

**PRINCIPLES OF SALVATION UNDERTAKEN
ACCORDING TO BIBLE**

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Abstract

Various polemics about the concept of salvation confuse God's people. The polemic intended is the difference in understanding of what salvation that can be or cannot be achieved. The problems are not only issues in the world of theology but are also developing in churches in Indonesia. So the concept of salvation developed no longer lies in the Bible but lies in the dogmatics of each church. It must be realized that the Christian faith stands on the basis of the Bible, so the Bible must answer every doctrinal problem. Therefore in this article will provide answers to the polemics of the concept of salvation according to the Bible. This research uses exegesis methodology. The main purpose of this writing is to convince God's people to understand the Bible comprehensively and to understand every concept of Salvation subjectively.

Keywords: *Salvation, Bible comprehensively, Theology, Dogmatics, Churches*

INTRODUCTION

The topic of salvation is no longer a heavenly secret but a very trending issue. Its popularity externally and internally means the development of the teaching of salvation outside of Christianity and within the Christian faith. So in this article, the author specifically discusses salvation in the Christian faith. Because it is caused by theological problems that develop in the lives of God's congregation, starting from the principles of the Bible approach, so that they insult each other, reject each other, even become hostile

within the church denomination. The issue of salvation has many important topics to study. First, salvation is a gift from God, given to the people He chose before the world was made to be saved. Second, salvation must be done by believers as a responsibility of faith, the main emphasis in this group is salvation can be lost / can be released / alias it is possible that believers will not be saved if they do not live a holy life.

RESEARCH METHOD

In this article the author uses the exegesis method to extract the true meaning from the Bible, for every reader, is expected to read this article with serious appreciation, because the author will examine the elements in humans that need salvation, namely: physical elements, soul elements: spirit elements. In theology, it is known as physical salvation (*soteria soma*), soul salvation (*soteria psukhe*), and spiritual salvation (*soteria pneuma*). The article explains these three elements based on the Bible.

RESULTS AND DISCUSSION

Bible Study Salvation Undertaken According To Bible

In the New Testament, the term "Soteria" or "salvation" has many meanings that are quite broad, therefore in discussing this topic requires critical thinking, so that the theology that is built does not contradict the Bible. Because there are indeed many theologians, however the principles built are not to reconcile but to contradict each other by quoting Bible verses as if they contradict each other, thus presenting theological hostility within the denomination. In the author's observation, the salvation that humans get can be explained in 3 main

ideas, namely, physical salvation, soul salvation, and spiritual salvation. This article discusses one by one according to the Bible, thus directing the reader's attention to salvation according to the Bible so that the theology that emerges is biblical theology.

Definition of Salvation

In the Old Testament. *Yasha* (verb) with variant forms of the word *Yeshua*, *Yesha*, *Yoshua* = "Expand (place, state), free from pressure, to let go or release." This word is the opposite of *tsarar* = "fold/wrap, block, squeeze, suppress." This word in the Old Testament describes the actual experience of salvation, eg: Deliverance from Egyptian bondage, deliverance from the hand of the enemy.

Gaal (verb) = "to redeem, to buy back." There is a meaning: "there is a price to pay". This word is mostly found in the book of Prophets and Psalms. In the New Testament, the word "salvation" comes from the Greek "*sozo*" which means: to save, to free, to preserve, to heal. [1] And in relation to human beings it means "to heal from death or to preserve life." Salvation in Ephesians 2:8-9 "*for by grace are ye saved through faith; and that not of yourself it is the gift of God.*" From God's point of view, salvation includes all of God's work in bringing

man from punishment to justification, from death to eternal life, from enemy to son.

From the human point of view, salvation includes all the blessings that are in Christ, which can be obtained in this life and in the life to come.” [2] *Soteria* (noun) = "freedom from all danger or spiritual destruction." A person who is not saved means: experiencing destruction (Philippians 1:28), experiencing death (2 Cor 7:10), or experiencing God's wrath (1 Thess 5:9). This word is most often used to translate the Old Testament term "*Yasha*." *Sozo* (verb) = to save, to restore/to heal completely (wholeness). *Sozo* - the result of the act of saving/restoring is available to all humans (Titus 2:11), namely those who obey Him (Heb 5:9) in and through Jesus Christ (Luke 19:10; Acts 4:12). God taught that God had provided salvation through His only Son and His work. [3] Salvation describes everything that was purchased on Mount Calvary, the forgiveness of sins, deliverance from the power of sin in the future (Jude 24:25). Salvation is also hope for the future. [4]

