

SAVED – BORN AGAIN IS THERE A DIFFERENCE?

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INTRODUCTION

Many churches teach to be saved or born again means the same thing. But is that true?

There are additional questions we also need to ask – for instance:

- ✓ What does it mean to be “saved?”
 - ✓ What does it mean to be “born again?”
 - ✓ Is it a process or does it happen at once?
 - ✓ How does Jesus Christ fit in this process?
 - ✓ How does this topic apply to me?
 - ✓ Am I already saved?
 - ✓ Am I born again?
 - ✓ If not, do I need to be “saved” and/or “born again?”
 - ✓ How do I get “saved” and/or “born again?”
 - ✓ Is it important that I do so?
-

This lesson will address, in great detail, the Biblical meaning and usage of these key words: “Save”, “Saved”, “Salvation”, “Savior”, “Born” and “Again.” Each word will be studied separately.

Since the King James Version translated the same Greek word by using various English words; I will also include these words and there associated Bible passages to give a fuller meaning of the key word.

All references are from the New King James version unless otherwise specified.

References found in Paul’s epistles are excluded from this study. My concerns are addressed in the study entitled, “[The Contradictions of Paul.](#)”

We will begin by defining the following list of key words in Strong’s Exhaustive Concordance of the Bible. Then, we will check Dictionary.com for modern usage of these words. Finally we will complete an in-depth, New Testament, Bible study of each key word.

STRONG'S EXHAUSTIVE CONCORDANCE

SAVE, SAVED - (4982) σωζω, — sōzō, *sode'-zo*; from a primary sos (contraction for obsolete saos, “*safe*”); to *save*, i.e. *deliver* or *protect* (literal or figurative): — (Translated in King James version as) – save, heal, preserve, (self), do well, be (make) whole.

SAVIOR - (4990) σωτηρ, — sōtēr, *so-tare'*; from (4982) (σωζω - sozo); a *deliverer*, i.e. God or Christ: — (Translated in King James version as) – savior.

SALVATION - (4991) σωτηρια, — sōtēria, *so-tay-ree'-ah*; feminine of a derivative of (4990) (σωτηρ - soter) as (properly abstract) noun; *rescue* or *safety* (physical or morally): — (Translated in King James version as) – salvation, deliver, health, save, saving.

SALVATION - (4992) σωτηριον, — sōtērion, *so-tay'-ree-on*; neuter of the same as (4991) (σωτηρια) as (properly concrete) noun; *defender* or (by implication) *defense*: — (Translated in King James version as) – - salvation.

BORN - (1080) γεννω, — gennaō, *ghen-nah'-o*; from a variation of (1085) (γενος - genos); to *procreate* (properly of the father, but by extension of the mother); figurative to *regenerate*: — (Translated in King James version as) – be born, bear, beget, bring forth, conceive, be delivered of, gender, make, spring.

(1085) γενος, — genos, *ghen'-os*; from (1096) (γινομαι - ginomai); “*kin*” (abstract or concrete, literal or figurative, individual or collective): — (Translated in King James version as) – born, country (-man), diversity, generation, kind (-red), nation, offspring, stock.

(1096) γινομαι, — ginomai, *ghin'-om-ahēe*; a prolonged and middle form of a primary verb; to *cause to be* (“*gen*”-erate), i.e. (reflexive) to *become* (*come into being*), used with great latitude (literal, figurative, intensive, etc.): — (Translated in King James version as) – arise, be assembled, be (-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

AGAIN - (509) ἀνωθεν, — anōthen, *an'-o-then*; from (507) (ἀνω - ano); *from above*; by analogy *from the first*; by implication *anew*: — (Translated in King James version as) – again, from above, from the beginning (very first), the top.

(507) ἀνω, — anō, *an'-o*; adverb from (473) (ἀντι - anti); *upward* or *on the top*: — (Translated in King James version as) – above, brim, high, up.

NOTE – within the Strong's definition section, the words that are **Bold Red** will be further defined using Webster's Dictionary. The words highlighted in **Yellow** show other King James word translations. Scripture references will be provided under the appropriate key word for each of these additional translations.

Complete definitions are provided for each word. This may seem like overkill but I want you to draw your own conclusions from this study. The only way this can be accomplished is by presenting as complete a case as I possibly can.

SAVE, SAVED

Safe

—*adjective*

1. secure from liability to harm, injury, danger, or risk: *a safe place*.
2. free from hurt, injury, danger, or risk: *to arrive safe and sound*.
3. involving little or no risk of mishap, error, etc.: *a safe estimate*.
4. dependable or trustworthy: *a safe guide*.
5. careful to avoid danger or controversy: *a safe player; a safe play*.
6. denied the chance to do harm; in secure custody: *a criminal safe in jail*.
7. *Baseball* .
 - a. reaching base without being put out: *safe on the throw to first base*.
 - b. making it possible to reach a base: *a safe slide*.

—*noun*

8. a steel or iron box or repository for money, jewels, papers, etc.
9. any receptacle or structure for the storage or preservation of articles: *a meat safe*.
10. (in plumbing)
 - a. a pan for catching leakage.
 - b. template def. 7 .

Save

—*verb (used with object)*

1. to rescue from danger or possible harm, injury, or loss: *to save someone from drowning*.
2. to keep safe, intact, or unhurt; safeguard; preserve: *God save the king*.
3. to keep from being lost: *to save the game*.
4. to avoid the spending, consumption, or waste of: *to save fuel*.
5. to keep, as for reuse: *to save leftovers for tomorrow's dinner*.
6. to set aside, reserve, or lay by: *to save money*.
7. to treat carefully in order to reduce wear, fatigue, etc.: *to save one's eyes by reading under proper light*.
8. to prevent the occurrence, use, or necessity of; obviate: *to come early in order to save waiting*.

9. *Theology* . to deliver from the power and consequences of sin.

10. *Computers* . to copy (a file) from RAM onto a disk or other storage medium.

11. *Sports* . to stop (a ball or puck) from entering one's goal.

–*verb (used without object)*

12. to lay up money as the result of economy or thrift.

13. to be economical in expenditure.

14. to preserve something from harm, injury, loss, etc.

15. to admit of being kept without spoiling, as food.

–*noun*

16. an act or instance of saving, especially in sports.

17. *Baseball* . a statistical credit given a relief pitcher for preserving a team's victory by holding its lead in a game.

Deliver

–*verb (used with object)*

1. to carry and turn over (letters, goods, etc.) to the intended recipient or recipients: *to deliver mail; to deliver a package.*

2. to give into another's possession or keeping; surrender: *to deliver a prisoner to the police; to deliver a bond.*

3. to bring (votes) to the support of a candidate or a cause.

4. to give forth in words; utter or pronounce: *to deliver a verdict; to deliver a speech.*

5. to give forth or emit: *The oil well delivers 500 barrels a day.*

6. to strike or throw: *to deliver a blow.*

7. to set free or liberate: *The Israelites were delivered from bondage.*

8. to release or save: *Deliver me from such tiresome people!*

9. to assist (a female) in bringing forth young: *The doctor delivered her of twins.*

10. to assist at the birth of: *The doctor delivered the baby.*

11. to give birth to: *She delivered twins at 4 a.m.*

12. to disburden (oneself) of thoughts, opinions, etc.

13. to make known; assert.

–verb (used without object)

14. to give birth.

15. to provide a delivery service for goods and products: *The store delivers free of charge.*

16. to do or carry out as promised: *an ad agency known for delivering when a successful campaign is needed.*

Protect

–verb (used with object)

1. to defend or guard from attack, invasion, loss, annoyance, insult, etc.; cover or shield from injury or danger.

2. *Economics* . to guard (the industry or an industry of a nation) from foreign competition by imposing import duties.

3. to provide funds for the payment of (a draft, note, etc.).

–verb (used without object)

4. to provide, or be capable of providing, protection: *a floor wax that protects as well as shines.*

SAVIOR

Deliver/Deliverer

–verb (used with object)

1. to carry and turn over (letters, goods, etc.) to the intended recipient or recipients: *to deliver mail; to deliver a package.*

2. to give into another's possession or keeping; surrender: *to deliver a prisoner to the police; to deliver a bond.*

3. to bring (votes) to the support of a candidate or a cause.

4. to give forth in words; utter or pronounce: *to deliver a verdict; to deliver a speech.*

5. to give forth or emit: *The oil well delivers 500 barrels a day.*

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13. to make known; assert.

–*verb (used without object)*

14. to give birth.

15. to provide a delivery service for goods and products: *The store delivers free of charge.*

16. to do or carry out as promised: *an ad agency known for delivering when a successful campaign is needed.*

–*adjective*

17. *Archaic* . agile; quick.

SALVATION (4991)

Rescue

–*verb (used with object)*

1. to free or deliver from confinement, violence, danger, or evil.

2. *Law* . to liberate or take by forcible or illegal means from lawful custody.

–*noun*

3. the act of rescuing.

Safety

–*noun, plural* -ties.

1. the state of being safe; freedom from the occurrence or risk of injury, danger, or loss.

2. the quality of averting or not causing injury, danger, or loss.

3. a contrivance or device to prevent injury or avert danger.

4. Also called lock, safety catch, safety lock, a locking or cutoff device that prevents a gun from being fired accidentally.

5. the action of keeping safe.

6. *Football* .

a. an act or play in which a player on the offensive team is tackled in his own end zone or downs the ball there, or in which the ball goes out of bounds on a fumble, having last been in bounds in or over the end zone and having last been in the possession of an offensive player. Compare touchback.

b. an award of two points to the opposing team on this play.

c. Also called safety man, a player on defense who lines up farthest behind the line of scrimmage.

7. *Baseball* . a base hit, especially a one-base hit.

SALVATION (4992)

Defend/Defender

–verb (used with object)

1. to ward off attack from; guard against assault or injury (usually followed by *from* or *against*): *The sentry defended the gate against sudden attack.*
2. to maintain by argument, evidence, etc.; uphold: *She defended her claim successfully.*
3. to contest (a legal charge, claim, etc.).
4. Law . to serve as attorney for (a defendant): *He has defended some of the most notorious criminals.*
5. to support (an argument, theory, etc.) in the face of criticism; prove the validity of (a dissertation, thesis, or the like) by answering arguments and questions put by a committee of specialists.
6. to attempt to retain (a championship title, position, etc.), as in a competition against a challenger.

