

The Salvation of Creation in the Crucifixion of Christ: A Dogmatic Study of Universal Salvation

Pintor Marihot Sitanggang¹, Riris Johanna Siagian², Risen Parhusip³, Anita Sianturi⁴ and Junita Batubara⁵

^{1,2,3,4}Sekolah Tinggi Theologia HKBP Pematangsiantar, Indonesia

⁵Universitas HKBP Nommensen, Medan, Indonesia

Abstract: This research aims to produce a dogmatic theological basis regarding the integrity of creation according to Martin Luther, such as the existence of humans as *imago Dei* (Image of God) who receive a mandate from God, namely to dominate and conquer. The crucifixion of Jesus Christ is the center of the salvation of the world and all creation in it. All of God's plans for this world are never separated from Jesus Christ. From the beginning of creation, until the plan for the restoration of creation is centered on Christ. This research focuses on qualitative research methods or literature exploration as a source of dogmatic theology about the integrity of creation, confessions of faith and historical documents. These literary sources can be in the form of theological books, theological seminars, journals and other literary materials that discuss the theme of creation and the integrity of creation from a dogmatic theological perspective. Based on the analysis of the data obtained, universal salvation is available to people outside the church. John the Evangelist, speaks of the salvation available to the church (those faithful to Jesus Christ). John's message of salvation was not only conveyed to the followers of Jesus Christ but was addressed to all of God's creatures, both the universe and the humans who live in it, namely the tribes of Israel, but also people from all nations, tribes, peoples and languages that cannot be counted.

Keywords: Creation salvation, universal salvation, Christ's crucifixion, dogmatic studies.

INTRODUCTION

There is a shift from human understanding to being 'central' or the highest creation which considers itself as the holder of power over the created world, and this power is used not to maintain as God's partner but only to dominate and conquer the earth for the sake of human greed itself. In the Bible record, humans were created after God created all objects and living creatures. Humans are actually the youngest creatures, from celestial bodies, all types of plants and all types of animals. Without the rest of creation, humans cannot survive. This means that humans were able to live thanks to the creations that existed before, and until now humans have only been able to survive thanks to these creations. However, with the progress of time, humans consciously or unconsciously become destroyers of nature itself and then humans try to exploit this nature with their greed.

Humans often consider themselves to be the center of the universe (anthropocentrism). So all orientations to creation are considered to be exclusive to humans alone, ignoring the sustainability aspects of nature itself. Humans are so dependent on the universe that they forget that they can survive only because they are completely dependent on other creations. Humans may also forget that Allah, the creator of the universe, provided the creation he saw to help human survival. Humans forget that by destroying nature, humans actually destroy the existence of God which is manifested in the presence of nature,

humans forget that their ignorance of nature is their ignorance of God, humans are fully responsible to Allah, the creator, who has given them the mandate to protect and manage nature.

A theology with shallow insight leads to shallow behavior. A theology that is only human in nature (anthropocentrism) certainly has a negative impact both on relationships with fellow humans and with other creatures. Rasmussen, (2010) is of the view that the current ecological crisis is claimed to be the result of human behavior that is indiscriminate towards nature. Human "overdose" behavior has resulted in unimaginable damage to nature, so great is the damage caused by humans, that some observers see, for the first time, that human power to destroy the earth has exceeded the power of the earth to restore itself.

Singgih, (1997) said that Jewish Christians and Christian theology were the main culprits in destroying nature. The Jewish view of Christianity and Christian theology is that the Bible encourages people to take destructive actions against nature. Biblical texts, especially the stories of human creation, give humans a sense of superiority and transcendence over nature. Humans see themselves as masters of nature and nature and other creations as tools to satisfy human desires.

Modern humans have produced the 'God syndrome'. Man behaves as if he were God. Through techno-scientific projects, humans think that they can do anything, that there will be no

limits to their desire to understand everything, dominate everything, and design everything. This desire has placed enormous pressure on the human individual. Man is unable to cope with so much development, and he is already showing his destructive side when he threatens the common destiny and Earth of its inhabitants. 'God Syndrome' has affected humans and this condition is stressful. However, it is appropriate to ask here: Can religion by itself correct this deviation? Is it enough to change people into better people? (Boff, 2008).

The author's view is that in response to the 'God syndrome' we must propose the 'birth of God' in each person and in the history of humanity, and his enlightenment in the universe. Other groups maintain the view that we must strengthen morals and uphold traditions to resolve the current crisis.

The creation of man is a work that God carried out with his own will and initiative. God created a person in his image so that he could represent him in the world. Therefore, it is natural that humans have divine traits and personalities such as spirituality, rationality, free will, and morality. Understanding God as man in His image by representing God in the world naturally reveals what He truly was as man in His image and appearance. In this case the word "image" comes from language (Hebrew: תְּצִלֵּם tselem) referring to perfect human intelligence (Hastings, 1937). According to James Petigru Boyce, the image of God is real because humans have a spiritual will. In that sense, humans are individuals who are aware of life and action who have the intellectual power to understand environmental conditions as created beings (Boyce, 1983).

At the beginning of creation, all creation that God saw was said to be good and very good, so that humans were entrusted by God as the *Imago Dei* (Genesis 1:26-28) to receive a mandate from God to dominate and conquer. This is not only a privilege, but the responsibility of all humans who are called to control and care for creation (Gorman, 2009).

"In the beginning" refers to the beginning of time, when time began to exist (Verkuyl, 1984). God's action in this work of creation is stated as the origin or entirety of everything where everything has come and exists in the universe (Gen.1:1 בְּרֵאשִׁית beresyt). Furthermore (John 1:1 ἀρχῆ aikhē) supports this statement regarding the meaning of "In the beginning", and it is He who

acts through His word (λόγος logos) to bring everything into existence (cf. 2 Tim. 3:16) (Bonar, 1979). So the identification of God as the Creator in Genesis 1:1 and John 1:1 is the basis of Christian faith which clearly understands the beginning of the universe (cf. Hebrews 11:3). Colossians 1:16 also firmly says that because in Him all things were created, everything in heaven and on earth is His creation.

As created beings, humans were created ex nihilo through the word of God. When he appears as the pinnacle of creation, humans are at the same time part of and integrated into the entire work of creation, in other words, humans are part of God's creation (*Aliquo Portio Creaturae Dei*) (Bodensieck, 1965).