The term Soteria

The Old Testament terms mentioned before have a close meaning with a very popular term in the New Testament, namely *Soteria*. Here are some verses

using the word *Soteria*: Lk. 1:64 salvation; verse 77 salvation; 19:9 salvation; Yo. 4:22 salvation; Acts 4:12 saved; 13:26 salvation; 13:47 salvation; 16:17 salvation; Rome 1:16 salvation; 10:10 salvation; 13:11 salvation; II Cor. 1:6 salvation; 6:2 to save ; Fil. 1:19 salvation; Heb. 1:14 salvation; 2:3,10 salvation; 5:9 salvation; 6:9 salvation; 9:29 salvation; I Pet. 1:5,9,10 salvation II Pet. 3:15 salvation; Jude:3 salvation; Rev. 7:10; 12:10; 19:1 salvation.

This word contains ocnunization that can be seen, used, declares Christ is the salvation, in Christ is saved. The concept of salvation is the main hope by all humans, but in understanding it there is a difference. This is the first lesson in studying the doctrine of salvation. We will argue that salvation occurs in four stages: 1) Salvation was planned by the Triune God before the world was created.

2) Salvation is achieved by the Son through sinless life, sacrificial death, and the victorious resurrection from the dead. 3) Salvation is applied to individuals when they repent of their sins and believe in Jesus Christ. 4) Salvation is completed in the future, a new heaven and a new earth inhabited by glorified humans.

According to Bruce Demarest, "The Choice" concerns God's plan or God's

purpose, carried out in the past, to save the accursed sinners and restore them to fellowship with himself." [5] Although all Christians affirm this basic definition, there is much disagreement about the details of the election. While everyone agrees that election is a biblical concept, Christians share the best way to understand the doctrine. The word "salvation" is a translation of the Greek word Soteria which comes from the word Soteria which means "savior." The word "salvation" speaks of liberation, salvation, preservation, health, restoration, and healing.

In theology, however, its primary use is to demonstrate a work of God on behalf of man, therefore it is the major biblical doctrine that includes redemption, reconciliation, atonement, condemnation, repentance, faith, regeneration, forgiveness, justification, justification (dobel), sanctification, preservation, and honour. In one hand, salvation is described as God's work of saving people from His lost world. Salvation, on the other hand, it describes the inheritance of a man who has been saved and who is vitally renewed and he gets the share from the inheritance of the saints. [6]

The Basis Of The Bible About The Physical Safety Of

The physical salvation can be meaning to heal, to save, to rescue Matthew 9:21, σωθήσομαι. The verb with indicative of future passive mood, its root comes from the word σώζω, which means in definitely, she would be saved. The emphasis of salvation that is expected to be obtained or it has happened already. If we consider the context of the salvation that is needed is the "physical salvation" based on the verse Matthew 9:20 Καὶ ἰδοὺ γυνὴ αἰμορροῦσα δώδεκα ἔτη προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. In the context of the sentence, this woman, she beg to be cured from the bleeding disease she had been suffering for twelve years.

The suffering that she had experienced physically, made her wish to obtain is physical salvation. It can be proven in verse 2. ἔλεγεν γὰρ ἐν ἑαυτῇ· ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ **σωθήσομαι**. The use of the word **σωθήσομαι** in this verse also has indicative mood, surely it explains the actions or situations that has happened, was a certainty. In verse 22, ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν· θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκεῖνης.

The use of the word σέσωκέν in

Matthew 9:22, *σέσωκέν* is a perfect third person active indicative verb singular, derived from the root word *σῶζω*. It means She was really saved. According to the context of Matthew 9:21-22, the efforts of the woman to recover from the bleeding disease took a very long time. The bible reveals that the woman suffered from this bleeding for 12 years. According to the text, the condition she had, is a bleeding suffering related to physical suffering.

In Matthew 9: 20-21 "the bleeding" is uncontrollable bleeding. This woman suffered in her body for 12 years. Many consider it had nothing to do with the reproductive system. In any case, the bleeding makes the Jews ritually are considered to be unclean (cf. Leviticus 15: 19-33). She should be kept away from other people and not touch them, because by doing that she made them unclean. However, the hope of healing led her to break through the crowd so that she could "touch" Jesus ("cloak"). This woman apparently believed that when Jesus touched her she would be healed and this hope proved that she was healed.