–verb (used without object)

7. Law . to enter or make a defense.

Defense

–noun

1. resistance against attack; protection: Two more regiments are needed for the defense of the city.
2. something that defends, as a fortification, physical or mental quality, or medication: This fort was once the main defense of the island.
3. the defending of a cause or the like by speech, argument, etc.: He spoke in defense of the nation's foreign policy.
4. a speech, argument, etc., in vindication: She delivered a defense of free enterprise.
5. Law .
 - a. the denial or pleading of the defendant in answer to the claim or charge that has been made.
 - b. the proceedings adopted by a defendant, or the defendant's legal agents, for defending against the charges that have been made.
 - c. a defendant and his or her counsel.
6. Psychology . defense mechanism (def. 2) .
7. Sports .
 - a. the practice or art of defending oneself or one's goal against attack, as in fencing, boxing, soccer, or football.
 - b. the team attempting to thwart the attack of the team having the ball or puck.
 - c. of a team who line up in their own defensive zone.
 - d. the positions on the field, ice, etc., taken by such players.
8. (initial capital letter) Also called **Defense Department**. Informal . the Department of Defense.

–verb (used with object)

9. Sports . to defend against (an opponent, play, or tactic).

BORN

Procreate

–verb (*used with object*)

1. to beget or generate (offspring).
2. to produce; bring into being.

–verb (*used without object*)

3. to beget offspring.
4. to produce; bring into being.

Regenerate

–verb (*used with object*)

1. to effect a complete moral reform in.
2. to re-create, reconstitute, or make over, especially in a better form or condition.
3. to revive or produce anew; bring into existence again.
4. *Biology* . to renew or restore (a lost, removed, or injured part).
5. *Physics* . to restore (a substance) to a favorable state or physical condition.
6. *Electronics* . to magnify the amplification of, by relaying part of the output circuit power into the input circuit.
7. *Theology* . to cause to be born again spiritually.

–verb (*used without object*)

8. to come into existence or be formed again.
9. to reform; become regenerate.
10. to produce a regenerative effect.
11. to undergo regeneration.

–adjective

12. reconstituted or made over in a better form.

13. reformed.

14. *Theology* . born again spiritually.

Kin

—noun

1. a person's relatives collectively; kinfolk.

2. family relationship or kinship.

3. a group of persons descended from a common ancestor or constituting a family, clan, tribe, or race.

4. a relative or kinsman.

5. someone or something of the same or similar kind: *philosophy and its kin, theology*.

—adjective

6. of the same family; related; akin.

7. of the same kind or nature; having affinity.

—Idiom

8. of kin, of the same family; related; akin: *Although their surnames are identical they are not of kin*.

Generate

—verb (used with object)

1. to bring into existence; cause to be; produce.

2. to create by a vital or natural process.

3. to create and distribute vitally and profusely: *He generates ideas that we all should consider. A good diplomat generates good will.*

4. to reproduce; procreate.

5. to produce by a chemical process.

6. *Mathematics* .

a. to trace (a figure) by the motion of a point, straight line, or curve.

b. to act as base for all the elements of a given set: *The number 2 generates the set 2, 4, 8, 16.*

7. *Linguistics* . to produce or specify (a grammatical sentence or other construction or set of constructions) by the application of a rule or set of rules in a generative grammar.

—verb (used without object)

8. to reproduce; propagate.

Become

—*verb (used without object)*

1. to come, change, or grow to be (as specified): *He became tired.*
2. to come into being.

—*verb (used with object)*

3. to be attractive on; befit in appearance; look well on: *That gown becomes you.*
4. to be suitable or necessary to the dignity, situation, or responsibility of: *conduct that becomes an officer.*

—*Idiom*

5. become of, to happen to; be the fate of: *What will become of him?*

AGAIN

From

—*preposition*

1. (used to specify a starting point in spatial movement): *a train running west from Chicago.*
2. (used to specify a starting point in an expression of limits): *The number of stores will be increased from 25 to 30.*
3. (used to express removal or separation, as in space, time, or order): *two miles from shore; 30 minutes from now; from one page to the next.*
4. (used to express discrimination or distinction): *to be excluded from membership; to differ from one's father.*
5. (used to indicate source or origin): *to come from the Midwest; to take a pencil from one's pocket.*
6. (used to indicate agent or instrumentality): *death from starvation.*
7. (used to indicate cause or reason): *From the evidence, he must be guilty.*

Above

—*adverb*

1. in, at, or to a higher place.

2. overhead, upstairs, or in the sky: *My brother lives in the apartment above. A flock of birds circled above.*
3. higher in rank, authority, or power: *She was told to speak to the person above.*
4. higher in quantity or number: *books with 100 pages and above.*
5. before or earlier, especially in a book or other piece of writing; foregoing: *the remark quoted above.*
Compare below def. 6 .
6. in or to heaven: *gone to her eternal rest above.*
7. *Zoology* . on the upper or dorsal side.
8. *Theater* . upstage. Compare below def. 9 .
9. higher than zero on the temperature scale: *The temperature dropped to ten above this morning.*

—preposition

10. in or to a higher place than; over: *to fly above the clouds; the floor above ours.*
11. more in quantity or number than; in excess of: *all girls above 12 years of age; The weight is above a ton.*
12. superior in rank, authority, or standing to: *A captain is above a lieutenant.*
13. not subject or liable to; not capable of (some undesirable action, thought, etc.): *above suspicion; to be above bad behavior.*
14. of too fine a character for: *He is above such trickery.*
15. rather than; in preference to: *to favor one child above the other.*
16. beyond, especially north of: *six miles above Baltimore.*
17. *Theater* . upstage of.

—adjective

18. said, mentioned, or written above; foregoing: *the above explanation.*

—noun

19. something that was said, mentioned, or written above: *to refer to the above.*
20. the person or persons previously indicated: *The above will all stand trial.*
21. heaven: *truly a gift from above.*
22. a higher authority: *an order from above.*

—Idiom

23. above all, most important of all; principally: *charity above all.*

First

–adjective

1. being before all others with respect to time, order, rank, importance, etc., used as the ordinal number of one: *the first edition; the first vice president.*
2. *Music* . highest or chief among several voices or instruments of the same class: *first alto; first horn.*
3. *Automotive* . low def. 31 .
4. (*often initial capital letter*) being a member of the household or an intimate acquaintance of the president of the U.S. or of the governor of a state: *the First Lady; Checkers, the first dog.*

–adverb

5. before all others or anything else in time, order, rank, etc.
6. before some other thing, event, etc.: *If you're going, phone first.*
7. for the first time: *She first visited Atlanta in 1980.*
8. in preference to something else; rather; sooner: *I'd die first.*
9. in the first place; firstly.

–noun

10. the person or thing that is first in time, order, rank, etc.
11. the beginning.
12. the first part; first member of a series.
13. *Music* .
 - a. the voice or instrument that takes the highest or chief part in its class, especially in an orchestra or chorus.
 - b. a leader of a part or group of performers.
14. *Automotive* . low gear; first gear: *She shifted into first and drove off.*
15. the winning position or rank in a race or other competition.
16. *Baseball* . first base.
17. Usually, firsts. *Commerce* .
 - a. a product or goods of the first or highest quality.
 - b. goods produced according to specifications, without visible flaws. Compare second¹ def. 23 , third def. 12 .
18. *British University* .
 - a. first-class honors. Compare class def. 18 .
 - b. a person who has won such honors.

—Idioms

19. first and last, everything considered; above all else; altogether: *First and last, it is important to know oneself.*
20. first off, *Informal* . at the outset; immediately: *He wanted to know first off why he hadn't been notified.*
21. first thing, before anything else; at once; promptly: *I'll call you first thing when I arrive.*

Anew

—adverb

1. over again; again; once more: *to play the tune anew.*
2. in a new form or manner: *to write the story anew.*

Upward

—adverb Also, up·wards.

1. toward a higher place or position: *The birds flew upward.*
2. toward a higher or more distinguished condition, rank, level, etc.: *His employer wishes to move him upward in the company.*
3. to a greater degree; more: *fourscore and upward.*
4. toward a large city, the source or origin of a stream, or the interior of a country or region: *They followed the Thames River upward from the North Sea to London.*
5. in the upper parts; above.

Top

—noun

1. the highest or loftiest point or part of anything; apex; summit.
2. the uppermost or upper part, surface, etc., of anything.
3. the higher end of anything on a slope.
4. *British* .
 - a. a part considered as higher: *the top of the street.*
 - b. high gear of an automobile.
5. tops,

- a. the part of a plant that grows above ground, especially of an edible root.
- b. one of the tender tips of the branches or shoots of plants.
- 6. the part of anything that is first or foremost; beginning: *Let's go over it from the top again.*
- 7. the highest or leading place, position, rank, etc.: *at the top of the class.*
- 8. the highest point, pitch, or degree: *to talk at the top of one's voice.*
- 9. a person or thing that occupies the highest or leading position.
- 10. the best or choicest part: *the top of all creation.*
- 11. a covering or lid, as of a container or vehicle.
- 12. the head.
- 13. any of various outer garments for the upper body, as a blouse, shirt, or sweater: *a sale on cotton tops and shorts.*
- 14. *Nautical* . a platform surrounding the head of a lower mast on a ship, and serving as a foothold, a means of extending the upper rigging, etc.
- 15. *Chemistry* . the part of a mixture under distillation that volatilizes first.
- 16. *Bridge* .
 - a. the best card of a suit in a player's hand.
 - b. (in duplicate bridge) the best score on a hand.
- 17. *Sports* .
 - a. a stroke that hits the ball above its center.
 - b. the forward spin given to the ball by such a stroke.
- 18. *Baseball* .
 - a. the first half of an inning.
 - b. the first three batters in the batting order.
- 19. *Textiles* .
 - a. a cluster of textile fibers, especially tow, put on a distaff.
 - b. a strand of the long wool fibers in sliver form, separated from noil by combing and wound into a large ball.
 - c. a similar strand of rayon.
- 20. *Jewelry* . crown def. 27 .
- 21. the tops, *Informal* . the most outstanding person or thing in ability, favor, etc.: *As a friend, she's the tops.*

—*adjective*

- 22. pertaining to, situated at, or forming the top; highest; uppermost; upper: *the top shelf.*
- 23. highest in degree; greatest: *to pay top prices.*
- 24. foremost, chief, or principal: *to win top honors in a competition.*

–verb (used with object)

25. to furnish with a top; put a top on.
26. to be at or constitute the top of.
27. to reach the top of.
28. to rise above: *The sun had topped the horizon.*
29. to exceed in height, amount, number, etc.
30. to surpass, excel, or outdo: *That tops everything.*
31. *Theater* . (in spoken dialogue) to reply in a voice of greater volume or higher pitch: *King Henry must top the crowd noises in his St. Crispin's Day speech.*
32. to surmount with something specified: *to top a sundae with whipped cream.*
33. to remove the top of; crop; prune: *to top a tall tree.*
34. to get or leap over the top of (a fence, barrier, etc.).
35. *Chemistry* . to distill off only the most volatile part of (a mixture).
36. *Sports* .
- a. to strike (the ball) above its center, giving it a forward spin.
- b. to make (a stroke) by hitting the ball in this manner.
37. to top-dress (land).
38. *Obsolete* . to have coitus with (a woman).