Martin Luther's view quoted by Pelikan (1958), that the existence of humans as images of God was understood by Luther as a very important difference where humans are formed according to unique wisdom and by God's providence. The difference that God made in the creation of humans and other created creatures shows the eternity of humans themselves. Thus, all of God's works that fulfill humans are miraculous and powerful, showing that humans are perfect human creations. This is explained by the fact that in creating humans God made another way, namely through the deepest will of God himself to produce new things. That is why the image of God in the human person shows spiritually that humans are "created" for a life that is more perfect than mortal physical life. For this reason, Luther understands humans as the image of God, not only knowing and believing in God, but humans also living a life that is completely divine.

According to Neibuhr, (1964) that humans who are naturally endowed with true goodness are the crown of victory of the *Imago Dei* by the hand of God, and consequently live in God's holiness which is essentially not only for the human soul itself, but also the continuation of human existence as bearers of the *Imago Dei* the. Furthermore, in possession of the *Imago Dei*, humans can be said to be the same as angels with only very slight differences. This is in line with the expression of Groothuis, (1996) who quotes Frame's explanation that humans reflect our Creator in the image and likeness of God. This means that God's personality is different from human personality, because God's personality is pure while human personality is a gift. According to the author, humans who are awarded the crown of the *Imago Dei* should

maintain God's holiness for the sake of continuing human existence in repairing and restoring God's kingdom in this world.

When humans see nature as a resource to be managed for human needs, nature has instrumental value. If humans view nature as having value in and of itself, nature has inherent value. This inherent value is often used by ethicists as a reference to the values of something, assuming that there is a value to the subject. For example, wood has inherent value to its owner as long as it exists. On the other hand, if we view and pay attention to nature as having intrinsic value, this value exists independently of humans or the presence of humans as judging subjects (Borrong, 2009). The praxis of fellow creatures must be based on an ethical understanding that every creation has value, not only because it can be used to fulfill human needs, but because it has intrinsic value in itself. All creation has value in itself. The reasons: first, all creation is directly related to God, the Creator. Second, this universe was created and transformed in the person of Jesus Christ, the wisdom or wisdom of God. Third, as Bonaventura said, every creation is an expression of God, a created articulation of God's eternal word, God's wisdom, God's art, which appears in the created world (Deane-Drummond, 2012).

The presence of Christ on earth as a manifestation of God cannot be separated from God's plan to reconcile everything to Himself. So not only does the fullness of God reside in Christ, but God also aims to "reconcile all things" through Him (Sumney, 2008). All of God's plans for this world are never separated from Jesus Christ. From the beginning of creation, to the plan for the restoration of creation, Christ was also involved in it (Philips, 2002).

God created the world and all things for a purpose for himself (Rom. 11:36). The world was not created by God without a purpose, the universe was created according to the Creator's concept and design. God is not just a person with personality, but also has unlimited wisdom, grace and power, He is the Creator and owner of the universe, so it can naturally be expected that He will rule what He has (Schaeffer, 1985).

Nature and everything in it was originally good. However, because of human sin, suffering arose. Therefore, God sent His Son into the world to renew the world. That is a new creation (new creation) (Burge, 2000). The risen One opens the

way to new creation because He is one with the Father and has conquered death through the cross of Christ. Christ's redemption in His cross is not only for humans but also for all creation in the universe, which occurs not only for humans but also for all creation in the world.

According to Jurgen Moltmann quoted by Deane-Drummond (2008), there are three aspects to Christ's relationship with creation. First, Christ is the basis of the creation of the universe. Second, Christ is the force that drives the evolutionary process of creation. Third, Christ is the Savior and Redeemer of all creation. Cosmic Christology reflects Christ's role in creation and redemption. The Christology that is developed should not be human-centered, but a cosmic Christology.

The author believes that Reconciliation is a form of responsibility of all humans towards each other, so this requires serious thinking and action by humans for the future of the tragedy of all other creations. The Church should seriously think and act in dealing with the safety of its creation. According to Muller (2007) quoted by Eduard Dupo, the church is responsible for the salvation of creation, why? First, because the Church is an integral part of humanity. Second, because reconciliation is the basis for proclaiming the Church's faith for human life, for the realization of the Kingdom of God on earth. Third, the message of saving faith means that the Church is convinced that in the redemptive work of Christ, relationships (humans with God, humans with each other, and humans with created nature) which were damaged due to sin, have been restored through reconciliation.

Charles Ryrie explains that as a result of sin, God and humans are in a hostile and hostile relationship. God considers humans to be his enemies. Paul's words in Romans 5:9 support the interpretation that the enemy is the target of God's wrath. The state of separation between humans and God has become so severe that the need for reconciliation has become very important. It was Allah who took the initiative for reconciliation between Allah and humans. Reconciliation between God and man takes place in and through the Cross of Christ. Interesting words that Paul said when the "enemy" was being reconciled to God through Christ. After reconciliation, humans not only experience salvation, but also fellowship with Christ (Deane – Drummond, 1986)

Walvoord (1987) emphasized that God himself reconciles humans to himself. This happened through Christ. In vertical reconciliation, the God who offers reconciliation is the God who is also involved in deep feuds, thus making Him angry. As it is written in the text: 'But God shows His love towards us, because Christ died for us, while we were still sinners. Moreover, since we have now been justified by His blood, we will surely be saved from God's wrath (Rom. 5:8-9)'.

Martin Luther in his Little Catechism said; Allah has created me together with all creatures! Through this expression it can be said that humans are: creatures among fellow creatures. As creatures, humans share an interconnected life with all other creatures. In addition, several decades before the emergence of the modern environmental movement, Dietrich Bonhoeffer declared the animals that God brought Adam to name, "brothers and sisters." He explained: "Because of them, animals and humans have the same origins." It must be admitted that humans are generally not used to referring to other creatures as brothers, but other created creatures are fellow human beings, fellow creatures created by Allah, fellow created creatures who have been created and formed from earth.

