

# The Inerrancy of the Bible and the History of Salvation in Christianity

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**Abstract** - It is remarkable that salvation is God's Old Testament for all mankind, since man falls into sin, God lovingly plans salvation. so it is a long historical process of salvation from the Old Testament to the New Testament and its continuation. The fall of man in sin makes his creation separate from God and makes him lose the glory of God. God became a distant God. No man can draw near to Him. In the New Testament, it is said, only by believing in Jesus Christ that man is saved (John 3:16). The concept of redemption of Jesus Christ gives the understanding that by believing in Jesus Christ man is saved. Man cannot survive because of the Law, or because of his own efforts, no one fulfills the Torah completely. In the NT, the road to safety becomes very clear. Jesus proclaimed Himself to be the only way to salvation (John 3:16 & 14:6). And brightly; Jesus said that His coming was not to negate the Torah, but to fulfill it (Matthew 5:17).

**Keywords:** Bible, christianity, history, inerrancy, salvation.

## I. INTRODUCTION

In the teachings of the three largest religions in the world, Judaism, Christianity, and Islam, there are the same basic teachings about salvation. The three religions have their own definitions and main teachings in teaching their people how to achieve salvation. Every human being, of course, wants a good ending to his long journey in embracing a religion. The good ending is salvation for his soul.

From a Christian perspective, the salvation of the soul is only obtained through belief in Jesus Christ as the Messiah and Savior. Confession of the birth, death, and resurrection of Christ is a core point in Christian teaching relating to salvation or what is known by other terms as eternal life. Talking about the doctrine of salvation from a Christian perspective, of course, cannot be separated from the cruelty of sin and its consequences. Christ is the sacrifice given by God to cancel all claims caused by a sin committed by humans. Sinners can only be saved by God Himself.

Sin binds humans and serves their desires so that humans are increasingly distant from God as the source of life. Sin brings humans to a potential for destruction, therefore God took the initiative to save humans from the potential for destruction by sending Jesus Christ as a peacemaker between humans and God. The Bible emphasizes that salvation is not a human effort, but salvation is God's initiative in his grace to save man. The Bible clearly states that no human effort can lead to salvation. Ephesians 2:8: For by grace you have been saved by faith, it is not the result of your work, but a gift from God.

## II. RESEARCH METHODS

The author conducted research with a descriptive qualitative approach. The author conducts a literature study through books and journals related to the history of human salvation from the perspective of the Christian faith so that conclusions can be drawn about the history of salvation in the Bible and then used as the basis or subject of biblical teaching.

## III. RESULTS AND DISCUSSION

### **Bible Inerrancy**

*Biblical inerrancy is a doctrine that states that the "Bible, in its original manuscript form, contains no errors or is one hundred percent correct" or "Scripture" in the original text does not justify anything that contradicts the facts.*

### **Bible**

Protestant Bible consists of 39 books Old Testament (according to Jewish Hebrew Bible canon, sometimes known as the books proto Canonica) and 27 books New Testament for a total of 66 books. The Protestant Bible does not contain 15 books Bible Apocrypha or other writing. This practice is standardized among Protestants following a decision in 1825 by the British and Foreign Bible Society not to include all the books called apocryphal. (Wikipedia, 2002) In Christianity, the Bible is the word of God, which confirms that he is not wrong and will never be wrong because he was inspired by God himself.

### **Understanding History**

History can be interpreted as a series of events that have occurred in the past. History is taken in Arabic from the word 'syajarah' which means tree. The meaning of the tree here is intended as a family tree or genealogy as well as the origin of the existence of something, and the development of continuous events. While in English it is called 'history', which comes from the Greek word 'history' which means, interviews, and interrogations or reports from an eyewitness regarding the results of an action. (Qothrunnada, 2021). Indonesian Dictionary defines history as knowledge and description of the origins (descendants) of genealogies; history of many events, and events that actually happened in the past. (Setiawan, 2022). Roeslan Abdulgani said that history is a science that is likened to three-dimensional vision; first through visions into the past, second into the present, and third into the future. In other words, investigation of the past cannot be separated from the reality of the present being faced, nor can it be separated from the perspective of the future. (Abdulgani, 2005).