–verb (used without object)

39. to rise aloft.

—Verb phrases

40. top off,
- a. to climax or complete, especially in an exceptional manner; finish: *They topped off the evening with a ferryboat ride at midnight.*
- b. to fill (a partly full container) completely: *to top off a gas tank.*
41. top out,
- a. to finish the top of (a structure).
- b. to reach the highest level.

—Idioms

42. blow one's top, *Informal* .
- a. to become enraged; lose one's temper.
- b. to go mad; become insane: *He must have blown his top to make such a fool of himself.*
43. off the top of one's head, *Informal* . head def. 77 .

44. on top, successful; victorious; dominant: *to stay on top*.
45. on top of,
a. over or upon.
b. in addition to; over and above.
c. close upon; following upon: *Gale winds came on top of the floods*.
d. in complete control: *on top of the problem*.
46. on top of the **world**,
a. successful.
b. elated: *The success made her feel on top of the world*.
47. over the top,
a. *Military* . over the top of the parapet before a trench, as in issuing to charge against the enemy.
b. surpassing a goal, quota, or limit.
48. top oneself, *Chiefly British* . to kill oneself.

Following is a comparison of “**Saved**” and “**Born Again**”
based only on dictionary definitions.

COMPARISON TABLE	
SAVE, SAVED, SAVIOR, SALVATION	BORN AGAIN
<p>Safe Secure from liability to harm, injury, danger or risk</p> <p>Save To rescue from danger or possible harm, injury, or loss. To keep safe, intact, or unhurt, safeguard, preserve. To keep from being lost. To set aside, reserve, or lay by To treat carefully in order to reduce wear, fatigue. To deliver from the power and consequences of sin To preserve something from harm, injury, loss.</p> <p>Deliver To give into another’s possession or</p> <p>Keeping To set free or liberate To release or save To do or carry out as promised</p> <p>Deliverer To set free or liberate</p> <p>Protect To defend or guard from attack, invasion, loss, annoyance, insult; cover or shield from injury or danger. To provide or be capable of providing, protection</p> <p>Rescue To free or deliver from confinement, violence, danger, or evil.</p> <p>Safety The state of being safe; freedom from the occurrence or risk of injury, danger, or loss</p> <p>Defender To ward off attack from; guard against assault or injury to attempt to retain...,as in a competition against a challenger</p> <p>Defense Resistance against attack; protection</p>	<p>Procreate To beget or generate (offspring) To produce; bring into being</p> <p>Regenerate To effect a complete moral reform in To re-create, reconstitute, or make over, especially in a better form or condition To renew or restore (a lost, removed, or injured part) To restore to a favorable state or physical condition. To cause to be born again spiritually To come into existence or be formed again. To reform Reconstituted or made over in a better Form.</p> <p>Kin A person’s relatives collectively Family relationship A group of persons descended from a common ancestor someone or something of the same or similar kind. Of the same kind or nature; having affinity.</p> <p>Cause to Be (Generate) To bring into existence; cause to be, produce. To create by a vital or natural process To create and distribute vitally and profusely To reproduce</p> <p>Become (come into Being) To come, change, or grow to be To come into being To be suitable or necessary to the dignity, situation, or responsibility of</p> <p>From Used to specify a starting point in spatial movement Used to indicate source or origin Used to indicate cause or reason</p>

Something that defends, as a fortification	<p>Above</p> <p>In, at, or to a higher place</p> <p>Higher in rank, authority, or power</p> <p>In or to heaven</p> <p>First</p> <p>Being before all others with respect to time, order , rank, importance, etc</p> <p>Anew</p> <p>Over again; again, once more</p> <p>In a new form or manner</p> <p>Upward</p> <p>Toward a higher place or position</p> <p>Toward a higher or more distinguished condition, rank, level</p> <p>to a greater degree; more</p> <p>In the upper parts; above</p> <p>On Top</p> <p>The highest or loftiest point or part of</p> <p>Anything</p> <p>The part of anything that is first or foremost; beginning</p> <p>The highest or leading place, position, rank</p> <p>The best or choicest part</p> <p>Foremost, chief, or principal</p>
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What similarities do you see between being “Saved” and being “Born Again?”
Do they appear to be one and the same?

Now we will see what the Bible has to say.

SAVE / SAVED

(4982) Sōzō

"Blessed is the Lord God of Israel, for He has visited and redeemed His people, and has raised up a horn of salvation for us in the house of His servant David, as He spoke by the mouth of His holy prophets, who have been since the world began, that we should be saved from our enemies and from the hand of all who hate us, to perform the mercy promised to our fathers and to remember His holy covenant, the oath which He swore to our father Abraham: To grant us that we, being delivered from the hand of our enemies, might serve Him without fear, In holiness and righteousness before Him all the days of our life."

Luke 1:68-75

Matthew 1: 21

"And she will bring forth a Son, and you shall call His name Jesus, for He will **save** His people from their sins."

Note – it says "His people", not all people.

Note – This verse deals with being **saved** from our sins

Matthew 8: 23-27

"Now when He got into a boat, His disciples followed Him. ²⁴ And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep. ²⁵ Then His disciples came to Him and awoke Him, saying, "Lord, **save** us! We are perishing!"

²⁶ But He said to them, "Why are you fearful, O you of little faith?" Then He arose and rebuked the winds and the sea, and there was a great calm. ²⁷ So the men marveled, saying, "Who can this be, that even the winds and the sea obey Him?"

Note – This verse deals with being **saved** from storms.

Note – Verse 26. It appears their fear resulted from a lack of faith in what Christ said to them just before they got into the boat. They really didn't know who He was or His authority.

Matthew 8: 18

"And when Jesus saw great multitudes about Him, He gave a command to depart to the other side."

If Christ Jesus said they were going to the other side, than they should not have doubted that they would arrive there. Christ means what He says.

Here's another example

Matthew 14: 30

And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water."

²⁹ So He said, "Come." And when Peter had come down out of the boat, he walked on the water to go to Jesus. ³⁰ But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, **save** me!"

Peter specifically said, "Command me to come to You on the Water" and Jesus said "Come". If Peter really took stock in what Jesus said he would have walked straight to Christ. But what Peter saw took precedence over what Jesus said and fear and unbelief entered in.

Matthew 16: 24-25

"Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. ²⁵ For whoever desires to **save** his life will lose it, but whoever loses his life for My sake will find it. ²⁶ For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?"

Note – Following Christ means death to self by choice. This brings to mind the following:

John 12:24-26

²⁴ Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. ²⁵ He who loves his life will **lose** it, and he who hates his life in this world will keep it for eternal life. ²⁶ If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone **serves** Me, him My Father will honor.

Note – verse 26 – follow Him to death

Lose (622) ἀπολλυμι, — apollymi, *ap-ol'-loo-mee*; from (575) (απο - apo) and the base of (3639) ὀλεθρος - olethros); to **destroy** fully (reflexive to *perish*, or *lose*), literal or figurative: — (Translated in King James version as) – destroy, die, lose, mar, perish.

(575) απο, — apo, *apo'*; a primary particle; "off," i.e. *away* (from something near), in various senses (of place, time, or relation; literal or figurative): — (Translated in King James version as) – (x here-) after, ago, at, because of, before, by (the space of), for (-th), from, in, (out) of, off, (up-) on (-ce), since, with. In composition (as a prefix) it usually denotes *separation, departure, cessation, completion, reversal*, etc.

(3639) ὀλεθρος, — olethros, *ol'-eth-ros*; from a primary ollumi (to **destroy**; a prolonged form); *ruin*, i.e. *death, punishment*: — (Translated in King James version as) – destruction.

Serve (1247) διακονεω, — diakoneō, *dee-ak-on-eh'-o*; from (1249) (διακονος - diakonos); to *be an attendant*, i.e. *wait upon* (menially or as a host, friend or [figurative] teacher); techn. to *act as a Christian deacon*: — (Translated in King James version as) – (ad-) minister (unto), serve, use the office of a deacon.

Mark 8:34-35

"When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him **deny** himself, and take up his cross, and follow Me. ³⁵ For whoever desires to **save** his life will lose it, but whoever loses [destroys] his life for My sake and the **gospel's** will **save** it. ³⁶ For what will it profit a man if he gains the whole world, and loses his own soul? ³⁷ Or what will a man give in exchange for his soul? ³⁸ For whoever is **ashamed** of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be **ashamed** when He comes in the glory of His Father with the holy angels."

Note – Jesus spoke this to all the people He called to Himself, not just the disciples

Note – Verse 34 implies you can't go after Him unless you take up your cross. Jesus said this before He was lifted up on the cross.

Deny (533) απαρνεομαι, — aparneomai, *ap-ar-neh'-om-ahee*; from **(575)** (απο - apo) and **(720)** (αρνεομαι - arneomai); to *deny utterly*, i.e. *disown, abstain*: — (Translated in King James version as) – deny.