Indeed, humans were created differently from other creations. But humans also have much in common with other creatures. Apart from both being created from soil (*ādāmá*) or from the humus of the earth, although the day of human creation is different from the day of creation of animals (Prediger, 2010). According to the author that God is the designer of the entire story of human life, starting from creation, fall, recovery, up to redemption and the fulfillment of the promise of salvation promised by God through Jesus Christ, the Son of God, and which was perfected by the Holy Spirit. All of this is a form of God's administration as the creator and maintainer of His creation.

From the perspective of Christian theology, changes in human attitudes must be based on faith in Jesus Christ. Because Jesus Christ is the image of God who not only appears in restoring salvation to creation, but is the foundation of creation. in all things (Col. 1: 5). The Christian faith emphasizes that human humanity arises only from the love of God brought to Christ. In other words, Christ has human criteria. Man's reconciliation with God can only be experienced in union with Jesus Christ, as Borrong wrote that Jesus Christ reconciles man

with God and with nature and frees man from his pride and greed, namely from his sin, the sin which is the source of man's own worship.

The Bible story proves that humans have sinned (Genesis 3:1-6; Romans 6:23), which contradicts the existence of a holy God who does not accept sin. This is the main purpose of Jesus coming to this world to save humanity in the world under the foot of His Cross. Since humanity fell into sin, which was started by the devil (the serpent) who succeeded in deceiving women (Genesis 3:1-6), God has had a conflict between the daughters and the sons of the snake. This is God's promise of salvation (protoevangelium). The liberation process led by Jesus Christ lasted a very long time, starting from the revelation of the Word of God to the world and its manifestation through Mary to His crucifixion, death and burial, and descent from the dead and being raised from the dead to heaven and to be with the Father.

Allah created the whole world. He loves the whole world, He has prepared perfect atonement and redemption, and completely offers salvation to the whole world based on the redemption prepared in Christ. Christ is the Atonement for the whole world (John 3:17) and God wants everyone to be saved (see 1 Timothy 2:40). Therefore, the scope of the work of Jesus Christ's death is as great as God's love for the world (Wongso, 1991).

Jesus' death on His Cross is not only for those who believe in Him or His chosen nation or just some people, but salvation that takes away the sins of the world (John 1:21). Jesus Christ sacrificed His life as a ransom for many people (cf. 1 Tim.2:6), even though Jesus Christ has atoned for sins for all mankind, but only those who believe in Him receive the atonement for sins. This event appears in John 1: 29: "Behold the Lamb of God who takes away the sin of the world". The next fact in 2 Peter 3:9, explains that: "God is not neglectful of His promise, even though some people consider it negligence, but He is patient with you, because He desires that no one should perish, but that all people should turn and repent". The next emphasis in 1 John 2:2, confirms that: "And He is the propitiation for all our sins, and not for ours only, but also for the sins of the whole world." By His death, Jesus took away the sins of this world, so that the way to God was open and salvation was given to everyone universally (Brill, 1992). This view emphasizes that the death of Jesus Christ reached the entire world.

The glory of the Cross of Jesus is the meaning of God's love for humans who have experienced God's choice of salvation. The Cross of Christ produces a universal work of forgiveness and sanction of sin (cf. John 11: 25-26), not only for those around His Cross but as a whole for those who believe in the salvation of His Cross. The Cross of Christ is a spotlight on love. Love concerns God's grace, mercy, kindness towards all creation. In God, love is revealed to humans. Not only in creation, but His perfect and complete love is revealed through redemption on the cross. The holiness of God who judges sin in the work of redemption on the cross makes salvation available to sinners. Christ's death on the cross was intended for all humans regardless of nation, race and group or just selected people, but for everyone throughout the world (universal redemption).

The way God did this was by giving His Son Jesus Christ to come into the world, dying on the cross as reconciliation between man and God, because the dispute between man and God had been resolved and everyone who believed in Jesus Christ as Lord and Savior, then humans will gain eternal life and will not be destroyed and curses will be removed by the Eternal God. The Bible itself, as accurate and trustworthy evidence, provides people with the correct understanding and understanding so that they do not make mistakes in choosing and seeking the path of salvation. God's Word says: "And by Him He reconciled all things to Himself, both things on earth and things in heaven, after He made peace through the blood of the cross of Christ (Colossians 1:20)

The church must jointly formulate a theological vision regarding its vocation towards creation, but the implementation of each church is in accordance with its concrete conditions and situation. Borrong stated that the mission to carry out its duties to maintain the creation of the church is guided by the motto: 'think globally' (problems all over the world), 'act locally' (act locally). The voice of the church prophet needs to form a collaborative network that can be a pioneer in thinking, planning and organizing programs related to preventing the destruction of creation. This network should be created so that churches in different locations can work together, complement each other, and enhance different activities according to their own experiences.

RESEARCH METHODS

This research focuses on qualitative research methods or literature exploration as a source of dogmatic theology about the integrity of creation, confessions of faith and historical documents. These literary sources can be in the form of theological books, theological seminars, journals and other literary materials that discuss the theme of creation and the integrity of creation from a dogmatic theological perspective. The crucifixion of Jesus Christ is the center of the salvation of the world and all creation in it. All of God's plans for this world are never separated from Jesus Christ. From the beginning of creation, until the plan for the restoration of creation is centered on Christ.

FINDINGS AND DISCUSSION

A. The Church and the Salvation of Creation as an Offering to God

The salvation of humans and creation as an offering to God, Borrong said that it is about solidarity with nature; In this case, it explains that humans should build a solidary relationship with nature as an offering to God. The relationship of solidarity (fellow creation and fellow redeemed) means that nature should be treated with compassion. Humans must feel the suffering of nature as their suffering and the damage to nature as damage to the earth. Humans must not be cruel to nature, especially fellow creatures, in this way humans and nature work together to cooperatively protect and preserve nature. For Borrong, God has entrusted nature to be utilized, to multiply its results, to be fertilized, and to be kept healthy, so that productivity remains optimal. The nature that is maintained and the profits obtained from nature are partly returned as deposits of nature itself. But it is also used fairly by everyone.

The author is of the opinion that through the mission of the PGI Church Unity Document (DKG-PGI), it is mandatory and jointly obligatory for churches to present themselves in loving service to be jointly responsible for saving humans and nature. In the DGD VI session in Vancouver, Canada in 1983 and the invitation to the General Assembly of the Fellowship of Churches in Indonesia in Surabaya in 1989. The next conference was held in Seoul (South Korea) in March 1990, namely to "encourage the churches so that they all improve ourselves together to fight for the safety and integrity of Creation" (Siregar and Lumbantobing, 1991).