The term "fringe of the Jesus cloak" in verse 20 is one of the four tassels worn by Jews in the four corners of their garments to remind them to obey God's commandments (Num. 15: 37-41; Deut.

22:12; cf. Matt 23:

5). The woman might have touched the clothes of Jesus because she believed it was very sacred. [7]

In Matt 9:22, Jesus confirmed the woman and praised "her faith" (i.e., trust in Him). Faith is important; it "made her okay". "Her clothes touched Jesus simply expressing her faith. Faith in Jesus is one of the themes emphasized in Matthew in his Gospel. Not the strength of one's faith that saved her, but faith in the Savior is strong. And salvation is in the form of physical.

The translated Greek word "make you heal" or "to heal you" is *sozo*, which is often translated as "rescue." The context here makes it clear that Jesus is talking about the faith of the woman who produces the liberation of her physical, so the emphasis of salvation should not be on the eternal salvation. Salvation is a broad concept in both the Old Testament and the New. The context aspect of the liberation of what is seen in every use of the verb *sozo* and the noun *soteria*, "salvation.[8]

Salvation with the faith may also allow the reader of Matthew, if inclined, to find in this story is a parable about spiritual salvation." [9] *σωθήσομαι*; save, keep from danger, to save; (1) the danger and natural suffering; (a) in connection

with physical hazards that require physical salvation can be seen in Acts 27:20, lost the sun, the stars, and the wind of the storm that threatened us heavily, led us to we had no more hope to save ourselves, in Greek τοῦ σώζεσθαι ἡμᾶς. In the context of Luke recorded Paul's testimony about the salvation of the expected Paul with his colleagues in the Acts of The Apostles 27:20 is physical salvation.

Matthew 8: 25, Safety from the Threat of the Storm

Matthew 8:25, reveals that the disciples came to Jesus to ask Him to help them because they were threatened by a hurricane in verses 23-25, the Sea of Galilee, now is very famous because of the storm that suddenly went very bad due to the geographical conditions. The water is 600 feet below the surface of the sea, and the land in the east is much higher. When warm air rises from the lake, it creates a vacuum that is filled by the air in the west. This brought strong winds to the lake with little harm. Although there was a storm, Jesus was still sleeping. Finally, the students were aware of their inability to cope with their situation and called on Jesus for help ("save") them. They clearly thought that He could do something to help, at least the best or most do miracles.

They have seen Him do many miracles. However, their reaction to His aid reveals that they don't really appreciate who He is.

The Greek text of Matthew 8:25

καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες· κύριε, **σῶσον**, ἀπολλύμεθα. [10] σῶσον, is a verb with imperative aorist active mood which also has a root word σώζω meaning "you have been saving". The use of the case Aorist imperfect aims to explain the one-time action for the next, then the salvation of the disciples hope is that they may remain alive physically. Universally, the use of the word σώζω aims to explain the safety of danger or to save the suffering (from perishing). ἀπολλύμεθα. The emphasis of the verb with indicative mood present middle 1st person plural from ἀπόλλυμι, its means "we must perish". This text became clear that physically disciples were saved from the threat of the storm on the Sea of Galilee.

Mark 5: 23, "*And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.*"

How To Obtain The Physical Salvation

Actually everyone can understand completely that physical salvation

applies to all human beings. Because physical salvation can not be separated from “human effort”, so that anyone can save themselves with an action that is active. The texts that have been quoted in this paper also consistently explains about the woman that was healed from her bleeding disease, **she should be trying to touch the robe of Jesus**, which is considered sacred. Although in Jewish culture every woman who is bleeding is considered unclean, and should not be gathered in the crowd, she should be exiled or she had to shout unclean... unclean, with the aim that she would be shunned from many people. But in the text of Matthew 9:21-22, noting that the woman tried to get through the crowd and touched Jesus garment.

Examples of Physical Salvation that can be undertaken

When natural disasters happen, there would be dead bodies and there would be survivors. A widespread natural disaster is one of the events that comes without knowing religion, beliefs, salvation. Islam teaches that there is no salvation except for those who are Moslem. So is Christian religion believes there is no salvation outside Jesus Christ (John. 14:6; Acts 4:14, etc.). But in reality, there are people

who are not Moslem, when disaster happens they can obtain salvation for life, vice versa with people who are Christian yet they do not believe in Jesus, they can get salvation too.