Deny (Dictionary) –(1) to declare that (a statement) is not true, (2) to refuse to agree with, (3) to withhold the possession, use, or enjoyment of.

Gospel (2098) ευαγγελιον, — euangelion, *yoo-ang-ghel'-ee-on*; from the same as **(2097)** ευαγγελιζω - euaggelizō); a *good message*, i.e. the *gospel*: — gospel.

(2097) ευαγγελιζω, — euangelizō, *yoo-ang-ghel-id'-zo*; from **(2095)** (ευ - eu) and **(32)** (αγγελος - aggelos); to *announce good* news (“evangelize”) especially the gospel: — (Translated in King James version as) – declare, bring (declare, show) glad (good) tidings, preach (the gospel).

Ashamed (1870) επαισχυνομαι, — epaischynomai, *ep-ahee-skho'-nom-ahee*; from **(1909)** (επι - epi) and **(153)** (αισχυνομαι - aischynomai); to *feel shame for* something: — (Translated in King James version as) – be ashamed.

Matthew 18:11

“For the Son of Man has come to **save** that which was lost.

Note – “Lost” is from the same Greek word translated “Lose” in Mathew 16:25, Mark 8:35 and John 12:25. Once again, this word means

Lose (622) απολλυμι, — apollymi, *ap-ol'-loo-mee*; from **(575)** (απο - apo) and the base of **(3639)** ολεθρος - olethros); to *destroy* fully (reflexive to *perish*, or *lose*), literal or figurative: — (Translated in King James version as) – destroy, die, lose, mar, perish.

This word is important to our understanding. Following is a brief Side Study on the words “lose” and “lost”.

SIDE STUDY on LOSE, LOST

Matthew 10:39

"He who **finds** his life will **lose** it, and he who **loses** his life for My sake will find it.

Find (2147) εὕρισκω, — heuriskō, *hyoo-ris'-ko*; a prolonged form of a primary heuro, hyoo'-ro; which (together with another cognate form heureo, hyoo-reh'-o) is used for it in all the tenses except the personal and imperfect; to **find** (literal or figurative): — (Translated in King James version as) – find, get, obtain, perceive, see.

Matthew 10:42

"And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means **lose** his **reward**."

Reward (3408) μισθος, — misthos, *mis-thos'*; apparently a primary word; **pay** for service (literal or figurative), good or bad: — (Translated in King James version as) – hire, reward, wages.

Matthew 16:24-25

"Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. ²⁵ For whoever desires to **save** his life will **lose** it, but whoever **loses** his life for My sake will find it. ²⁶ For what profit is it to a man if he gains the whole world, and **loses** his own soul? Or what will a man give in exchange for his soul? ²⁷ For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.

Note – Verse 26, the word "loses" is a translation from another Greek word.

Loses (2210) ζημιωω, — zēmioō, *dzay-mee-o'-o*; from (2209) (ζημία - zemia); to **injure**, i.e. (reflexive or passive) to **experience detriment**: — (Translated in King James version as) – be cast away, receive damage, lose, suffer loss.

(2209) ζημία, — zēmia, *dzay-mee'-ah*; probably akin to the base of (1150) (δαμάζω - damazo) (through the idea of **violence**); **detriment**: — (Translated in King James version as) – damage, loss.

Mark 8:34-38

"When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. ³⁵ For whoever desires to **save** his life will **lose** it, but whoever **loses** his life for My sake and the gospel's will **save** it. ³⁶ For what will it profit a man if he gains the whole world, and **loses** his own soul? ³⁷ Or what will a man give in exchange for his soul? ³⁸ For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels."

Portions of these verses are quoted in all four Gospel accounts. Rarely does the book of John include quotes that are found in Matthew, Mark and Luke; but not this time. I believe these verses are at the heart of Christ Jesus' instructions to us.

Luke 9:24-26

"For whoever desires to **save** his life will **lose** it, but whoever **loses** his life for My sake will **save** it. ²⁵ For what profit is it to a man if he gains the whole world, and is himself destroyed or lost? ²⁶

For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father's, and of the holy angels.

Note – The word “lost” in verse 25 is translated “to be cast away” in the King James version. The meaning of the word is - **Loses (2210)** to *injure*. See page 23 for the complete meaning.

Luke 15:4-7

“What man of you, having a hundred sheep, if he **loses** one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? ⁵ And when he has found it, he lays it on his shoulders, rejoicing. ⁶ And when he comes home, he calls together his friends and neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost! ⁷ I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.

Note – The sheep that was lost already belonged to the shepherd. This reminds me of John 10.

John 10:7-16

“Then Jesus said to them again, “Most assuredly, I say to you, I am the door of the sheep. ⁸ All who ever came before Me are thieves and robbers, but the sheep did not hear them. ⁹ I am the door. If anyone enters by Me, he will be **saved**, and will go in and out and find pasture.

¹⁰ The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

¹¹ “I am the good shepherd. The good shepherd gives His life for the sheep. ¹² But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.

¹³ The hireling flees because he is a hireling and does not care about the sheep. ¹⁴ I am the good shepherd; and I know My sheep, and am known by My own. ¹⁵ As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. ¹⁶ And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.

Here’s another example

Luke 15:4-7

“Or what woman, having ten silver coins, if she **loses** one coin, does not light a lamp, sweep the house, and search carefully until she finds it? ⁹ And when she has found it, she calls her friends and neighbors together, saying, Rejoice with me, for I have found the piece which I lost! ¹⁰ Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents.”

In these two examples another word that could be used for the word “lost” is “misplaced”. However, in the following example the words “lost” and “dead” are linked together.

Luke 15:11-24

“Then He said: “A certain man had two sons. ¹² And the younger of them said to his father, Father, give me the portion of goods that falls to me. So he divided to them his livelihood. ¹³ And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. ¹⁴ But when he had spent all, there arose a severe famine in that land, and he began to be in want. ¹⁵ Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. ¹⁶ And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything.

¹⁷ "But when he came to himself, he said, How many of my father's hired servants have bread enough and to spare, and I perish with hunger! ¹⁸ I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, ¹⁹ and I am no longer worthy to be called your son. Make me like one of your hired servants."

²⁰ "And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. ²¹ And the son said to him, Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.

²² "But the father said to his servants, Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. ²³ And bring the fatted calf here and kill it, and let us eat and be merry; ²⁴ for this my son was dead and is alive again; he was lost and is found. And they began to be merry.

Dead (3498) νεκρός, — nekros, *nek-ros*'; from an apparently primary nekus (a *corpse*); *dead* (literal or figurative; also as noun): — (Translated in King James version as) – dead.

Alive/Again (326) αναζαω, — anazaō, *an-ad-zah'-o*; from (303) (ανα - ana) and (2198) (ζαω); to *recover life* (literal or figurative): — (Translated in King James version as) – (be a-) live again, revive.

(303) ανα, — ana, *an-ah*'; a primary preposition and adverb; properly *up*; but (by extension) used (distributively) *severally*, or (locally) *at* (etc.): — (Translated in King James version as) – and, apiece, by, each, every (man), in, through. In compounds (as a prefix) it often means (by implication) *repetition, intensity, reversal*, etc.

(2198) ζαω, — zaō, *dzah'-o*; a primary verb; to *live* (literal or figurative): a primary verb; to *live* (literal or figurative): — life (-time), (a-) live (-ly), quick.

Before returning to the main study here are some verses translated "destroy" (622) instead of "lose" (622). The Strong's definition can be found on pages 22 and 23.

Mathew 2:13

"Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him."

Mathew 2:13

"And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.

Mark 1:23-24

"Now there was a man in their synagogue with an unclean spirit. And he cried out, ²⁴ saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are-the Holy One of God!"

Luke 6:9

"Then Jesus said to them, "I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, to **save** life or to destroy?"

Luke 9:56

"For the Son of Man did not come to destroy men's lives but to **save** them."

Before you have an AHA! moment over the above verse recall:

Matthew 16:24-25

"Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. ²⁵ For whoever desires to **save** his life will lose [destroy] it, but whoever loses [destroys] his life for My sake will find it.

Mark 8:34-35

"When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. ³⁵ For whoever desires to **save** his life will lose [destroy] it, but whoever loses [destroys] his life for My sake and the gospel's will **save** it.

Luke 9:24-25

"For whoever desires to **save** his life will lose [destroy] it, but whoever loses [destroys] his life for My sake will **save** it. ²⁵ For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?

John 12:24-26

"Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. ²⁵ He who loves his life will **lose** [destroy] it, and he who hates his life in this world will keep it for eternal life.

Jesus said He didn't come "to destroy men's lives." But perhaps He is looking to **save** those who voluntarily destroy their own - for His sake.

BACK TO MAIN STUDY – SAVE/SAVED - (4982) Sōzō

Matthew 27:39-42

"And those who passed by blasphemed Him, wagging their heads ⁴⁰ and saying, "You who destroy the temple and build it in three days, **save** Yourself! If You are the Son of God, come down from the cross."

⁴¹ Likewise the chief priests also, mocking with the scribes and elders, said,

⁴² "He **saved** others; Himself He cannot **save**. If He is the King of Israel, let Him now come down from the cross, and we will believe Him.

Verse 42 says Jesus "**saved**" others **before** He was crucified. Does this mean Jesus **saved** people from their sins before he went to the cross?

According to the book of James there is a connection between saving the sick and the forgiveness of sin, which amounts to saving from sin.

James 5:14-15

"Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. ¹⁵ And the prayer of faith will **save** the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

Here is an example –

Mark 2:1-12

"And again He entered Capernaum after some days, and it was heard that He was in the house. ² Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. ³ Then they came to Him, bringing a paralytic who was carried by four men. ⁴ And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying.

⁵ When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."

⁶ And some of the scribes were sitting there and reasoning in their hearts, ⁷ "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?"

⁸ But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? ⁹ Which is easier, to say to the paralytic, Your sins are forgiven you, or to say, Arise, take up your bed and walk? ¹⁰ But that you may know that the Son of Man has power on earth to forgive sins"-He said to the paralytic, ¹¹ "I say to you, arise, take up your bed, and go to your house." ¹² Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"

Matthew 27:45-49

⁴⁵ Now from the sixth hour until the ninth hour there was darkness over all the land. ⁴⁶ And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?"