The Bible confirms that the world was created by God, creation occurred because of God's will and

love. As creator, Allah sees His creation as a complete and perfect part. God gave humans a mandate to guard, maintain, protect and preserve the universe as best as possible. This means that humans play a role in regulating and arranging all life in the universe so that harmony and harmony can be realized in a responsible manner. The duty to care for and manage creation is related to God's likeness to humans. Through this image, humans are elevated to become the "crown of creation". The task as the crown of creation is to realize its integrity as a creation that can create. This depiction also shows humans as friends of God in preserving and maintaining the integrity of creation for the sake of balance in creation's life. The attitude of humans as those given the mandate to dominate the created world is not an attitude accompanied by greed. There is only one earth and humans have a very important role on this earth. Humans must be aware that the continuation of their lives depends greatly on how friendly they are to the universe (Yewangoe, 1988).

The author believes that the idea of communion with Christ is what is thought to reconcile human relations with nature because it can foster a deeper sense of solidarity within humans, and with the idea of communion (not just the concept of stewardship) the theme of understanding the equality of relations between nature and humans that is appointed can really be continued consistently. The author agrees with Boff (2017), that the connection or relationship between humans and nature is called "cosmic community" and "cosmic communion", namely talking about God in that cosmic communion, namely "God who is in all, and all is in God."

Thus, humans are called to be able to further increase wisdom in managing natural resources, increasing the ability to develop accurate and appropriate technology so that it does not endanger the human environment and environmental sustainability (Lumbantobing, 1982). Apart from that, science regarding the natural environment must be developed. New discoveries must be controlled, first of all, by scientists themselves so as not to cause disruption to natural existence (Huijbers, 1987).

The author's view is that the principle of serving the salvation of creation as an offering to God refers to the principle that everything created by God is good. So that dismisses the understanding that nature was created full of sin. This understanding implies that nature was created in

good condition. Humans are made as God's representatives to play a role in restoring good natural conditions. The real form of offering service to nature is in a responsible manner, namely using it by preserving nature, so that efforts to save humans and nature are repentance and self-control, which is not controlled by one's sins and desires but is controlled by love.

B. The Church's Responsibility to Promote Liturgy with Environmental Concern

If you don't want to see the destruction of life on earth, it's time for the church to start improving. In clear language Hartono Budi said: "The Church needs to return to a more basic understanding of itself, not only understanding itself as a people "belonging to God" but a people "belonging to man," not only as an eschatological but also a historical community, not only as a juridical institution but which responds to the signs of the times, especially every time, when the "good news of Jesus Christ" is buried into "bad news" that makes people and their environment miserable." (Budi, 2009).

Although the aim of Hartono's statement is primarily aimed at improving the church's attitudes and services towards the poor, the living environment in question must be developed in a broader sense. Because as stated by Leonardo Boff, the two creations that suffer the most from the ecological crisis are the poor who comprise around ninety percent of the world's population and species (other creations) which are slowly starting to experience extinction (Boff, 2008). This means that the church's negligence in getting carried away with itself and forgetting its responsibility to worship the earth created by God, the impact is most felt by poor people and other created species.

Although not yet very significant, churches have begun to move, in an effort to show concern for the environment. But the movement is still institutional. In order for the movement to foster concern for the environment to have a greater impact, the church needs to pursue a separatist movement. A movement that involves the entire congregation to participate in restoring and maintaining the integrity of creation. In this regard, in national ecclesiastical meetings discussing JPIC, several practical suggestions have been put forward that can be implemented. These practical suggestions are a form of step to instill awareness about the importance for all congregations to

participate in preserving the environment, namely (Borrong, 1998):

1. The Church needs to make efforts to have a deep understanding of environmental theology through services or liturgy, Bible understanding, sermons, Sunday School education, catechism, PAK in schools and various other forms of learning.
2. Identifying and inventing problems involving natural damage/ecological crisis in each environment and determine attitudes towards these problems.
3. Utilizing mass media to help promote the prevention and management of environmental damage/destruction as part of the process of public awareness of the importance of maintaining and preserving the natural environment that is the gift of God.
4. Using nature appropriately, making good use of natural resources, the tree planting movement (go green), warning about environmental pollution
5. Organizing the church environment by paying attention to ecological balance. For example, don't use up land to build buildings, but provide space for plants to build a green and beautiful church environment.
6. Environmental seminar activities from the perspective of the Christian faith, in collaboration with PGI and environmental observers to provide a correct understanding to the public about efforts to prevent environmental damage as a responsibility of the Christian faith.

According to Norman Habel, as quoted by Nainggolan (2007), there are three models of human responsibility towards God's creation, namely:

1. Stewardship model. This model requires humans to act as stewards in environmental life. Therefore, as citizens of this planet, everyone has the responsibility to care for the universe.
2. Friendship Model (partnership model) This model realizes that this planet is not just a meaningless stone, but a place chosen by God to be a special habitat for humanity. This planet is a part of the world that God loves (John 3:16). Believers become partners with Christ in the process of maintaining and renewing this world.
3. Family model (kinship model). This model realizes that humans now have kinship relationships with previous generations and with the generations after them, as a result humans now want to pass on natural sustainability to future generations.

Or in more practical terms, Tinambunan proposes steps that need to be taken by the church in order

to promote the movement to care for God's creation, namely:

1. Including ecological themes in the Sunday School teaching curriculum, religious teachings and in Bible study groups.
2. Preaching the responsibility to care for nature in worship on certain occasions, or when sermon texts talk about it.
3. Ecclesiastical songs that inspire or contain appreciation for God's creation.

The HKBP agenda has a Rogate Sunday liturgy. The author agrees with Martin Luther's view in his book *Martin O Dietrich*, that Luther saw how important it was for existing plants to be preserved as fellow creatures of God. Luther saw that they had to be looked after, not only looked after but they also had to be prayed for and conveyed to God, because they also came from God and were placed on earth together with other creatures. In particular, we also pray for this plant during Rogate Week, which is the celebration of the liturgical year. Specifically this Rogate week to pray for plants and plant products. Prayer for these plants is done so that they are not affected by disease and natural disasters that damage them (Dietrich, 1960). Plants in particular must be protected so it is prayed that God will protect the plants so that they will be given rain by Allah and good weather for the growth of these plants, and that good plants will produce good and very profitable for human life and also for the life of creation. Another God.