### **Definition of Salvation**

In the Old Testament the terms used with the meaning of salvation are: firstly Yasha which literally means "freedom from prohibitions and bonds; deliver from moral depravity and give victory." This word is used 353 times, for example in Exod. 14:30; Ul. 33:29; I Sam 17:47. The second word is shalom which means "peace and there is no enemy", "blessing" and "health". The word shalom is used more than 250 times, for example in I Raj. 4:25; 2 Sam. 15:27 and in the New Testament it is translated as Sozo. In addition, there is another word, namely Salem which means an offering of thanksgiving for freedom in struggle, a burnt offering to God with praise and speech as contained in Lev. 3; 7:12 and Amos 5:20. (Richard, 1985).

Salvation is God's initiative for man, God sees that man can never save himself and is in the shadow of death. When humans fall into sin, spiritual death occurs, and humans lose the holiness of God and themselves. (Randa, 2020) Not only cut off from the source of life but the land where humans stand is also cursed as a result of human sin (William, 2018). The result of sin is bringing the wrath of God to man. In the course of time, God saw that the evil of man had become more intense on earth and that all the desires of his soul always yielded the result of sin and evil, so God regretted that he had created man on earth, and it saddened his heart. Then the Lord said, "I will wipe out the humans whom I have created from the face of the earth, both humans and animals and creeping things and birds of the air, for I regret that I have made them." (Genesis 6:5-7) (Elbaar, Maiaweng, 2013). God's anger towards humans should not be understood as all anger without forgiveness because God is a just person, so he still punishes sin but forgives and loves humans. (Catfish, Panggarra, 2015)

As for the earth, it has been corrupted before Allah and is full of violence. God looked at the earth and was truly corrupt because all humans lead corrupt lives on earth. (Genesis 6:11-12). By understanding the process of human life and God's own attitude, humans can finally map out the whole plan from God. It turns out that God gives second chances and the reason God allows so many with 'second chances', Billy Graham added that no matter what injustices people do, God will always give His love if they really ask for forgiveness. "God's mercy

is inexhaustible and is far greater than all our sins, He is a faithful God, and will forgive sins, and purify mankind from all evil. (Permana, 2022).

## **The Inerrancy of Salvation in the Bible**

The history of salvation in the Bible can be proven because all the events described in the Bible really happened. The history of Christ's sacrifice is recorded in the history of the Roman empire which was the ruler of the world at that time. The history of salvation in the Old and New Testaments is based on the grace of God. Without His grace through Jesus Christ, no one will enter heaven. As a result of the fall into sin, all mankind will perish. The Old Testament asserts that man cannot be saved by his own efforts, because no one can fulfill the Torah completely. The people who were saved in the Old Testament were by the grace of God through the sacrifice of the blood of the lamb which is a typology of Christ's sacrifice in the New Testament. In the law, there is only a shadow of the salvation to come and not the essence of salvation itself. Because with the same sacrifice, each year continuously offered, the Law could not have perfected those who came to partake in it.

Four times Hebrews denies that the law could accomplish "the law made nothing perfect" (7:19); its sacrifices could not "perfect the conscience of the worshiper" (9:9), that is, "those who draw near" to God (10:1). By contrast, after passing through the "greater and more perfect" tent in heaven (9:11), For by one sacrifice Christ has perfected forever those whom he sanctifies (10:14). Jesus is the "founder and perfecter" of faith (12:2), the one through whom the faithful of old, who were not yet perfected (11:40), now have been (12:23)." Finally, standing between the law's inability to perfect and the perfection Christ provides is his being perfected himself (Jamieson, 2021)