⁴⁷ Some of those who stood there, when they heard that, said, "This Man is calling for Elijah!" ⁴⁸ Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink.

⁴⁹ The rest said, "Let Him alone; let us see if Elijah will come to **save** Him."

Mark 3:4-5

"Then He said to them, "Is it lawful on the Sabbath to do good or to do evil, to **save** life or to kill?" But they kept silent. ⁵ And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored as whole as the other.

Mark 15:29-31

"And those who passed by blasphemed Him, wagging their heads and saying, "Aha! You who destroy the temple and build it in three days, ³⁰ **save** Yourself, and come down from the cross!" ³¹ Likewise the chief priests also, mocking among themselves with the scribes, said, "He **saved** others; Himself He cannot **save**."

Luke 17:33

"Whoever seeks to **save** his life will lose it, and whoever loses his life will preserve it.

Note – This is the 2nd time this is stated in Luke – refer to Luke 9:24.

Luke 19:10

"For the Son of Man has come to **seek** and to **save** that which was lost."

Note – It doesn't say "those who are lost", but "that which was lost." Could this refer to those who have lost their lives for His sake, with "that" referring to their lives?

Seek (2212) ζητεω, — zēteō, *dzay-teh'-o*; of uncertain affinity; to **seek** (literal or figurative); specially (by Hebrew) to *worship* (God), or (in a bad sense) to *plot* (against life): — (Translated in King James version as) – be (go) about, desire, endeavour, enquire (for), require, (x will) seek (after, for, means).

Let's use Biblegateway.com to confirm the New King James Version of Luke 19:10 against other Bible Versions.

Luke 19:10 (King James Version)

"For the Son of man is come to seek and to **save** that which was lost.

Luke 19:10 (Amplified Bible)

"For the Son of Man came to seek and to **save** that which was lost.

Luke 19:10 (New American Standard Bible)

"For the Son of Man has come to seek and to **save** that which was lost."

Luke 19:10 (Complete Jewish Bible)

"For the Son of Man came to seek and **save** what was lost."

Luke 19:10 (New International Version 1984, ©1984)
"For the Son of Man came to seek and to **save** what was lost."

Luke 19:10 (New International Version, ©2010)
"For the Son of Man came to seek and to **save** the lost."

Note - Only the New International Version, ©2010 significantly changed the meaning of this verse by the omission of certain words. Hmmm...

Luke 23:35-39

"And the people stood looking on. But even the rulers with them sneered, saying, "He **saved** others; let Him **save** Himself if He is the Christ, the chosen of God."

³⁶ The soldiers also mocked Him, coming and offering Him sour wine, ³⁷ and saying, "If You are the King of the Jews, **save** Yourself." ³⁸ And an inscription also was written over Him in letters of Greek, Latin, and Hebrew:

³⁹ Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, **save** Yourself and us."

Note - This saving refers to physical life.

John 12:27

"Now My **soul** is troubled, and what shall I say? Father, **save** Me from this hour? But for this purpose I came to this hour.

Soul (5590) ψυχή, — psychē, *psoo-khay'*; from (5594) (ψυχω - psucho); *breath*, i.e. (by implication) *spirit*, abstract or concrete (the *animal* sentient principle only; thus distinguished on the one hand from (4151) (πνευμα - pneuma), which is the rational and immortal *soul*; and on the other from (2222) (ζωη - zoe), which is mere *vitality*, even of plants: these terms thus exactly correspond respectively to the Hebrew **Hebrew {5315}** (nephesh), **Hebrew {7307}** (ruwach) and **Hebrew {2416}** (chay)): — (Translated in King James version as) — heart (+ -ily), life, mind, soul, + us, + you.

(5594) ψυχω, — psychō, *psoo'-kho*; a primary verb; to *breathe* (*voluntarily* but *gently*; thus differing on the one hand from (4154) (πνεω - pneo), which denotes properly a *forcible* respiration; and on the other from the base of (109) (αηρ - aer), which refers properly to an inanimate *breeze*), i.e. (by implication of reduction of temperature by evaporation) to *chill* (figurative): — (Translated in King James version as) — wax cold.

{5315} נֶפֶשׁ, — nephesh, *neh'-fesh*; from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental): — (Translated in King James version as) — any, appetite, beast, body, breath, creature, X dead(-ly), desire, X (dis-) contented, X fish, ghost, + greedy, he, heart(-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thy-) self, them 485 (your) -selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

{5314} נָפַשׁ; — naphash, *naw-fash'*; a primitive root; to breathe; passively, to be breathed upon, i.e. (figuratively) refreshed (as if by a current of air): — (Translated in King James version as) — (be) refresh selves (-ed).

{7307} רוּחַ — ruwach, *roo'-akh*; from 7306; wind; by resemblance breath, i.e. a sensible (or even violent) exhalation; figuratively, life, anger, unsubstantiality; by extension, a region of the sky; by resemblance spirit, but only of a rational being (including its expression and functions): — (Translated in King James version as) — air, anger, blast, breath, X cool, courage, mind, X quarter, X side, spirit((-ual)), tempest, X vain, ((whirl-)) wind(-y).

{7306} רוּחַ — ruwach, *roo'-akh*; a primitive root; properly, to blow, i.e. breathe; only (literally) to smell or (by implication, perceive 664 (figuratively, to anticipate, enjoy): — (Translated in King James version as) – accept, smell, X touch, make of quick understanding.

{2416} חַי — chay, *khah'-ee*; from 2421; alive; hence, raw (flesh); fresh (plant, water, year), strong; also (as noun, especially in the feminine singular and masculine plural) life (or living thing), whether literally or figuratively: — (Translated in King James version as) – + age, alive, appetite, (wild) beast, company, congregation, life(-time), live(-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop.

{2421} חָיָה — chayah, *khaw-yaw'*; a primitive root (compare 2331, 2421); to live, whether literally or figuratively; causatively, to revive: — (Translated in King James version as) – keep (leave, make) alive, X certainly, give (promise) life, (let, suffer to) live, nourish up, preserve (alive), quicken, recover, repair, restore (to life), revive, (X God) **save** (alive, life, lives), X surely, be whole.

John 12:47

"And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to **save** the world.

I prefer the Complete Jewish Bible translation of this verse.

John 12:47 (Complete Jewish Bible)

"If anyone hears what I am saying and does not observe it, I don't judge him; for I did not come to judge the word, but to **save** the world."

Acts 2:36-40

"Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

³⁷ Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?"

³⁸ Then Peter said to them, "**Repent**, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. ³⁹ For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."

⁴⁰ And with many other words he testified and exhorted them, saying, "Be **saved** from this **perverse** generation." ⁴¹ Then those who gladly received his word were baptized; and that day about three thousand souls were added to them. ⁴² And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. ⁴³ Then fear came upon every soul, and many wonders and signs were done through the apostles. ⁴⁴ Now all who believed were together, and had all things in common, ⁴⁵ and sold their possessions and goods, and divided them among all, as anyone had need.

Note – Verse 38 – the Complete Jewish bible says, "Turn from sin, return to God" instead of "Repent" which, in my opinion, gives a truer meaning of "repent". However, Strong's Concordance says the following:

Repent (3340) μετανοεω, — metanoēō, *met-an-o-eh'-o*; from (3326) (μετα - meta) and (3539) (νοιεω - noieo); to *think differently* or *afterwards*, i.e. *reconsider* (moral *feel compunction*): — (Translated in King James version as) – repent.

(3326) μετα, — meta, *met-ah'*; a primary preposition (often used adverb); properly denoting *accompaniment*; “*amid*” (local or causal); modified variously according to the case (general *association*, or accusative *succession*) with which it is joined; occupying an intermediate position between (575) (απο - apo) or (1537) (εκ - ek) and (1519) (εις - eis) or (4314) (προς - pros); less intimate than (1722) (εν - en), and less close than (4862): — (Translated in King James version as) – after (-ward), x that be again, against, among, x and, + follow, hence, hereafter, in, of, (up-) on, + our, x and setting, since, (un-) to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of *participation* or *proximity*, and *transfer* or *sequence*.

(3539) νοιεω, — noieō, *noy-eh'-o*; from (3563) (νους - nous); to *exercise* the *mind* (*observe*), i.e. (figurative) to *comprehend*, *heed*: — (Translated in King James version as) – consider, perceive, think, understand.

Perverse (4646) σκολιος, — skolios, *skol-ee-os'*; from the base of (4628) (σκελος - skelos); *warped*, i.e. *winding*; figurative *perverse*: — (Translated in King James version as) – crooked, froward, untoward.

(4628) σκελος, — skelos, *skel'-os*; apparently from skello (to *parch*; through the idea of *leanness*); the *leg* (as *lank*): — (Translated in King James version as) – leg.

Perverse (from Dictionary.com) – (1) willfully determined or disposed to go counter to what is expected or desired; contrary; (2) characterized by or proceeding from such a determination or disposition: *a perverse mood*; (3) wayward or cantankerous; (4) persistent or obstinate in what is wrong; (5) turned away from or rejecting what is right, good, or proper; wicked or corrupt.

Hebrews 5:5-8

“So also Christ did not glorify Himself to become High Priest, but it was He who said to Him:

“You are My Son,
Today I have begotten You.”

⁶ As He also says in another place:

“You are a priest forever
According to the order of Melchizedek”;

⁷ who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to **save** Him from death, and was heard because of His godly fear, ⁸ though He was a Son, yet He learned obedience by the things which He suffered.

Note – Verse 7 is Key. Here “**save**” has to do with saving from death.

Hebrews 7:23-25

“Also there were many priests, because they were prevented by death from continuing.

²⁴ But He, because He continues forever, has an unchangeable priesthood. ²⁵ Therefore He is also able to **save** to the uttermost those who come to God through Him, since He always lives to make intercession for them.

James 1:21-22

"Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to **save** your souls. ²² But be doers of the word, and not hearers only, deceiving yourselves.

Note – Refer to page 29 for the meaning of soul.

The Complete Jewish Bible translation of James 1:21-22 say,

James 1:21-22 (Complete Jewish Bible)

"So rid yourselves of all vulgarity and obvious evil, and receive meekly the Word implanted in you that can **save** your lives. ²² Don't deceive yourselves by only hearing what the Word says, but do it!