According to the author, HKBP as a large church is obliged to create programs to promote nature conservation, namely:

1. The Church plans and organizes programs related to environmental love activities (according to each environmental condition). For example: such as the cleanliness movement, savings movement, waste recycling movement, and so on. The aim of these movements is to raise awareness about the importance of preserving nature, inviting people to cultivate a lifestyle that is friendly to nature, not greedy/greedy, materialism, etc.), in maintaining and working for the continuity or preservation of nature - harmony between humans and their environment.
2. Architecture and arrangement of church buildings that are friendly to nature.
3. Scheduling a discussion on the theme of ecology in official church meetings.
4. Collaborating with churches, other religions, non-governmental organizations in order to preserve nature.

5. Presenting the subject "Ecological Ethics" in HKBP foundation educational schools.
6. Providing input and appeal to the government and industry owners to act wisely in economic development efforts.

Apart from being part of the task of preaching the Gospel, the task of managing and maintaining and preserving the environment is one of the bases for churches in Indonesia to participate in national development. The duty of calling the churches to participate and serve in national development can be seen from several aspects that are mutually reinforcing and mutually enriching: including "in terms of responsibility to manage, care for and preserve God's creation (Gen. 1:26-28; Ps. 8).

Of course, this ideal is not something that is easy to realize. It requires patience and continuous effort. One of the most appropriate means to realize this hope is worship. For this reason, churches need to improve the function of worship, through openness to changing worship patterns, so that it becomes worship that inspires people to love the environment and other creations even more.

CONCLUSION

God created the earth and all its contents are interconnected and interconnected. All creation is kin or family. No creation is truly independent. Since the beginning, all creation has been conditioned by God to support the continuity of life on earth, through their respective functions or roles. Whether creatures that live in the air, on land, in water or in the soil have their respective places and functions for the good of all creation. The balanced role of all creation maintains the balance and harmony of life on earth.

But along with the development of the human population, the wealth possessed by nature no longer seems sufficient to meet human needs. This causes damage to the balance or harmony of life on earth. Humans take natural resources, exceeding the limits of nature's ability to restore itself. In general, there are several factors that cause the depletion of natural wealth, which results in damage to the balance of the ecosystem on earth

The Church must take into account changes in the world order caused by the development of capitalism. The Church's mission in the era of globalization must take into account the relationships between Churches wherever they are established. Because the influence of capitalism is global, the church cannot serve only locally. The

capitalist mode of production and consumption is the protagonist (main actor) of environmental destruction. The impact of capitalism is poverty, oppression and inequality. The church must reflect the actions of Jesus himself whose ministry delivered relief from situations of suffering such as disease, hunger, expulsion, excommunication, condemnation, and other injustices. Nature today is the new poor people who are oppressed and who are victims. We as living creatures have made nature impoverished, therefore we are called to put our consciousness back on.

The ecological movement does not conflict with technological innovation that improves the quality of life. In order for progress to be achieved as a whole, believers must be wise in determining the limits of progress and economic development, so that the use of natural resources can be sustainable by considering natural systems. The church is a tool, not an end, this means that the essence of the church's existence is to be an instrument dedicated to the prosperity of the people. The church must be able to mediate and respond to issues that hinder shared prosperity. Peace must be enjoyed equally

Specifically in the context of HKBP, the Church needs to re-explore the noble values of Batak culture regarding the environment. Batak culture is rich in positive values about nature. Then the presence of modernization also accelerates the decline in the implementation of local wisdom. The wealth of theology and local wisdom possessed by various cultures and religions, including Batak culture, is very valuable capital for restoring natural balance. Therefore, the Church, including HKBP, should respect it.

REFERENCES

1. Abineno, J.L. "Roh Kudus dan Pekerjaannya." *Jakarta: BPK Gunung Mulia*, (1982): 144.
2. Abu al-Wafa' al-Ghanimi al-Taftazani, "Sufi dari Zaman ke Zaman." *Bandung: Pustaka*, (1977).
3. Al-Sya'rawi, M. "Islam diantara Kapitalisme dan Komunisme," *terj. Salim. Jakarta: Gema Insani Press*, (1988).
4. Arthur, J.M. "The Mac Arthur New Testament Commentary: Colossians & Philemon." *Moody Publishers, Chicago*, (1992).
5. Bakke, A.R. "Kosmologi dan Ekologi: Filsafat tentang Kosmos sebagai Rumah Tangga Manusia." *Yogyakarta: Kanisius*, (1995).
6. Bakker, A. "Ajaran Iman Katolik 1 untuk Mahasiswa." *Yogyakarta: Kanisius*, (1988).