This statement explains that Jesus perfected the incompetence of the law by Himself with the sacrifice of His life. In the New Testament, the way of salvation becomes clear, Jesus Christ reveals Himself as the only way of salvation (John 3:16 & 14:6). Jesus very openly stated that He did not come to abolish the Law, but to fulfill it (Matthew 5:17). All that is not clear in the Old Testament, such as the lamb, the blood of the lamb, the ransom sacrifice, and others, are the provisions of the Torah that Jesus Christ fulfilled in His death on the cross. He, the Lamb of God, a pure sacrifice with holy blood, for the most powerful work of atonement for the sins of mankind. So that through His death, the rules of the Law, need not be enforced. The difference can be explained, by salvation in the Old Testament which is a picture and promise of the coming of the Messiah. While in the New Testament is evidence of its fulfillment. The Messiah is already present and is called Immanuel, God with us, very close, different from the closeness in the Old Testament. Benny Liew stated about the history of salvation:

Salvation history, beginning with Israel and continuing in the Church. Salvation by God's grace, obedience to God's will, and judgment on sin are basic to both the Old and New Testaments. Learn about the covenants with Abraham and David that emphasize God's grace. The covenant with Moses presumes God's grace and emphasizes obedience. Both covenant traditions reemerge and are fulfilled in the New Covenant in Jesus, who pours out his life to save all people (Liew, 2019). The covenant with Moses considered God's grace and emphasized obedience. Both covenant traditions reappear and are fulfilled in the New Testament in Jesus, who gave his life to save all people (grace) but still demanded His disciples (obedience) John 3:16.

## **The History of the Rescue Journey.**

Evidence that the Bible is the history of the salvation of Man, has been prophesied by several Old Testament prophets. Moses, Isaiah, David, Psalmist, Daniel, Micah, Jeremiah, Hosea, Zechariah, Malachi, here are some examples:

1. In Genesis 3:15, "I will put enmity between you and this woman, between your offspring and her offspring; his descendants will crush your head, and you will crush his heel."

It is called the "First Gospel" (proto Evangelion) or the Latin word "Protevangelium" or "Protoevangelion" because it contains the first promise of salvation in the Bible. Everything that happened after this verse was written in the Bible came from God's revelation in Genesis 3:15. The great British missionary Charles Simeon called this verse "a summary of the whole Bible (Simeon, 2022) while others call it "the foundation of all biblical messages," and others call it "the ritual of all

God's promises." Monuments". the first form of the historical record in which the relationship between events begins as a series of events as biblical history itself occurs, as Matthew Bryan points out in his book:

We evangelicals often call Genesis 3:15 the "proto-Evangelion," meaning the first gospel proclamation, and such it is. Luther's gospel, however, has distracted us from seeing how the proto-Evangelion matches the gospel of the kingdom preached by Jesus, by the apostles, and by angels. In Eden, God did not explain to Adam and Eve the danger of hell and the insufficiency of good works, although both are true. God did not promise Eve's Seed would bear their punishment, though this too is true. When God gave to Adam and Eve the skins of animals with which to cover themselves, we see a picture of atonement. God did not, however, preach to the first two nonbelievers about justification, substitution, propitiation, or the transfer of faith from works to the atoning work of another. If He did preach such a sermon in Eden, the Holy Spirit made sure it was veiled from us just like every other inferred presentation of Martin Luther's gospel to nonbelievers. In Eden, God simply and explicitly preached Eve's Seed would crush the head of the serpent(Bryan, 2014).

The "proto-Evangelion," is the proclamation of the first gospel, and is compatible with the gospel of the kingdom preached by Jesus, by the apostles, and by the angels. In Paradise God explained that Eve's offspring would crush the serpent's head.

2. Deuteronomy 18:15. A prophet from among you, from among your brethren, like me, the LORD your God will raise up for you; he is the one you should listen to. This is a picture of how Jesus Christ will descend in the New Testament.