James 2:14

"What does it profit, my brethren, if someone says he has faith but does not have works? Can faith **save** him?

James 4:12

"There is one Lawgiver, who is able to **save** and to destroy. Who are you to **judge** another?

Judge (2919) κρίνω, — krinō, *kree'-no*; properly to *distinguish*, i.e. *decide* (mentally or judicially); by implication to *try, condemn, punish*: — (Translated in King James version as) – avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

James 5:14-15

"Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. ¹⁵ And the prayer of faith will **save** the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

James 5:19-20

"Brethren, if anyone among you wanders from the truth, and someone turns him back, ²⁰ let him know that he who turns a sinner from the error of his way will **save** a soul from death and cover a multitude of sins.

Note – Again and again, "**save**" deals with saving from death or destruction.

1 Peter 3:18-21

"For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, ¹⁹ by whom also He went and preached to the spirits in prison, ²⁰ who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were **saved** through water. ²¹ There is also an **antitype** which now **saves** us- **baptism** (not the removal of the filth of the flesh, but the **answer** of a **good conscience toward** God), through the resurrection of Jesus Christ

Antitype (KJ – Like Figure) (499) ἀντιτυπον, — antitypon, *an-teet'-oo-pon*; neuter of a compound of (473) (ἀντι - anti) and (5179) (τυπος - tupos); *corresponding* [“an titype”], i.e. a *representative, counterpart*: — (Translated in King James version as) – (like) figure (whereunto).

(473) ἀντι, — anti, *an-tee'*; a primary particle; *opposite*, i.e. *instead* or *because* of (rarely *in addition* to): — (Translated in King James version as) – for, in the room of. Often used in composition to denote *contrast, requital, substitution, correspondence*, etc.

(5179) τυπος, — typos, *too'-pos*; from (5180) (τυπτω - tupto); a *die* (as *struck*), i.e. (by implication) a *stamp* or *scar*; by analogy a *shape*, i.e. a *statue*, (figurative) *style* or *resemblance*; specially a *sampler* (“*type*”), i.e. a *model* (for imitation) or *instance* (for warning): — (Translated in King James version as) – en- (ex-) ample, fashion, figure, form, manner, pattern, print.

Baptism (908) βαπτισμα, — baptismā, *bap'-tis-mah*; from (907) (βαπτίζω - baptizo); *baptism* (technical or figurative): — (Translated in King James version as) – baptism.

(907) βαπτίζω, — baptizō, *bap-tid'-zo*; from a derivative of (911) (βαπτω - bapto); to *makewhelmed* (i.e. *fully wet*); used only (in the N.T.) of ceremonial *ablution*, especially (technical) of the ordinance of Christian *baptism*: — (Translated in King James version as) – baptist, baptize, wash.

(911) βαπτω, — baptō, *bap'-to*; a primary verb; to *whelm*, i.e. cover wholly with a fluid; in the N.T. only in a qualified or special sense, i.e. (literal) to *moisten* (a part of one's person), or (by implication) to *stain* (as with dye): — (Translated in King James version as) – dip.

Answer (1905) ἐπερωτάω, — eperōtaō, *ep-er-o-tah'-o*; from (1909) (ἐπι - epi) and (2065) (ἐρωτάω - erotao); to *ask for*, i.e. *inquire, seek*: — (Translated in King James version as) – ask (after, questions), demand, desire, question.

(1909) ἐπι, — epi, *ep-ee'*; a primary preposition properly meaning *superimposition* (of time, place, order, etc.), as a relation of *distribution* [with the genitive], i.e. *over, upon*, etc.; of *rest* (with the dative) *at, on*, etc.; of *direction* (with the accusative) *towards, upon*, etc.: — (Translated in King James version as) – about (the times), above, after, against, among, as long as (touching), at, beside, x have charge of, (be-, [where-]) fore, in (a place, as much as, the time of, -to), (because) of, (up-) on (behalf of), over, (by, for) the space of, through (-out), (un-) to (-ward), with. In compounds it retains essentially the same import, *at, upon*, etc. (literal or figurative).

(2065) ἐρωτάω, — erōtaō, *er-o-tah'-o*; apparently from (2046) (ἐρεω - ereo) [compare (2045)]; to *interrogate*; by implication to *request*: — (Translated in King James version as) – ask, beseech, desire, intreat, pray.

Good (18) ἀγαθος, — agathos, *ag-ath-os'*; a primary word; “*good*” (in any sense, often as noun): — (Translated in King James version as) – benefit, good (-s, things), well.

Conscience (4893) συνειδησις, — syneidēsis, *soon-i'-day-sis*; from a prolonged form of (4894) (συνειδω - suneido); *co-perception*, i.e. moral *consciousness*: — (Translated in King James version as) – conscience.

(4894) συνειδω, — syneidō, *soon-i'-do*; from (4862) (συν - sun) and (1492) (εἶδω - eido); to *see completely*; used (like its primary) only in two past tenses, respectively meaning to *understand* or *become aware*, and to *be conscious* or (clandestinely) *informed of*: — (Translated in King James version as) – consider, know, be privy, be ware of.

Toward (1519) εἰς, — eis, *ice*; a primary preposition; *to* or *into* (indicating the point reached or entered), of place, time, or (figurative) purpose (result, etc.); also in adverbial phrases: — (Translated in King James version as) — [abundant-] ly, against, among, as, at, [back-] ward, before, by, concerning, + continual, + far more exceeding, for [intent, purpose], fore, + forth, in (among, at, unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-) on, + perish, + set at one again, (so) that, therefore (-unto), throughout, till, to (be, the end, - ward), (here-) until (-to), ...ward, [where-] fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literal or figurative).

Jude 23

"And on some have compassion, making a distinction; ²³ but others **save** with fear, pulling them out of the fire, hating even the garment defiled by the flesh.

Since the primary focus of this study, so far, has been on the word "**Save**", now would be a good time to review before delving deeper into the Word of God for what it means to be "**Saved**".

According to the study, out of the eleven (11) verses, in which Christ Jesus spoke on the topic of "**Save**," four (4) deal directly with whoever will **save** his life will lose it and whoever loses or fully destroys his life will **save** it.

There are at least two (2) additional passages that state the same thing. These passages are found in John 12:24-26 (see page 27) and Matthew 10:39 (see page 24). The primary difference in content - these verses use the words "love" or "find" in place of "**save**."

More often than not, The Book of John differs in content from Matthew, Mark and Luke. However, since basically the same message content appears in all four (4) Gospel accounts, I'd say this teaching from Jesus is extremely important.

In addition, out of the eleven (11) verses in which Christ spoke two (2) verses, Matthew 18:11, Luke 19:10, state Christ came to save "that which was lost" not those which were lost. It would appear these two verses are tied to the others. Since the previous verses deal with those having lost (destroyed) their lives for Christ sake, could these two verse mean Christ will **save** the lives (that which was lost) of those who voluntarily lost (destroyed) their lives for His sake?

In connection with the above verses, the first sermon given by Peter, after he received the baptism of the Holy Spirit was ", *"Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. ³⁹ For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."*⁴⁰ And with many other words he testified and exhorted them, saying, "Be **saved** from this perverse generation (Acts 2:38-40)." It would appear that we have a part to play in being **saved**.

First it says we must lose or destroy our life

Second it says we have to repent (turn from sin and return to God)

Third is be baptized

According to scripture, can we just get baptized and receive the Holy Spirit? Or can we just repent and receive God's Holy Spirit. Based on this study the answer is no. It says we have to do both - repent **and** be baptized, **then** we will receive the promise of the Holy Spirit. However, there is an example to the contrary.

Acts 11:44-48

"While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. ⁴⁵ And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.

⁴⁶ For they heard them speak with tongues and magnify God.

Then Peter answered, ⁴⁷ "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?" ⁴⁸ And he commanded them to be baptized in the name of the Lord.

In this example the Holy Spirit was poured out on the Gentiles before they were baptized. Point being, we can't limit our infinite God with our finite understanding. But neither can we neglect his commands. A good question might be, did they first repent. According to the word – yes.

Acts 11:30-35

"So Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,³¹ and said, Cornelius, your prayer has been heard, and your alms are remembered in the sight of God.³² Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. When he comes, he will speak to you.³³ So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God."³⁴ Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality.³⁵ But in every nation whoever fears Him and works righteousness is accepted by Him.

Another point to be made is it's always good to get the whole story. Settling for a verse here or a verse there does not give you the complete picture and often distorts the meaning.

In addition, as far as the part we play in the process of "**save**" or "**saved**", in James 1:21, 2:14 and elsewhere, we are instructed to rid ourselves of evil and be doers of the Word, which is able to **save** our souls.

In many verses "**save**" and "Life" go hand in hand. "**Save**" appears, more often than not, to deal with the physical condition.

Many think Jesus "**saved**" only as a direct result of His going to the cross. But scripture shows otherwise. John 5:14, Mark 2:5-11 and Luke 7:4-5 are examples that show Jesus' acts of healing included the forgiveness of sins. In Mark 2:9-10, Jesus said, "*Which is easier, to say to the paralytic, Your sins are forgiven you, or to say, Arise, take up your bed and walk?*"¹⁰ *But that you may know that the Son of Man has power on earth to forgive sins*". Even now this remains – through Christ.

It says in James 5:14-15 that if we are sick and call on the elders [those that truly belong to Christ Jesus and therefore have His Spirit] and they pray for us, anointing us with oil, the prayer of faith will **save** the sick and if any sins were committed they will be forgiven.

Finally, James 5:20 and Jude 23 state that through Christ Jesus we can play a part in saving others. These verses state that if someone turns from the truth and sins we can help **save** them from death and cover many sins, snatching them out of the fire by helping them return to God and back on the right (eous) path.

Christ is the vine, we are the branches. He allows us to bear the fruit; but we must always remember, the fruit is His. It is His life that gives life to the branches. Let our boast be about Him. Any good works we do it is through Him and for Him.

Well this is what I have gotten out of the study so far. How about you? Perhaps you would like to take some time to write out your own summary. That would be great!

Now on to a deeper understanding of the word "**Saved**".