7. Bakker, F. L. "Sejarah Kerajaan Allah 1." *Jakarta: Gunung Mulia*, (2016).
8. Banawiratma, J. B. dan J. M. "Berteologi Sosial Lintas Ilmu." *Yogyakarta: Kanisius*, (1993).
9. Barth, C. "Theologia Perjanjian Lama 1." *Jakarta: BPK Gunung Mulia*, (1988).
10. Boff, L. "Essential Care, An Ethics of Human Nature," *Terj. Alexandre Guilherme. Baylor University Press, Texas*, (2008).
11. Boff, L. "Jeritan Bumi, Jeritan Penderitaan." Penerbit Media Perintis, Medan, (2008).
12. Boff, L. "Menemukan Teologi Leonardo Boff dalam Laudato Si'." *dalam Indonesian Journal of Theology* 5/1 (2017): 42-67.
13. Bona, Horartius R., "Thoughts On Genesis." *Grand Rapids: Kregel Publications*, (1979).
14. Borrong, R.P. "Berakar di dalam Dia dan Dibangun di atas Dia." *Jakarta: BPK Gunung Mulia*, (1998).
15. Borrong, R.P. "Etika Bumi Baru: Akses Etika dalam Pengelolaan Lingkungan Hidup." *Jakarta: BPK Gunung Mulia*, (2009).
16. Boyce, J.P. "The Image of God" dalam "Nineteenth Century Evangelical Theology," ed. Fisher Humphreys. Nashville: Broadman, (1983).
17. Brill, J. W. "Dasar Yang Teguh." Bandung: Kalam Hidup, (1992).
18. Burge, T. "A Creation Story of Our Times" dalam "God for The 21st Century," ed. Russel Stannard. Templeton, London, (2000).
19. Bush, F. W. and Lasor, D. A. "Pengantar Perjanjian Lama 1." *Jakarta: BPK Gunung Mulia*, (1993).
20. "HKBP Desak Pusat dan Daerah Selamatkan Hutan Sekitar Danau Toba," dalam "Media Indonesia," *Jumat 14 Mei* (2021).
21. Caird, Cf. G. B. "Paul's Letters from Prison." *Oxford: England*, (1978).
22. Calvin, J. "Commentary on a Harmony of the Evangelists, Matthew, Mark, Luke, Jilid I," *Terj. William Pringle. Edinburgh: Calvin Translation Society*, (1845).
23. Calvin, J. "Institutes of the Christian Religion, Jilid I," *Terj. John Allen. Philadelphia: Presbyterian Board of Publication*, (1813).
24. Cameron, E. "The European Reformation." USA: Oxford University Press, (1991).
25. Catherwood, S. F. "Orang Kristen dan Politik: Allah dan Kebudayaan." *Surabaya: Momentum*, (2002).
26. Charles, S. "The Doctrine of Humanity." *Downers Grove: Inter-Varsity*, (1996).
27. Derr, T.S. "Ecology and Human Liberation." *Geneva: WCC*, (1973).
28. Dietrich, M.O. "Luther's work." *Fortress Press Philadelphia*, (1960).
29. Dister, N.S. "Teologi Sistematis 2 Ekonomi Keselamatan tentang Teologi Pencipta." [tanpa kota]: Kanisius, (2004).
30. "Dokumen Keesaan Gereja Persekutuan Gereja-Gereja di Indonesia (DKG-PGI) 2019–2024." *Jakarta: PT BPK Gunung Mulia*, (2020).
31. Dopo, E. "Keprihatinan Sosial Gereja." *Yogyakarta: Kanisius*, (2007).
32. Drane, J. "Memahami Perjanjian Baru: Pengantar Historis – Teologis." *BPK Gunung Mulia, Jakarta*, (2005).
33. Dunn, J.D. G. "The Epistles to The Colossians And To Philemon: A Commentary on the Greek Text." *WMB Eerdmans Publishing Company, Grand Rapids – Michichan/Cambridge U.K.*, (1996).
34. "Ecumenical Review, Vol. 43." *Geneva: WCC*, (1991).
35. Edwards, D. "Key Issues in Ecological Theology: Incarnation, Evolution, Communion," in "Theology and Ecology Across the Disciplines: On Care for Our Common Home," ed. Celia Deane Drummond and Rebecca Artinian-Kaiser. London: Bloomsbury T&T Clark, (2018).
36. Edwards, D. "Ecology the Heart of Faith." *Orbis Books*, (2014).
37. Finkel, I. "The Ark Before Noah: Decoding the story of the Flood." *Auckland: New York London Toronto*, (2014).
38. Fiorenza, E. S. "The Book of Revelation: Justice and Judgment." *The Macmillan Company: New York*. (1985).
39. "Soteriology." *Grand Rapids: Eerdmans*, (2009).
40. Wesley -Michaelson, G. "Redeeming the Creation." *Geneva: WCC Publications*, (1992).
41. Grim, J.A. "Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community." *Cambridge, Mass.: Center for the Study of World Religions, Harvard Divinity School*, (2001).
42. Groothuis, D. "Membuka Topeng Gerakan Zaman Baru." *Jakarta: Stephen Tong Evangelistic Ministries International*, (1996).
43. Hadiwijono, H. "Iman Kristen." *Jakarta: BPK-Gunung Mulia*, (2005).
44. Halley, H.H. "Pocket Bible Handbook." *Chicago: Moody Press*, (1972).