The Torah says, "A prophet from among you, from your brethren, just as the Lord your God will raise up for you (Moses) for you, to him you must listen to." . . . "I will raise up a prophet for them from among their brethren, like you (Moses); I will put My Word in his mouth, and he will tell them everything I command him" (Deuteronomy 18:15-18). the prophet who meant "from among you" in Deuteronomy 18:15,18 refers to Christ or the coming Messiah. Re-examining us in Deuteronomy 1:1, it says, "These are the words that Moses spoke to all Israel. . ." So it became clear that Moses prophesied in the midst of the Israelites. Intended primarily for the nation of Israel. In accordance with Deuteronomy 18 which speaks of the nation of Israel, no other name is mentioned. But it should be noted that the nation of Israel consisted of 12 tribes, which came from the sons of Jacob, who was also the grandson of Isaac. They were Reuben (1), Simeon (2), Levi (3), Judah (4), Dan (5), Naphtali (6), Gad (7), Asher (8), Issachar (9), Zebulun (10 ), Joseph (11), Benjamin (12).

The meaning of the word "your brothers". If it is linked to Deuteronomy 18:2 from among the tribes of Israel, the meaning is referring to the midst of the nation or tribe of Israel, it is also connected with Deuteronomy 17:15 which emphasizes the same thing, "From among your brethren you shall appoint a king over you; you shall not raise a stranger over you." (obviously this does not refer to other nations). Physically, or physically explaining that Jesus Christ came "from the brethren of Israel" i.e. from the tribe of Judah, one of the "brothers" of Israel. And when Jesus Christ has been in the spotlight it becomes clear to all that the verse refers to Him.

As in Acts 3:22, 24-25. The apostle Peter stated that a prophet like Moses was raised by God from among Israel and not from outside Israel. Thus, Deuteronomy 18:18 states a prophecy that was intended for the Israelites, not for other nations. So it is clear that the people of Israel will inherit the prophecies and receive a share in the covenant that God had made with the forefathers of the nation (Israel). In Deuteronomy 18:15 "A prophet... like me" This became a title for the Messiah (John 1:21,25,45; 5:46; 6:14; 7:40; Acts 3:22; 7:37). From the description below it will be obvious that Jesus seemed to act like Moses.

Moses got the Word from God and gave the Word, even the laws of the Old Testament to the Israelites, while Jesus also received and taught the law of the new covenant (Matthew 5; 6; 7) to His people. Moses fed the Israelites, Jesus Christ also fed the people when they really needed it (John 6). Moses met God on the mountain, and Jesus also met God on the mountain (Matthew 17). Moses interceded,

and Jesus Christ also interceded for the covenant people (John 17). Moses became the guardian or shepherd of Israel, and Jesus became the shepherd of the believers (Christians). Moses was a prophet, Jesus was also "called" a prophet. Moses was a Jew, and Jesus was also a Jew.

Moses demonstrated God's power by performing miracles, Jesus did the same. Moses was a learned man, Jesus was also an educated man. Moses shows who God really is. Jesus also showed the real God. Moses freed the Israelites from slavery in Egypt. Jesus freed mankind from slavery to sin by atonement through His crucifixion which bore the penalty for mankind's sin. So that humans have the assurance of being free from sin and eternal life in His heaven. Moses was the mediator in the congregation in the desert and the ancestor of Israel (Acts 7:38). Jesus is also an intermediary for all humans to God. Moses had experienced rejection by Israel as a leader (Acts 7:35). Even Jesus was and was often rejected by the Israelites until He died on the Cross. Moses experienced the process of entering the desert. Jesus entered the wilderness area (Matthew 4). So regarding Deuteronomy 18:18, this prophecy is precisely for Jesus and not for other nations. This description also states a process of saving mankind.