Mark 5:23, 28, 34 Save from digression; Matt 16:25; Mar 3:4, 8:35, Sozein apo, Save; Matthew 1:21; John. 12:27; Acts.2:40 Save yourself, believe, repent; Romans 11:14; 1 Cor. 1:14; 1 Cor 1:21; 7:16, to bring inside. the environment of rescue rights; Tit. 3:5; 1 Pet. 3:21 (save completely with. The meaning of the term: cf the context of the second, rescue from, the final collapse, 1 Tim 1:1:15, pas. to bring inside. the environment of rescue rights, Acts 2:47; Eph . 2 :5, 8; or , Akus. To others. Saved in truth, in the way of salvation, 1 Cor 15:2; 2 Cor 2:15). So the physical salvation could be applicable for anyone who seeks, good people who believe and people who don't believe in God, even atheist people are certainly given the physical salvation or more correctly called physical deliverance. Should be no debate about physical salvation, even if it is by the grace of God, however this is general so it can be universally obtained by all humans.

The Nature Of Physical Salvation

It is clear that all that is associated with physical, it is only temporary, no one is immortal. So no matter how hard the human beings make effort to obtain physical salvation it will not bring them into life eternal (immortal). It shall pass as soon as possible in accordance with the specified time the Lord gives for him. If

the opportunity to live in this world is 80 years then the peak of human beings life is physically only until the age of 80 years.

Soul Salvation (Soteria Psuke)

Salvation in Christianity, σωτηρία, is to rescue the soul from sin and death. Salvation can also be called "deliverance" or "security" from sinful nature and is a promise of eternal life through the spirit. Salvation in Christianity, σωτηρία, is to rescue the soul from sin and death.[11] Salvation is the freedom from worldly desires and temptations that directs the human out of the lights and wholly fellowship with God.

A variety of views on salvation is one of the main line that divides various Christian denominations, it becomes one point of disagreement among the Eastern Orthodox, Roman Catholic, and Protestant, as well as in Protestant circles on their own, especially in the Calvinist–Arminian debate. The dividing line includes the definitions of conflict regarding depravity, predestination, atonement, and the most unequivocal justification.

Basic Bible Salvation of the Souls Matthew 16: 25-27

The text explains the salvation of

souls, all starting with "To" (Gr. Gar). Jesus argues logically. Verse 25 states back to the idea that Jesus revealed earlier in 10:28. The translated Greek word of "life" is the soul, and it translated in some other place with the "soul" of the New Testament. This means a whole human person (cf. James 1:21; 5:20). Jesus is not talking about the eternal salvation of a person.[12] "For the world, there is an advantage, but the loss at the end: for the disciple, there is a direct loss but the profits at the end of his life.[13]

The Greek Text

Matthew 16:25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δὲ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρησει αὐτήν.[14]

Matthew 16:25 *“For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it .”*

The intent of Jesus statement is that living for yourself right now will produce a life that is more leaner one day while denying yourself now for the sake of Jesus will produce a life that is more fully someday. Pay the price to serve Jesus, but the yield will come later. As described in the next verse, the further view for the disciples is the inauguration of the kingdom. Two rhetorical questions show

ignorance get materialistic wealth at the expense of “person’s life” (psyche, v. 26). The phrase “physical life” is not all that Jesus meant. Always use the word “psyche”. When He uses that word, it includes the presence of someone, the whole of its existence.[15] ψυχήν noun accusative feminine singular common from ψυχή meaning of the soul lives. So it has the meaning that a human physically can save his life when threatened by danger, but the salvation of that kind has nothing to do with eternal life.

Luke 17:33, John 12:25 The Salvation Of Souls

The explanatory text of the New Testament about the salvation of the souls of the gospel of Luke 17:33 can be compared with John 12:25. Jesus now applies the principle in the illustration to the disciples. This is the principle on which He has taught them on at least three separate occasions before (cf. Mat 10:39; Mark 8:36; Luke 14:26). Obviously, it's very important. Anyone with a selfish life for himself ("the love of his life") "lost" his life in the sense that he has wasted it. No one is really better than him. On the contrary, anyone "hates" his life ", in the sense of ignoring his own desire to pursue the welfare of others, will get something for that sacrifice. He will

have true life ("eternal") for himself, and bless other people. Jesus compares the helplessness of what was sacrificed now with the infinite value of what he earned, by describing the sacrifice as something temporary and advantages as something eternal.

