table 3, results of the correlation test of holy life and worship praise, the relationship of the independent variable is able to explain the dependent variable at the same time. The higher the R2 value, the better the predictive model of the proposed research model.

Table 4. The coefficient of determination R²Summary models

Model	R	R Square	Adjusted R Square	std. Error of the Estimate
1	.925a	0.855	0.845	1,59666

a. Predictors: (Constant), Holy Life, Worship Praise

Correlation test results of the Holy Life and Worship variables with the Spiritual Growth variable (Coefficient of Determination Test) show an R-value of 0.925, meaning that the correlation between the Holy Life and Worship variables with the spiritual growth rate is 0.925, proving that there is a close relationship since it is close to 1. The R-number square shows the percentage contribution of the independent variable to the dependent variable. The R-squared number is 0.855, which means that the Percentage contribution of the independent variable to the dependent variable is 85.5%, with the rest being influenced by other variables not considered in this study.

DISCUSSION

Based on the research results from the data from the questionnaire results, it can be explained that the Pearson correlation test performed for each variable shows the following data: The variable 'Holy Living' has a positive and very strong relationship with the variable 'Spiritual Growth', with a score of 0.823, the variable 'Praise and Worship' has a positive and strong relationship with the variable 'Spiritual Growth' with a score of 0.913, and the variables 'Holy Life' and 'Worship Praise' together have a positive and very strong relationship with the variable "Spiritual Growth" with a value of 0.925 found in the correlation test results of the variables X1 and X2, proves that there is a close relationship as it is close to 1 and supported by the Sig results. The multiple correlation test (simultaneous F-test) shows a Sig value of 0.000, which is less than alpha 0.05, so there is a significant correlation between holy living and worship with spiritual growth at the same time.

Holy Life on Spiritual Growth

A holy life that affects spiritual growth in problems and struggles is the life of a Christian who has not completely abandoned his worldly life and whose life has not been fully controlled by the Holy Spirit, whose surrounding community environment still has great influence his spiritual life has life. Therefore, a Christian who claims to have lived in the spirit means that his behavior reflects the nature of the Holy Spirit. If a believer claims to be filled with the Holy Spirit but lives according to his own wisdom and understanding, he has never walked in the Holy Spirit. When a person possesses the discipline of worship, lives a holy life, lives the word of God, worships and praises, prays, communes with the saints, and ultimately witnesses and ministers to others, his spiritual growth increases (Edowai, 2018).

Worship Praise on Spiritual Growth

Joseph Christ Santo explained the implications of explaining the circumstances in which a Christian can control himself because his spirit is under the control of the Spirit of God. One of the expressions of exaltation in worship is always the singing of psalms, hymns and spirituality. Second, sing praises to God. Third, always be thankful. Fourth, be humble to one another. Worship encompasses the vertical aspect of human communion with God, but also the horizontal aspect of the human-human relationship. True spiritual worship brings harmony among people (Joseph Christ Santo, Joko Sembodo & Sumiwi, 2021).

Holy Life and Worship Praise on Spiritual Growth

Rogers may have had a background in worshipping drunks, so they were called upon not to be "confused" while drunk but to be "filled with the Holy Spirit", followed by "Psalms, hymns", "and to sing spiritual songs" (Roberts, 2000). AG, Pazia, (vv. 19-20) can express gratitude as an element of worship, but also a sign of being filled with the Holy Spirit. This awareness brings or teaches believers to be grateful in all circumstances. Therefore, Spirit-filled believers are called to praise everything, in the name of the Lord Jesus Christ. The contrast of this verse is that someone who is drunk speaks harshly and behaves inappropriately (Pazia,

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2020).

CONCLUSION

Based on the research results I came to the conclusion¹. There is a very strong association between holy living and spiritual growth among members of the GBI River Jordan District 2 Tangerang cell group, in part with a correlation score of 0.823.² There is a very strong association between praise and worship with spiritual growth in members of the GBI River Jordan District 2 Tangerang cell group, with a partial correlation score of 0.913.³ There is a very strong and simultaneous association between holy living and worship with spiritual growth in members of the GBI River Jordan District 2 Tangerang cell group, with a correlation score of 0.925.

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