3. Burdette reminded that:

Not only did Peter rely upon the Old Testament prophecies to prove that Jesus is the One whom the prophets wrote about, but Matthew also relied upon the prophetic building blocks in the Old Testament to prove that Jesus is the Christ. For example, Matthew, following his genealogy of Jesus, calls forth the prophecy of Isaiah 7:14 to give validity to his claims that Jesus is the One whom the prophets wrote about. (Burdette, 2010). Isaiah 7:14. "Therefore the Lord himself will give you a sign: Behold, a young woman is pregnant and will give birth to a son, and she will name him Immanuel." This is also evidence of the process that the Old Testament has stated the plan for the descent of the Savior.

4. Another proof, actually Jesus himself confirmed that he was in the Old Testament. In John 5:46 He explained to the religious leaders who were challenging and trying to kill Him: "For if you had believed Moses, you would have believed Me also because he wrote about Me." Tuppurainen explains: Here Jesus is not only using Moses to prove his identity but also as one who is going to judge Jesus's opponents (v. 45). The Jews' misreading of Moses was the problem; they had set their hope on Moses but due to their interpretation of him, they missed the one whom Moses wrote (Tuppurainen, 2021).

5. Then another way of how Jesus was in the Old Testament, namely in the form of Christophany – the presence of the Son of God before incarnate in the world. The Old Testament uses the term angel of the LORD interchangeably with the LORD in these visits. One of the Christophanies is found in Genesis 18:1-33 when God visited Abram in human form. The real events of this divine encounter are found throughout the Old Testament (Genesis 16:7-14; 22:11-18; Judges 5:23; 2 Kings 19:35; Daniel 3:25).

6. Several events in the Old Testament also function symbolically, as harbingers of what God will do in the future, through Christ. For example, God called Abraham and asked him to sacrifice his son Isaac. Abraham's answer to Isaac's question about the sacrificial lamb can be understood as prophetic: "God will provide for Him the lamb for the burnt offering, my son" (Genesis 22:8). God did provide a lamb in Isaac's place, a sign of what God would do thousands of years later in the same place when His Son was offered as a sacrifice in our stead (Matthew 27:33). The events surrounding Isaac's sacrifice serve as an illustration of Christ's sacrifice.

7. Jesus recalled an event in Israel's history that foreshadowed His crucifixion. In the wilderness, the generation that followed Moses had sinned, and God sent snakes to bite them. When the death toll increased, they begged Moses to help them.

Tyler Wigg says:

"Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, so that everyone who believes in him may have eternal life. That's how God loved the world by giving his only son to be believed in, for the sake of that eternal life." Here's where it gets interesting because Jesus is saying that he, the Son of Man, has to be understood like the snake that Moses in the desert. What snake is this? We turn way back in our Bibles to the book of Numbers, in which the Israelites, having escaped from Egypt, are wandering in the wilderness on their way to the Promised Land. (Wigg, Stevenson, 2012)

8. History of Salvation is God's work (Wibowo, 2020) whose process continues, starting from Adam through the journey in the Old Testament to the New Testament, God's plan of salvation is expressed

in several directions, namely through 4 ways, namely revelation, divine intervention, human actions and the life of Christ's own work. (Baskoro, 2020), all these things God shows so that humans can understand carefully how God really lovingly designed salvation since the Old Testament times and revealed it in the New Testament. Until 400 years of silence as if God was silent not speaking to His people at all, even though 400 years of silence God did not speak to humans, the history of the world continues (Baskoro, 2020) Continuation God appeared through an angel and announced a message to Joseph and Mary, that Mary would bear a son and give Him the name Jesus. It was then that John the Baptist paved the way for the presence of Jesus Christ in the midst of the Jews (Luke 1:11-20), as Savior.

Jesus Christ doesn't just appear in the New Testament; Jesus is also in the Old Testament. Jesus Christ is the Messiah that God promised. From his virgin birth in Bethlehem (Isaiah 7:14; Luke 1:35; Micah 5:2) to his sojourn in Egypt (Matthew 2:14-15), His ministry of restoration and hope (Genesis 3:15; 1 John 3:8), until His resurrection (Psalm 16:9-11; Acts 2:31), Jesus Christ is the theme of both the Old and New Testaments. So it can be concluded that Jesus is the purpose of writing the Bible. So the journey to His presence is a definite history.