SAVED

Matthew 10:21-22

"Now brother will deliver up brother to death, and a father his child; and children will rise up against parents and cause them to be put to death.²² And you will be hated by all for My name's sake. But he who **endures** to the end will be **saved**."

Endures (5278) υπομενω, — hypomenō, *hoop-om-en'-o*; from (5259) (υπο - hupo) and (3306) (μενω - meno); to *stay under (behind)*, i.e. *remain*; figurative to *undergo*, i.e. *bear* (trials), *have fortitude, persevere*: — (Translated in King James version as) — abide, endure, (take) patient (-ly), suffer, tarry behind.

(5259) υπο, —hypo, *hoop-o'*; a primary prep.; *under*, i.e. (with the generic) of place (*beneath*), or with verbs (the agency or means, *through*); (with the accusative) of place (whither [*underneath*] or where [*below*]) or time (when [*at*]): — (Translated in King James version as) — among, by, from, in, of, under, with. In comparative it retains the same genitive applications, especially of *inferior* position or condition, and specially *covertly* or *moderately*.

(3306) μενω, — menō, *men'-o*; a primary verb; to *stay* (in a given place, state, relation or expectancy): — (Translated in King James version as) — abide, continue, dwell, endure, be present, remain, stand, tarry (for), x thine own.

Matthew 19:23-26 (Mark 10:26)

"Then Jesus said to His disciples, "Assuredly, I say to you that it is hard for a **rich** man to **enter** the kingdom of heaven.²⁴ And again I say to you, it is easier for a camel to go through the eye of a needle than for a **rich** man to **enter** the kingdom of God."

²⁵ When His disciples heard it, they were greatly astonished, saying, "Who then can be **saved**?"

²⁶ But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."

Note – "The kingdom of heaven" and "the kingdom of God" are used interchangeably.

Note – The Kingdom has to be entered. This makes me think of a house. I can go to my house; but in order to enter the house I have to go through the door.

Note – It appears entering "the kingdom of God" is linked to being "saved".

Enter (1525) εισερχομαι, — eiserchomai, *ice-er'-khom-ahēe*; from (1519) (εις - eis) and (2064) (ερχομαι - erchomai); to *enter* (literal or figurative): — (Translated in King James version as) — x arise, come (in, into), enter in (-to), go in (through).

(1519) εις, — eis, *ice*; a primary preposition; *to* or *into* (indicating the point reached or entered), of place, time, or (figurative) purpose (result, etc.); also in adverbial phrases: — (Translated in King James version as) — [abundant-] ly, against, among, as, at, [back-] ward, before, by, concerning, + continual, + far more exceeding, for [intent, purpose], fore, + forth, in (among, at, unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-) on, + perish, + set at one again, (so) that, therefore (-unto), throughout, till, to (be, the end, - ward), (here-) until (-to), ...ward, [where-] fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literal or figurative).

(2064) ἐρχομαι, — erchomai, *er'-khom-ahee*; middle of a primary verb (used only in the presonal and imperfect tenses, the others being supplied by a kindred [middle] eleuthomai, el-yoo'-thom-ahee; or [active] eltho, el'-tho; which do not otherwise occur); to *come* or *go* (in a great variety of applications, literal and figurative): — (Translated in King James version as) – accompany, appear, bring, come, enter, fall out, go, grow, x light, x next, pass, resort, be set.

Into – (1519) defined above

Rich (4145) πλουσιος, — plousios, *ploo'-see-os*; from (4149) (πλουτος - ploutos); *wealthy*; figurative *abounding* with: — (Translated in King James version as) – rich.

(4149) πλουτος, — ploutos, *ploo'-tos*; from the base of (4130) (πληθω - pletho); *wealth*(as *fulness*), i.e. (literal) *money, possessions*, or (figurative) *abundance, richness*, (special) valuable *bestowment*: — (Translated in King James version as) – riches.

Matthew 19:22-26 brings to mind:

John 3:3-5

"Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."

⁴ Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

⁵ Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

Unlike my example with the house, when it comes to the Kingdom of God, unless I am born again I will not be able to see to get to it, much less enter it.

What else did Jesus say regarding how to enter the kingdom?

Matthew 7:21

"Not everyone who says to Me, 'Lord, Lord,' shall **enter** the kingdom of heaven, but he who does the will of My Father in heaven.

Matthew 18:2-4

Then Jesus called a little child to Him, set him in the midst of them, ³ and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means **enter** the kingdom of heaven. ⁴ Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.

Matthew 7:13-14

"**Enter** by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it. ¹⁴ Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.

Luke 13:23-25

"Then one said to Him, "Lord, are there few who are **saved**?"

And He said to them, ²⁴ "Strive to **enter** through the narrow gate, for many, I say to you, will seek to **enter** and will not be able. ²⁵ When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from,'

This also takes me back to the original fall of man (Genesis 3:22-24) and forward to our restoration (Revelation 2:7 and Revelation 22:14).

Genesis 3:22-24

"Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"— ²³ therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. ²⁴ So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, *to guard the way to the tree of life.*

Revelation 2:7

He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God."

Revelation 22:14

Blessed are those who do His commandments, that they may have the right to the **tree of life**, and may enter through the gates into the city.

Matthew 24:11-13

"Then many false prophets will rise up and deceive many. ¹² And because lawlessness will abound, the love of many will grow cold. ¹³ But he who endures to the end shall be **saved**.

Note – So far, it looks like being "**saved**" requires much more than we were told – you say you believe - you're **saved** - you get your one way ticket to heaven.

Continuing in Matthew 24...

Matthew 24:14-22

"And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

¹⁵Therefore when you see the **abomination of desolation**, spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), ¹⁶ "then let those who are in Judea flee to the mountains. ¹⁷ Let him who is on the housetop not go down to take anything out of his house. ¹⁸ And let him who is in the field not go back to get his clothes. ¹⁹ But woe to those who are pregnant and to those who are nursing babies in those days! ²⁰ And pray that your flight may not be in winter or on the Sabbath. ²¹ For then there will be **great tribulation**, such as has not been since the beginning of the world until this time, no, nor ever shall be. ²² And unless those days were shortened, no flesh would be **saved**; but for the **elect**'s sake those days will be **shortened**.

Note – Mathew 24 is Jesus' description of the End times (see also Mark 13 and Luke 21). This chapter describes events leading up to Christ Jesus' return. It's also an excellent outline to the book of Revelation.

Abomination (946) βδελυγμα, — bdelygma, *bdel'-oog-mah*; from **(948)** (βδελυσσω - bdelusso); a *detestation*, i.e. (special) *idolatry*: — (Translated in King James version as) – abomination.

(948) βδελυσσω, — bdelyssō, *bdel-oos'-so*; from a (presumed) derivative of bdeo (to *stink*); to *be disgusted*, i.e. (by implication) *detest* (especially of idolatry): — (Translated in King James version as) – abhor, abominable.

Desolation (2050) ἐρημωσις, — erēmōsis, *er-ay'-mo-sis*; from (2049) (ἐρημοω - eremoo); *despoliation*: — (Translated in King James version as) – desolation.

(2049) ἐρημοω, — erēmōō, *er-ay-mo'-o*; from (2048) (ἐρημος - eremos); to *lay waste* (literal or figurative): — (Translated in King James version as) – (Translated in King James version as) – (bring to, make) desolate (-ion), come to nought.

According to Dictionary.com:

Despoliation means - (1) the act of plundering; (2) the fact or circumstance of being plundered.

Plunder means - to rob by force, as in war.

Great (3173) μέγας, — megas, *meg'-as*; [including the prolonged forms, feminine megale, plural megaloi, etc.; *big* (literal or figurative, in a very wide application): — (Translated in King James version as) – (+ fear) exceedingly, great (-est), high, large, loud, mighty, + (be) sore (afraid), strong, x to years.

According to Webster's Dictionary

Mega is “a combining form meaning: large or great (megalopolis); 1,000,000 times a given unit of measure (megaton).

Tribulation (2347) θλίψις, — thlipsis, *thlip'-sis*; from (2346) (θλιβω - thlibo); *pressure* (literal or figurative): — (Translated in King James version as) – afflicted (-tion), anguish, burdened, persecution, tribulation, trouble.

(2346) θλιβω, — thlibō, *thlee'-bo*; akin to the base of (5147) (τριβος - tribos); to *crowd* (literal or figurative): — (Translated in King James version as) – afflict, narrow, throng, suffer tribulation, trouble.

Elect (1588) ἐκλεκτός, — eklektos, *ek-lek-tos'*; from (1586) (ἐκλεγομαι - eklegomai); *select*; by implication *favorite*: — (Translated in King James version as) – chosen, elect.

(1586) ἐκλεγομαι, — eklegomai, *ek-leg'-om-ahē*; middle from (1537) (ἐκ - ek) and (3004) (λέγω - lego) (in its primary sense); to *select*: — (Translated in King James version as) – make choice, choose (out), chosen.

(1537) ἐκ, — ek, *ek*; or ex, ex; a primary preposition denoting *origin* (the point *whence* motion or action proceeds), *from*, *out* (of place, time or cause; literal or figurative; direct or remote): — (Translated in King James version as) – after, among, x are, at, betwixt (-yond), by (the means of), exceedingly, (+ abundantly above), for (-th), from (among, forth, up), + grudgingly, + heartily, x heavenly, x hereby, + very highly, in,...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, x thenceforth, through, x unto, x vehemently, with (-out). Often used in composition, with the same general import; often of *completion*.

(3004) λέγω, — legō, *leg'-o*; a primary verb; properly to “*lay*” forth, i.e. (figurative) *relate* (in words [usually of systematic or set *discourse*; by implication to *mean*: — (Translated in King James version as) – ask, bid, boast, call, describe, give out, name, put forth, say (-ing, on), shew, speak, tell, utter.

Shortened (2856) κολοβοῶ, — koloboō, *kol-ob-o'-o*; from a derivative of the base of **(2849)** (κολαζω - kolazo); to *dock*, i.e. (figurative) *abridge*: — (Translated in King James version as) – shorten.

2849 κολαζω, — kolos, *kol-ad'-zo*; from kolos (*dwarf*); properly to *curtail*, i.e. (figurative) to *chastise* (or *reserve* for infliction): — (Translated in King James version as) – punish.