45. Harris, R. L., Gleason, L., Archer, J., Bruce, K. W. (eds). "Theological Word book of the Old Testament 2." *Chicago: Moody press*, (1980).
46. Heil, J.P. "Early Christianity And Its Literature: Colossians; Encouragement to Walk in All."
47. Hoy, T. "Toward a naturalistic political theory : Aristotle, Hume, Dewey, evolutionary biology, and deep ecology." *London: 88 Post Road West, Westport: An imprint of Greenwood Publishing Group*, (2000).
48. Huijbers, T. "Manusia Merenungkan Dunianya." *Yogyakarta: Kanisius*, (1987).
49. Banawiratma, J.B. "10 Agenda pastora Transformatif." *Yogyakarta: Kanisius*, (2002).
50. de Heer, J.J. "Tafsiran Alkitab: Wahyu kepada Yohanes." *Jakarta: BPK-Gunung Mulia*, (1974).
51. James, H. (ed), "Dictionary of The Bible." *New York: Charles Scribner's Sons*, (1937).
52. Jenkins, W. "Ecologies of Grace: Environmental Ethics and Christian Theology." *New York: Oxford University Press*, (2008).
53. Jenks, C. "Core Sociological Dichotomies." *London, England, UK; Thousand Oaks, SAGE*.
54. Jeroslav (ed), "Luther's Works Vol. I Lectures on Genesis 1-5." *Saint Louis-Missouri: Concordia Publishing House*, (1958).
55. John: "Exploring Colossians & Philemon: An Expository Commentary." *Kregel Publications, Grand Rapids*, (2002).
56. John, S. "Romans: God's Good News for the World." *Illinois: InterVarsity Press*, (1994).
57. Johnson, D.H. "The Image of God in Colossians." *Did 3/2 (April, (1992))*.
58. Jurgen, M. "Hope in These Troubled Time." *Geneva: WCC Publications*, (2019).
59. Kantor Pusat HKBP. "Aturan dohot Paraturan." *Pematang Siantar: Unit Usaha Percetakan HKBP*, (2015).
60. Kantor Pusat HKBP. "Panindangion Haporsean." *Unit Usaha Percetakan HKBP*, (2013).
61. Karman, Y. "Bunga Rampai Teologi Perjanjian Lama: Dari Kanon Sampai Doa." *Jakarta: BPK Gunung Mulia*, (2007).
62. Kasir, I. "Tafsir al-Qur'an al-Azim, Juz 3." *Beirut: Dar al-Ma'rifah*, (1978).
63. "Katekismus Kecil Martin Luther." *Pearaja-Tarutung: Kantor Pusat HKBP*.
64. Keistman, H. "Jalan Salib." *Pematangsiantar: Akademi Lutheran Indonesia*, (2013).
65. Largen, K. J. "Liberation, Salvation, Enlightenment: An Exercise in Comparative Soteriology." *Dalam Dialog*, (2006).
66. Lathrop, G.W. "Holy Ground: A Liturgical Cosmology." *Minneapolis: Fortress*, (2003).
67. Lempp, W. "Tafsiran Alkitab: Kitab Kejadian 5:1-12:3." *Jakarta: BPK Gunung Mulia*, (2003).
68. Lumbantobing, Andar, "Kelestarian Hidup, Ketika Aku dalam Penjara," *ed. J.R.Hutauruk. Pematangsiantar*, (1982).
69. Luther, M. "Galatians" dalam "Martin Luther: Selections From His Writings," *ed. John Dillenberger. Garden City: Doubleday*, (1961).
70. Luther, M. "Confession Concerning Christ's Supper" dalam "Martin Luther's Basic Theological Writing," *ed. Timothy F. Lull and William R. Russell. Augsburg Fortress Publishers*, (2012).
71. Luther, M. "Lectures on Romans." *Ed: Wilhelm Pauck. Philadelphia, The Westminster Press*, (1961).
72. Frans-Suseno, M. "Keadilan dan Analisis Sosial: Segi-segi Etis," dalam "Kemiskinan dan Pembebasan," *ed. J.B Banawiratma. Yogyakarta: Kanisius*, (1987).
73. Maksum, A. "Pengantar Filsafat." *Jakarta: Ar-Ruzz Media*, (2008).
74. McGrath, A.E. "Luther's Theology of the Cross: Martin Luther's Theological Breakthrough." *Oxford: Blackwell*, (1985).
75. McGrath, A.E. "Reformation Thought: An Introduction." *Oxford: Blackwell*, (1993).
76. Migliore, D. "Faith Seeking Understanding: An Introduction to Theology." *Grand Rapids: Eerdmans*, (1991).
77. Moo, D.J. "The Letters to The Colossians and to Philemon." *WMB Eerdmans Publishing Company, Grand Rapids – Michigan/Cambridge U.K.*, (2008).
78. Nababan, S.A.E. "Apa Kata Upsala." *Jakarta: BPK-Gunung Mulia*, (1969).
79. Nainggolan, B. "Pengantar Etika Terapan: Petunjuk Hidup Seharian-hari bagi Warga Gereja." *Pematangsiantar: L-SAPA*, (2007).
80. Neibuhr, R. "The Nature and Destiny A Christian Interpretation Vol I." *New York: Charles Scribner's Sons*, (1964).
81. Neusner, J. and William, S.G. "salvation" dalam "Dictionary of Judaism in the Biblical Period," *Hendrickson Publishers: Peabody*, (1996).

82. Niftrik, G.C Van, Boland, B.J. "Dogmatika Masa Kini." *Jakarta: BPK-Gunung Mulia*, (2001).
83. Northcott, M.S. "The Environment and Christian Ethics." *United Kingdom, Trumpington Street, Cambridge: Cambridge University Press*, (1996).
84. Nurez, C. and Emilio, A. "Liberation Theology." *Chicago: Moody*, (1985).
85. Padilla, R.C. "Holistic mission" Occasional paper No.33, Lausanne committee for world Evangelization, (2004).
86. Palmee, E.H. "The Five Points of Calvinism." *Surabaya: Momentum*, (2005).
87. Penebusan. "Depok: Yayasan Damai Sejahtera Utama." (2010).
88. Park, "Silsilah di Kitab Kejadian: Dilihat dari Sudut Pandang Penyelenggaraan Sejarah Penebusan."
89. Paulus II, P.Y. "General Audience Addresses." (2001).
90. Paulus II, Y. "Dominus Iesus (Yesus Tuhan)", terj: R. Hardawiryana. *Jakarta: Dokumentasi dan Penerangan KWI*, (2001).
91. Pearcey, N. "Kebenaran Total: Membebaskan Kekristenan dari Tawanan Budaya." *Jakarta: Penerbit Momentum*, (2013).
92. Pelikan, J. "Luther's Works-Lectures on Genesis, Chapters 1-5."
93. Pfendsack, W. & Visch, H.J. "Pembimbing ke dalam pengajaran Kristus." *Jakarta: BPK GM*, (1987).
94. PGI. "Dokumen Keesaan Gereja Persekutuan Gereja-Gereja Di Indonesia (DKG-PGI) 2019-2024." *Jakarta: BPK Gunung Mulia*, (2020).
95. Prediger, S.B. "For The Beauty of the Earth: A Christian Vision for Creation Care." *Graaker Academic*.
96. Prediger, S.B. "For The Beauty Of The Earth: A Christian Vision For Creation Care." *Grand Rapids Michigan - Baker Academic*, (2010).
97. Rupp, E. G. dan Philip, S. W. (ed.). "Luther and Erasmus: Free Will and Salvation." *Kentucky: Westminster John Knox Press*, (2006).
98. Ryrie, C.C. "Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth." *Wheaton, Ill.: Victor Books*, (1986).
99. Schaeffer. "The Complete Works of Francis A. Schaeffer: A Christian View of Philosophy And Culture." *ECPA*, 5 (1985).
100. Schnittjer, G.E. "The Torah Story." *Malang: Gandum Mas*, (2015).
101. Siahaan, M. "Seandainya Danau Toba Bisa Bicara, Apa yang Akan Dikatakannya?," *dalam Gerakan Cinta Danau Toba, YP.DNT*, (30 September 2022).
102. Simbolon, Parakitri /Bob Hutabarat, laporan jurnalistik "berbicaralah dengan Duit" *dalam Kompas*, (19 November 1980).
103. Simpkins, Alexander, "Simple Taoism: A Guide to Living in Balance." *Tuttle Publishing*, (1999).
104. Singgih, E.G. "Reformasi Dan Transformasi Pelayanan Gereja Menyongsong Abad ke. 21." *Kanisius, Yogyakarta*, (1997).
105. Siregar, S.P. dan Lumbantobing, B.H. "Keadilan, Damai Sejahtera dan Keutuhan Ciptaan." *PLPP STT HKBP Pematangsiantar*, (1991).
106. Sitanggang:M. "Sola Gratia Rekonsiliasi Sang Rekonsiliator." *Bandung: Widina Bhakti Persada Bandung*, (2021).
107. Soehoed, A.R. "Asahan: Peluang yang Bisa Terbuang." *Sinar Harapan*, (2000).
108. Sumney, J.L. "Colossians: A Commentary." *Westminster John Knox Press, United States of America*, (2008).
109. Surbakti, E.B. "Benarkah Yesus Juruselamat Universal?" *Jakarta: BPK Gunung Mulia*, (2006).
110. Tappert, T.G. (ed.). "Buku Konkord Konfesi Gereja Lutheran." *Jakarta: BPK-Gunung Mulia*, (2004).
111. Tomatala, Y. "Teologi Misi." *Jakarta: Institut Filsafat dan Kepemimpinan Jaffray*, (2003).
112. The risen one discloses the way into the new creation because he was one with the Father and has overcome the cosmic threat through his cross (Petr Pokorny, *Colossion, A Cemetery, Hendrickson, Peabody*, (1991))."
113. The word "anthropocosmic" is used by Tu Weiming in *Confucian Thought: Selfhood as Creative Transformation. (Albany: State University of New York*, (1985))."
114. Umney, J.L. S. "Colossians: A Commentary." *Westminster John Knox Press, United States of America*, (2008).
115. "Vancouver to Canberra, (1983-1991)." *Geneva: WCC Publications*, (1990).
116. Velde, J.J. "Brieven uit Sumatera," diterjemahkan menjadi "Surat-surat dari Sumatera 1928-1949." *Jakarta: Pustaka Azet*, (1987).
117. Verkuyl, J. "Aku Percaya." *Jakarta: BPK Gunung Mulia*, (1984).
118. Verkuyl, J. "Dasar Alkitabiah untuk Penginjilan Seantero Dunia" *dalam "Misi Menurut Perspektif Alkitab." Jakarta: Yayasan Komunikasi Bina Kasih*, (2007).