"The people with the right priority has love to do the commandments of God so that all interest in this life affair can be hated or rejected to obtain eternals".[16]

The clear expression of Jesus does not mean that humans acquire justification to live a life of sacrifice. The Bible describes the life eternal in some places as a gift (for example, 3:16; 5:24; 6:40), and in another place as a gift (e.g., Matt 19:29; Mark 10:30; Luke 18: 30; Rm. 2: 7; 6:22; Gal. 6: 8). This is the life of God, but we can experience life at a level that is greater or smaller depending on our obedience to God (cf. 10:10; 17: 3).[17]

In the other part of Christ's talking about eternal life is obtained only in the sacrifice of the Son of Man as expressed in (verse 24). But in another occasion Jesus also talked about how to get the best in life now, humans are required to make sacrifices, rather than self-centeredness as revealed in (vs. 25). Every human being that tries to maintain the soul or his life will lose it, which means the salvation of the soul is temporary. And humans can do it,

for example when someone is threatened to be killed then he would hide, obviously he would save his life, but not eternal life.

The Meaning Of Soul Salvation

In the Bible, the salvation of the soul or life, only to freed on a temporary basis, it is used for people who prioritizes the desire to live rather than to sacrifice for other people. So the salvation of the soul is indeed included in the needs of the spiritual, which is owned by everyone, but the effort to save the soul will not bring a person to eternal life.

The Nature Of Soul Salvation

This section is no different than physical salvation. In Greek language they use the word “ ἀπολέσῃ τὴν ψυχὴν” which can be interpreted as destroying the soul or his life. ἀπολέσῃ Verb Subjunctive Aorist Active 3rd Person Singular from ἀπόλλυμι that he truly destroy, ruin, ravage, exterminate, eradicate. In English use the word destroy.

In Greek this word has 9 meanings:

The first, *apollumi (a)po /ilumni*, NT:622), the shape of the reinforced from *ollumi*, signifying "to destroy it completely"; with the middle voice, "to perish." The idea is not extinction but ruin, loss, not of being, but of well-being. This is clear from its use, such as, for

example, of the skin of grapes, Luke 5:37; about the lost sheep, that is, missing from the shepherd, the metaphor of the squalor of the spiritual, Luke 15: 4,6, etc.; the son is missing, 15:24; of the imperishable food, John 6:27; of gold, 1 Peter 1: 7. Then of those, Mat 2:13, "destroyed"; 8:25, "perish"; 22: 7; 27:20; about the loss of welfare in the case of the unsaved, the Mat 10:28; Luke 13: 3,5; John 3:16; Eph. 15 in some mss .; 10:28; 17:12; 2:12; 15:18; 2:15, "perish"; 4: 3; 2:10; 4:12; 3: 9., tampered with, perish.

The second, *kathaireo* means to abolish. The third, *kathaireo*, "to cast down, pull down with a force, etc.," is translated "to destroy" in Acts 13:19. In Acts 19:27, KJV, "must be destroyed," the RV as it "should be overthrown." Fourth, *luo* "loose, dissolve, sever, break, destroy," is translated "destroy," in 1 John 3:8, the works of the Devil.

Fifth, *kataluo* said, "under," intensive, and no. 4, "to destroy altogether, to overthrow completely," is translated "destroy", in Matt 5:17, twice, Law; Matt 24: 2; 26:61; 27:40; Mark 13: 2; 14:58; 15:29; Luke 21: 6, about the Temple; in Acts 6:14, of Jerusalem; in Gal 2:18, about the Law as a means of justification; in Rom 14:20 (KJV, "destroy," RV, "somersault"), from the robbery of the

spiritual welfare of someone (in vv. 15 *apollumi*, No. 1, used in the same sense); in Acts 5:38 and 39 (RV, "overthrow") of the failure of the purpose; in 2 Cor 5: 1, about the death of the body ("dissolved).

Sixth, *olothreuo* "to destroy," especially in the sense of the kill, found in the Ibr11:28, where RV translates the participle present with the article by the noun "destroyer." See B, below. These verbs often appear in September, for example, Exodus 12:23; Josh 3:10; 7:25; Jer 2:30; 5:6; 22: 7.