Hartgrove, in his book states:

If God is unfolding a plan to save the whole world through Israel, it makes sense that the bible is full of laws and history and songs and prophets. That's the stuff that a people needs in the Old Testament we get it all direct from God (Wilson, Hartgrove, 2008).

It is stated that the things needed for the safety process are available.

## About Salvation

Salvation is a process taken by God because of God's own grace towards humans, so God planned salvation for humans, a difference from other beliefs is: They do good, try not to sin is to get salvation, while Christians do good because they do good. thanks for being saved. The Bible records that: "And salvation is in no one else but in Him, for there is no other name given to man under heaven by which we can be saved" (Acts 4:12). This verse clearly says that under this heaven there is no other name given to man by which man can attain salvation. The statement wants to explain that there is no other name, and it has a very clear meaning that in this world there is no human being who has the authority a guaranteed safety for humans. The Bible says that Jesus Christ is the only Savior of mankind (Tan, 2013), the person of God who has incarnated in the flesh that has met the perfect qualifications of God as a guarantee of salvation for sinners.

Since Adam and Eve fell into sin and humans are increasingly sinning and committing their transgressions, so that they will not be saved, actually, God has planned to provide a way of salvation through his prophets to prophesy that there will be a Savior of mankind through the process of redemption that has been described in history in The Old Testament is a picture of what will happen in the New Testament. The Bible describes that the curse of the Law was redeemed and fulfilled by Jesus Christ. After the resurrection, Jesus said that in the Torah, the Psalms and the Prophets were written about Him (Luke 22:44) and thus Jesus gave a new concept of interpretation in understanding the Law. This principle is called the historical redemptive approach. (Ong, Zai, 2020)

At that time, God had to use the great flood to destroy humanity which had been badly damaged, and only eight members of Noah's family were saved and survived. Jerome Creach reviews:

God's method of destroying the earth is popularly conceived as a flood. But Genesis 7 describes the event as more; it was a reversal of creation. This is expressed in Genesis 7:11, which notes that "the fountains of the great deep burst forth" and "the windows of the heavens were opened." The picture here is of the primeval ocean that God pushed back in creation (Genesis 1:2, 6-7) now gushing forth past the limits God once set (Rettenmayer, ed, 2014).

This is the process of God choosing His people to be saved because human beings continue to reproduce on earth only know to eat, drink and enjoy the material things that God has given them, but they do not know how to worship God or how to live on earth. Several things are still related to the same thing, namely the result of human sin, God destroyed Sodom and Gomorrah because human evil day by day is becoming more and more unbearable, in that incident Lot's wife died due to the sin of attachment to the past, she looked back and became salt pillar. Stephen E Tabachnick wrote:

The story of Sodom and Gomorrah is also powerfully expressive. The evil men of Sodom who want to harm Lot's guests are shown in full face and are very ugly. Lot himself is very disturbed first by the threat to his guests and then by his relatives' rejection of his call to them to flee the city. He is deeply bothered, as shown on his face. The fire that descends on the evil people of Sodom is rendered in chapter nineteen in a unique way. First they: while they are living, then they become only shadows, and finally, the fire leaves the people as burning shadows and the entire city as a cloud of smoke. Lot's wife very convincingly becomes a pillar of salt (Tabachnick, 2014).

This story is a picture of humans are still attracted to the worldly past that is alluring, that's all the consequences. But God still loves humans very much and wants to save humans, and this is the journey of human life, a process that God wants to be a plan to save him.