119. Waal, F. "Primat Dan Filsuf; Menurut Asal-Usul Kesadaran Moral." *Yogyakarta: Kanisius*, (2015).
120. Wagner, G.P. "A Biblical Theology Of Mission." *Chicago: Moody Press*, (1981).
121. Walvoord, J.F. "The Bible Knowledge Commentary: An Exposition of Scriptures By Dallas Seminary Faculty," (*New Testament Edition. Illinois: Victors Book*, 1987).
122. Warsito, L.C. "Paham Ketuhanan Modern; Sejarah dan Pokok-Pokok Ajarannya." *Surabaya: eLKAF*.
123. WCC. "Sign of the Spirit: Official Report Seventh Assembly," ed. Michael Kinnamon. WCC Publications, 1991. Via Ecumenical Chronicle, *The Ecumenical Review* 43.2 (1991).
124. Webster, N. "Webster`s New Twentieth Century Dictionary of The English Language." *Buenos Aires: William Collins Publisher Inc.*, 1980.
125. Wilkin, R.N. "Salvation in the Psalms: Deliverance from Today`s Troubles, Part 2," Grace in Focus, *Abingdon Press, England*, (2000).
126. William, D. "Tema-Tema Dalam Teologi Perjanjian Lama." *Malang: Penerbit Gandum Mas*, (1992).
127. Wongso: "Soteriologi." *Malang: Seminari Alkitab Asia Tenggara*, (1991).
128. World Council of Churches, "The Ecumenical Review Vol 42, 1-4; 43,2." *Geneva: WCC Publication*, 1990, 1991.
129. Wrght, C. "Tuhan Yesus Memang Khas dan Unik." *Jakarta: Yayasan Komunikasi Buna Kasih, OMF*, (2003).
130. Yewangoe, A.A. "Pendamaian." *Jakarta: BPK Gunung Mulia*, (1988).
131. Walvoord, J.F. "The Bible Knowledge Commentary: An Exposition of Scriptures By Dallas Seminary Faculty," (*New Testament Edition. Illinois: Victor Books*, (1987)).
132. Warsito, L.C. "Paham Ketuhanan Modern; Sejarah dan Pokok-Pokok Ajarannya." *Surabaya: eLKAF*.
133. WCC, "Sign of the Spirit: Official Report Seventh Assembly," ed. Michael Kinnamon. WCC Publications, (1991). Via Ecumenical Chronicle, *The Ecumenical Review* 43.2, (1991).
134. Webster, N. "Webster`s New Twentieth Century Dictionary of The English Language." *Buenos Aires: William Collins Publisher Inc.*, (1980).
135. Wilkin, R.N. "Salvation in the Psalms: Deliverance from Today`s Troubles, Part 2," Grace in Focus, *Abingdon Press, England*, (2000).
136. William, D. "Tema-Tema Dalam Teologi Perjanjian Lama." *Malang: Penerbit Gandum Mas*, (1992).
137. Wongso: "Soteriologi." *Malang: Seminari Alkitab Asia Tenggara*, (1991).
138. World Council of Churches. "The Ecumenical Review Vol 42, 1-4; 43,2." *Geneva: WCC Publication*, (1990), (1991).
139. Wrght, C. "Tuhan Yesus Memang Khas dan Unik." *Jakarta: Yayasan Komunikasi Buna Kasih, OMF*, (2003).
140. Yewangoe, A.A. "Pendamaian." *Jakarta: BPK Gunung Mulia*, (1988).

Source of support: Nil; **Conflict of interest:** Nil.

Cite this article as:

Sitanggang, P.M., Siagian, R.J., Parhusip, R., Sianturi, A. and Batubara, J. "The Salvation of Creation in the Crucifixion of Christ: A Dogmatic Study of Universal Salvation." *Sarcouncil Journal of Arts and Literature* 2.3 (2023): pp 20-31.