The seventh, *exolothreuo* (*e)coloqreu ek*, "from" (intensive), and No. 6, "to destroy quell fully," is found in Acts 3:23, RV , "completely destroyed," referring to the "destruction" of people who will refuse to listen to the voice of God through Christ. The verb is much more widely used in September rather than No. 6; it occurs 35 times in Deuteronomy, 36 in Joshua, 68 in the Psalms.

The eighth, *phtheiro Portheo*, "to destroy to lay waste, to create chaos," is translated "destroyed" in Acts 9:21, from attacks against the church in Jerusalem by Saul of Tarsus; "wasted," in Gal 1:13, with reference to the same; "destroyed" in Gal 1:23, where "faith" is put by *metonymy* (one thing to another person related to him), for those who hold faith.[18]

Ninth, *diaphtheiro* In the explanation about the destruction of the soul or the life of using the first, namely: the destruction described is the loss of welfare for people who are not saved. So the nature of salvation of souls, also because well-being can be lost, because a person can acquire welfare with efforts to fulfill all that is needed. But it does not impact on the eternal life.

Soteria Pneuma (The Salvation Of The Spirit)

This section should have been treated in a serious discussion in the academic world, about the program of God to save people that do not ignore three elements in human life, namely body, soul, and spirit. The third part of this article is specific to the salvation of the spirit. So in the debate theology not only how the problem of salvation can be lost or can not be lost, the other cases the salvation can be undertaken or can't be undertaken? The salvation worked by God or the human need to add with the real action? According to the author, this statement can only be disclosed by people who are not serious in studying the Bible. In the investigation of the Bible as the Word of God that explains a lot to the believers, the word of God should bend harmony in theology or an accurate

understanding of the concept of soteriology.

The idea of theological quite widely found in the Bible that salvation covers three elements in human life, namely *soteria soma* (body safety), *soterio psuke* (salvation of souls), and *soteria pneuma* (the salvation of the spirit). What is often debated is the first part and the second which *soteria soma* and *soteria psuke*. But because there is a serious study of the Bible then all the ideas are associated with *soteria pneuma*, then it is obvious that everyone will be confused with some of the teachings such as the following:

1. Salvation can be lost
2. Salvation is not eternal
3. Hyper grace
4. Salvation should be sought.

etc. These terms appear in the teaching of theology, but each explanation can not be justified for real. Because when we side on one principle then it will clash with scripture versus another. Thus, the author tries to do serious research towards understanding the salvation and its use in each of the Bible verses. Yet the work of this scientific just tends to discuss the verses that explain the three aspects that are in need of salvation. Namely body, soul, and spirit.

Biblical Basis for the Salvation of the Spirit

1 Corinthians 5:5 παραδοῦναι τὸν

τοιούτου τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῆ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.[19]

The only verse that order us to pray in the name of Jesus and give the body a sinner that is constantly being delivered over to the devil, with the aim that his spirit may be saved in the day of the Lord. The Greek word used is πνεῦμα σωθῆ that can be interpreted as the salvation of the spirit.

The Greek text uses the word *pneuma* which aims to explain the third element in the human which is spirit in English Language using the “Spirit”. A more thorough explanation about spirit can be broken into several sections. The first is something that can move the body such as air or breath. The second, it talks about a condition of life that is in man. The third is something that is there in the human body but can not look that can be believed that a spirit is a tool that can unite with God. The fourth spirit is the deepest part of which can lead people to know God and be united with God as revealed in Romans 8:16. The Spirit himself testifies together with our spirit that we are children of God. The Greek word used is σωθῆ verb subyungtif aoris passive third-person singular of the kabasic word σώζω that most likely has been saved. Subyungtif Mood in the study of grammatical can be defined as an

affirmation of the relationship between action and reality. Whether the action was in earnest, according to the view of the speaker or he is a possibility?[20]

The usage of Subyungtif Mood in this context is very consistent because the author of the book explains that God's actions in saving the human spirit no one knows. Because the salvation of the spirit is not visible to the naked eye like the salvation of the body, or the salvation of souls that can be expressed. The salvation of the spirit is very definitely for everyone who already believes in Jesus. But not visible to our physical eyes, but spiritual.

The Meaning of Spirit Salvation (soteria pneuma)

Here is a more specific explanation about "spirit" as most people find it not too attractive to talk about. It is important to understand in detail the meaning of "pneuma" especially shows "the wind" (similar to pneo, "to breathe, blow"); also "breath"; then "the spirit," which, like the wind, invisible, immaterial and powerful.