Everyone hopes to be saved at the end of his life, everyone wants to be in the kingdom of heaven. People may feel confused when they hear the following verses: "He that believes and is baptized will be saved, but whoever does not believe will be condemned" (Mark 16:16). "For with the heart one believes and is justified, and with the mouth, one confesses and is saved" (Romans 10:10), and believing these verses has the meaning that the Lord Jesus was crucified to atone for the sins of all mankind, if they believe in God, they will be saved. Paul Yonggi Cho states:

These verses of God's Word clearly show that although Jesus was crucified and shed His blood for all mankind, salvation is only for those who voluntarily accept Jesus Christ as Savior. Those who do not accept Jesus have no hope of salvation. Therefore, in order to gain salvation, eternal life, and a revived spirit, we must first go through a completely personal process, namely accepting Jesus Christ as our personal Savior. (Cho, 2020)

The Lord Jesus said: "Not everyone who calls out to me, Lord, Lord, will enter the kingdom of heaven; but he who does the will of my Father who is in heaven" (Matthew 7:21). Through this verse, it is explained that only those who do the will of the Father in heaven can enter the kingdom of heaven. (just believe it is not enough). Doing the will of the Father in heaven means being able to do God's words, submit to God, and be able to live according to God's words whatever the situation, and never again sin or oppose God. Because humans can believe but continue to sin, meaning that being faithful does not necessarily mean obeying and even failing to apply God's teachings, or opposing God, is this way he enters the kingdom of heaven? Unfortunately, the belief that "once saved, forever saved" is a false belief. In terms of entering the kingdom of God, humans must follow God's words.

So, what does "salvation" really mean in the Bible? Of course, the answer is how does one actually enter into the kingdom of heaven, and lives with God there. Therefore, the "salvation" spoken of by the Lord Jesus is not what humans imagine, that as long as one believes in the Lord Jesus, one will be saved, that is not the case, one still has to carry out one's salvation by doing the will of the Father, not committing sin and keeping his holiness until the time comes. met Jesus.

So even though we have believed in God and received the gift of salvation and our sins were forgiven, humans cannot continue to live in sin. Some examples that are often not felt are the sin of pride, the sin of lying, the sin of anger, wanting everyone to do what we want, insulting people, demeaning others, sometimes even cheating, doing harm, and corruption.

In Hebrews 10:26-27 it says: "***For if we sin willfully, after having come to the knowledge of the truth, there is no more sacrifice to take away that sin. But there is a terrible death of judgment and a terrible fire that will consume all the disobedient.***"

Regarding committing this sin Jesus once said: "Truly I say to you, everyone who sins is a slave to sin. And the servant does not stay in the house, but the child remains in the house. (John 8:34-35).

And knowing that God is holy, but still sinning means we are slaves of sin and not holy, against God, can this person be saved forever? Is this person worthy to enter the kingdom of heaven? Obviously, he couldn't, because he wasn't doing the Father's will.

The Bible says, "Without holiness, no man can see God." (Hebrews 12:14). So that Jonar TH Situmorang stated:

They realized that it was impossible for humans to seek God unless they relied on the revelation of God. This realization led modernists to look to Jesus. Although modernists have no view of the divinity of Jesus, the realization of the need for Jesus as Savior ushered in a new era that is biblical (Situmorang, 2015).

## Past, Present, and Future Salvation

A study of the literature found that all those whom He chose from the beginning, He also predestined them to be conformed to the image of His Son, so that He, His Son, might be the firstborn among many brethren (Romans 8:29). ), this is a picture of past salvation, and those whom He predestined, He also called them. And those whom He called, He also justified them. And those whom He justified, He also glorified them, this is a picture of salvation now and in the future (Romans 8:30).

## IV. CONCLUSION

The Bible provides important evidence that salvation is a historical process or chronology that goes from time to time from the Old Testament to the New Testament and can be proven. The prophecies of the prophets, regarding the coming of Jesus Christ as Savior, who was born, crucified, and died, on the third day rose from the dead, ascended to Heaven as the redeemer of sinners, it can be concluded that the History of Salvation in the Bible can be trusted. true to this day. In this study, it was explained that in the midst of human confusion about the uncertainty of the salvation of his soul, God came and took the initiative to offer salvation through the Lord Jesus Christ. Through Christ's sacrifice, God wants humans to have a relationship with God as the source of life.

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