The use of the word in the New Testament can be analyzed roughly as follows: "(a) the wind, John 3: 8; Heb 1: 7; (b) the breath, 2 Thess 2: 8 ; Revelation 11:11; 13:15; cf. Job 12:10, (c) the human part that is not visible and invisible to the naked eye, Luke 8:55; Acts 7:59; 1 Cor 5: 5;

James 2: 26; cf. Pkh 12: (d) human intangible (or 'not dressed,' or 'naked,' 2 Cor 5: 3,4), Luke 24: 37,39; Heb 12:23; 1 Peter 4: 6; (e) the body of the resurrection, 1 Cor 15:45; 1 Tim 3:16; 1 Peter 3:18; (f) elements of life in the human, with which he sees, reflect, feel, desire, Mat 5: 3; 26:41; Mark 2: 8; Luke 1: 47,80; Acts 17:16; 20:22; 1 Cor 2:11; 5: 3,4; 14: 4,15; 2 Cor 7: 1; cf. Genesis 26:35; Isa 26: 9; Ezek 13: 3; 7:15; (g) the goals, objectives, 2 Cor 12:18; Phil 1:27; Eph 4:23 ; Revelation 19:10; cf. Ezra 1: 5; Mz 78: 8; 5:12; (h) the equivalent of pronouns, used for emphasis and effect: 1 person, 1 Cor 16:18; cf Gen 6: 3; 2 second person, 2 Tim 4:22; Film 25; cf. Mz 139: 7; third person, 2 Cor 7:13; cf. Isaiah 40:13; (i) character, Luke 1:17; Rm 1: 4; cf.

Numbers 14:24; (j) the quality and activities of the moral: bad, because of the bondage, as slaves, Rm 8:15; cf. Isa 61: 3; stupor, Rom 11: 8; cf. Isa 29:10; the nature of fear-fear, 2 Tim 1: 7; cf. Joshua 5: 1; good, since the adoption of, I. e., freedom since a son, Rom 8:15; cf. Psalm 51:12; meekness, 1 Cor 4:21; cf. Proverbs 16:19; faith, 2 Cor 4:13; peace of, 1 Peter 3: 4; cf. Proverbs 14:29; (k) the Holy Spirit, e. g., 4: 1 (see below); Luke 4:18; (l) 'the inner man' (a phrase that is only used by believers, Rom 7:22; 2 Cor 4:16; Eph 3:16); a new life, Rom 8: 4-6,10,16; Heb 12: 9; cf. Psalm 51:10; (m) an evil spirit, a devil, Matt 8:16; Luke

4:33; 1 Peter 3:19; cf. 1 Sam 18:10; (n) angels, Heb 1:14; cf.

Acts 12:15; (o) the divine gift to ministry, 1 Cor 14: 12,32; (p) based on metonymy, they are claimed as a store of these gifts, 2 Thess 2: 2; 1 John 4: 1- 3; (q) significance, with different shapes, words, or rite, John 6:63; Rom 2:29; 7: 6; 2 Cor 3: 6; (r) a vision, Rev 1:10; 4: 2; 17: 3; 21:10.[21]" Based on all the meaning that is expressed above, it contains a big idea that the salvation of the spirit is a separate element from the body and soul in man which is not ignored in the process of the salvation from God.

Process of the Lord Jesus ministry, when healing people possessed by demons. It is clear that the devil can possess the spirit of man which is not in favor of the Lord. That is why the liberation of the human spirit is very important in Jesus ministry. The action of the devil in the possessed humans starts with the human spirit, so that man can rebel against God and are likely to commit a sin that is why the spirit could not be freed if Jesus is not present. This principle arises because often we find the phrase "in Jesus" in each of the preachings of the disciples.

The nature of the spirit salvation (Soteria pneuma)

In this section, the author directly

describes the quality problem of the salvation of the spirit and does not speak about "how to obtain the salvation of the spirit" because the human spirit is freed by the grace of God and he does not talk about human's effort at all. The phrase "in Christ" is found in Ephesians 4:21, addressed to the person of Jesus that "in Him."

In other parts of the epistle to the Ephesians, there is the phrase that Paul says "in Christ", because in him we have obtained an inheritance (Eph. 1:11; compare. 2:15; 3:5, 12). Paul's view of the unity with Christ is clearly seen in chapter 4 of the epistle to the Ephesians. Union with Christ is often described as being "in Christ," Paul called readers "saints," the people who are separated by and for God. These expressions show the closeness of the bond between God and His people.[22]

This citation contains the theological meaning that the quality of the spirit salvation is influenced by the proximity or presence of Jesus. It means that to have eternal salvation every people must be in Jesus. This discussion is more specific to explain that the guarantee of obtaining eternal salvation must be in Jesus. The human can receive Jesus is influenced by the obedience of the spirit in receiving the grace of the spirit, those that is obedient to Christ will receive eternal life. A spirit that is obedient to Christ must stay away from

sin or live in repentance. The phrase “in Him” (Eph. 4:21) explains that people believe can only live holy in Him. He is the Head and the believers are the body of Christ, who must grow in all things toward Him, The Christ (Eph. 4:15). Union with Christ is the basic of all spiritual experience is that is given to believers “in Christ,” and only those who are “in Christ” that can experience it. Paul emphasizes this in particular in Ephesians 1:3-14. Believers have been blessed in Christ, says Paul, as has already been selected (verse 4), gifted (verse 6), redeemed (verse 7), reconciled (verse 10), set (ayat11), and sealed (verse 13) in Theological Christ.

The life of a believer from the beginning to the end is a Christ-centered life and constantly looks to Him for all the spiritual fulfillment that is needed.[23] The explanation put off the “old man” behind and put on “the new man”, it means to leave the past behind (sin) and look to Christ and live holy lives in Christ. In Christ, believers get spiritual blessings that God has in store for them.

The phrase “in Christ” is one of Paul’s signature formulations

Deichmann suggests a theological sense of this expression with emphasis on the mystical dimension, which is a mystical communion (communion with Him).[24]

The quality of the spirit salvation is eternal when it distinguishes the man who already experiences the salvation of the spirit and those that are only salvaged by “soul and body”.

Both of these elements can be obtained through the hard work of humans. But once again that is not eternal. 1 Corinthians 2:14-15, shows the difference between the worldly man and the spiritual man. The physical salvation of that can only lasted up to 80 years, for the salvation of the soul if it is only attached with the body then only until 80. More than that it will be determined by the presence of the spirit, if the spirit goes into the heaven then his soul salvation is eternal.

But if his spirit goes to hell then will be perished eternally. But the salvation of the spirit is eternal. Because the soul is talking about welfare or a sense inside human and his presence only exist on something that is alive. 1 Thessalonians 5:23, *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*

In this text, namely chapter 5:23-24 is the biblical fact about the empowerment of the divine against the three element that requires salvation in human life. “Peace” in ministry was very important to Paul. The

"spirit" is the part of us that enables us to communicate with God.

The "soul" makes us aware of ourselves. The body is the physical part that expresses one's inner self. It must be recognized that not all people agree with the presence of three elements in man, namely: body, soul, and spirit, so to teach trichotomy there might be people who agrees or vice versa. In Greek language there are three nouns namely body, soul, and spirit. Because many times we find only the differences between aspects of the physical and spiritual, so most of people find it difficult to distinguish the soul and the spirit.[25]

But the author agrees with the trichotomy that the three elements of this in the Bible are used interchangeably does not mean the soul and the spirit are one, and both are categorized as metaphysical but that does not mean they are one. If it is associated with salvation then both, of course, can be distinguished, because the discussion is about the salvation of the physic, the soul and the spirit in the previous section showed that the salvation of the soul can also be undertaken by people who do not believe in Jesus. But the salvation of the spirit or the liberation of the spirit from eternal torment only occurs for those who are united with Jesus.

CONCLUSION

So the salvation undertaken is the physical and soul salvation (well-being). But the nature of the salvation is temporary alias not eternal. That is why a human can do it and apply to everyone who is bad or not religious even can get it. But both elements of this salvation do not lead to eternal salvation. While salvation can not be undertaken by humans is the third element or the salvation of the spirit.

Consistent with the previous discussion that the salvation of the spirit is closely related to eternal life or eternal life which is free from pain, physical, physical difficulties, distress, etc. Salvation from sin to eternal life is the grace of God, it is not human effort. All human effort is only limited to the physical and soul salvation (welfare) but to eternal life no one can do it except by Jesus Christ.

Then in the teaching of soteriology need to see the Bible thoroughly in differentiating elements-elements that require safety, so build a theology that is biblical.

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