According to Webster's Dictionary

Dock means - (1) to cut off the end of *to dock a tail*: (2) to deduct from (wages).

Abridge means - (1) to shorten while retaining the substance. (2) to diminish or curtail.

Matthew 27:41-43

"Likewise the chief priests also, mocking with the scribes and elders, said, ⁴² "He **saved** others; Himself He cannot **save**. If He is the King of Israel, let Him now come down from the cross, and we will believe Him. ⁴³ He trusted in God; let Him deliver Him now if He will have Him; for He said, I am the Son of God. "

Note – Verse 43 could easily have said, "He trusted in God; let Him **Save** Him", but instead the word "deliver" is used. Deliver is one of the key meanings of "**Saved**" but a different Greek word was used in verse 43. In the definition below the word "rescue" stands out.

Deliver (4506) ρουμαι, — rhyomai, *rhoo'-om-ahee*; middle of an obsolete verb, akin to **(4482)** (ρεω - rheo) (through the idea of a *current*; compare **(4511)**); to *rush* or *draw* (for oneself), i.e. *rescue*: — (Translated in King James version as) – deliver (-er).

(4482) ρεω, — rheō, *hreh'-o*; a primary verb; for some tenses of which a prolonged form rheuo, hryoo'-o, is used; to *flow* ("*run*", as water): — (Translated in King James version as) – flow.

Mark 13:12-13

"Now brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death. ¹³ And you will be hated by all for My name's sake. But he who endures to the end shall be **saved**."

Mark 13:20

"And unless the Lord had shortened those days, no flesh would be **saved**; but for the elect's sake, whom He chose, He shortened the days."

Here is the same verse from the Complete Jewish Bible

Mark 13 (Complete Jewish Bible)

"Indeed, if God had not limited the duration of the trouble, no one would survive; but for the sake of the elect, those whom he has chosen, he has limited it."

Mark 15:31

³¹ Likewise the chief priests also, mocking among themselves with the scribes, said, "He **saved** others; Himself He cannot **save**."

Mark 16:15-16

"And He said to them, "Go into all the world and preach the gospel to every creature. ¹⁶ He who believes and is baptized will be **saved**; but he who does not believe will be condemned.

Luke 7:41-50

"There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. ⁴² And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?"

⁴³ Simon answered and said, "I suppose the one whom he forgave more."

And He said to him, "You have rightly judged." ⁴⁴ Then He turned to the woman and said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head. ⁴⁵ You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. ⁴⁶ You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. ⁴⁷ Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little."

⁴⁸ Then He said to her, "Your sins are forgiven."

⁴⁹ And those who sat at the table with Him began to say to themselves, "Who is this who even forgives sins?"

⁵⁰ Then He said to the woman, "Your faith has saved you. Go in peace."

Note – Three Points;

- 1) This woman's sins were forgiven before Christ died on the cross.
- 2) This woman was "**saved**" before Christ died on the cross.
- 3) Jesus said it was her faith that **saved** her.

Sins (266) αμαρτια, — *ham-ar-tee'-ah*; from (264) (αμαρτανω - hamartano); *sin* (properly abstract): — (Translated in King James version as) – offence, sin (-ful).

(264) αμαρτανω, — hamartia, *ham-ar-tan'-o*; perhaps from (1) (α) (as a negative particle) and the base of (3313) (μερος - meros); properly to *miss* the mark (and so *not share* in the prize), i.e. (figurative) to *err*, especially (moral) to *sin*: — (Translated in King James version as) – for your faults, offend, sin, trespass.

Forgiven (863) αφιημι, — aphīēmi, *af-ee'-ay-mee*; from (575) (απο - apo) and hiemi (to *send*; an intensive form of eimi, to *go*); to *send forth*, in various applications (as follow): — (Translated in King James version as) – cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

(575) απο, — apo, *apo'*; a primary particle; "*off*," i.e. *away* (from something near), in various senses (of place, time, or relation; literal or figurative): — (Translated in King James version as) – (x here-) after, ago, at, because of, before, by (the space of), for (-th), from, in, (out) of, off, (up-) on (-ce), since, with. In composition (as a prefix) it usually denotes *separation*, *departure*, *cessation*, *completion*, *reversal*, etc.

Faith (4102) πιστις, — pistis, *pis'-tis*; from (3982) (πειθω - peitho); *persuasion*, i.e. *credence*; moral *conviction* (of *religious* truth, or the truthfulness of God or a religious teacher), especially *reliance* upon Christ for salvation; abstract *constancy* in such profession; by extensive the system of religious (Gospel) *truth* itself: — (Translated in King James version as) – assurance, belief, believe, faith, fidelity.

(3982) πειθω, — peithō, *pi'-tho*; a primary verb; to *convince* (by argument, true or false); by analogy to *pacify* or *conciliate* (by other fair means); reflexive or passive to *assent* (to evidence or authority), to

rely (by inward certainty): — (Translated in King James version as) – agree, assure, believe, have confidence, be (wax) confident, make friend, obey, persuade, trust, yield.

According to Dictionary.com

Persuasion is

1. the act of persuading or seeking to persuade.
2. the power of persuading; persuasive force.
3. the state or fact of being persuaded or convinced.
4. a deep conviction or belief.
5. a form or system of belief, especially religious belief: *the Quaker persuasion*.

Credence is

1. belief as to the truth of something: *to give credence to a claim*.
2. something giving a claim to belief or confidence: *letter of credence*.

Conviction is

1. a fixed or firm belief.
2. the act of convicting.
3. the state of being convicted.
4. the act of convincing.
5. the state of being convinced.

Reliance is

1. confident or trustful dependence.
2. confidence.
3. something or someone relied on.

Constancy is

1. the quality of being unchanging or unwavering, as in purpose, love, or loyalty; firmness of mind; faithfulness.
2. uniformity or regularity, as in qualities or conditions; invariableness.

Note – Based on the above definitions of the words ascribed to faith, we could combine them all to say, "Faith is a deep conviction, or belief, as to the truth of something; with confident trustful dependence on someone relied on; unchanging, unwavering in purpose, love, loyalty and firmness of mind."

Luke 8:11-12

"Now the parable is this: The seed is the word of God. ¹² Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be **saved**."

Here is the same verse from the Complete Jewish Bible

Luke 8:11-12 (Complete Jewish Bible)

"The ones along the path are those who hear, but then the Adversary comes and takes the message out of their hearts, in order to keep them from being **saved** by trusting it."

Luke 13:22-28

"And He went through the cities and villages, teaching, and journeying toward Jerusalem. ²³ Then one said to Him, "Lord, are there few who are **saved**?"

And He said to them, ²⁴ "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. ²⁵ When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, Lord, Lord, open for us, and He will answer and say to you, I do not know you, where you are from, ²⁶ then you will begin to say, We ate and drank in Your presence, and You taught in our streets. ²⁷ But He will say, I tell you I do not know you, where you are from. Depart from Me, all you workers of **iniquity**. ²⁸ There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves **thrust** out.

Note – There are many who believe we are **saved** by faith only; but this teaching of Christ Jesus says otherwise. It would seem there are things we must do.

Two additional things to note –

1. Verse 25 reminds me that there is an appointed time when it will be too late to try and get it right.

Revelation 22:10-12

"And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand. ¹¹ He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."

¹² "And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work.

WORK! Isn't it all by faith only?

2. Luke 13:22-28 is not about "sinners". It is about those who claim to be believers – those who say they know Jesus.

Matthew 7:13-14

"Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it. ¹⁴ Because narrow *is* the gate and difficult *is* the way which leads to life, and **there are few who find it.**

Note – Verse 14 above is a direct answer to the question asked in Luke 13:23, "Lord, are there few who are **saved**?".

Jesus goes on to say:

Matthew 7:21-28

"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. ²² Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' ²³ And then I will declare to them, 'I never knew you; depart from Me, you who **practice lawlessness!**'

²⁴ "Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: ²⁵ and the rain descended, the floods came, and the

winds blew and beat on that house; and it did not fall, for it was founded on the rock. ²⁶ “But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: ²⁷ and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.”

Again, this instruction was given to those who claimed they knew Jesus. Not only were they followers, “Christians”, but they prophesied, cast out demons and worked miracles in His name.

Verses 24-25 also bring to mind James 1:21-25.

James 1:21-25 (New International Version, ©2010)

²¹ Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can **save** you.

²² Do not merely listen to the word, and so deceive yourselves. Do what it says. ²³ Anyone who listens to the word but does not do what it says is like someone who looks at his face in a mirror ²⁴ and, after looking at himself, goes away and immediately forgets what he looks like. ²⁵ But whoever looks intently into the perfect law that gives freedom, and continues in it—not forgetting what they have heard, but doing it—they will be blessed in what they do.

Strive (75) αγωνιζομαι, — agōnizomai, *ag-o-nid'-zom-ah-ee*; from (73) (αγων - agon); to *struggle*, literally (to *compete* for a prize), figuratively (to *contend* with an adversary), or genitive (to *endeavor* to accomplish something): — (Translated in King James version as) – fight, labor fervently, strive.

(73) αγων, — agōn, *ag-one'*; from (71) (αγω - ago); properly a place of *assembly* (as if *led*), i.e. (by implication) a *contest* (held there); figurative an *effort* or *anxiety*: — (Translated in King James version as) – conflict, contention, fight, race.

(71) αγω, — agō, *ag'-o*; a primary verb; properly to *lead*; by implication to *bring*, *drive*, (reflexive) *go*, (special) *pass* (time), or (figurative) *induce*: — (Translated in King James version as) – be, bring (forth), carry, (let) go, keep, lead away, be open.

Iniquity (93) αδικια, — adikia, *ad-ee-kee'-ah*; from (94) (αδικος - adikos); (legal) *injustice* (properly the quality, by implication the act); moral *wrongfulness* (of character, life or act): — (Translated in King James version as) – iniquity, unjust, unrighteousness, wrong.

(94) αδικος, — adikos, *ad'-ee-kos*; from (1) (α) (as a negative particle) and (1349) (δικη - dike); *unjust*; by extension *wicked*; by implication *treacherous*; specially *heathen*: — (Translated in King James version as) – unjust, unrighteous.

Thrust (1544) εκβαλλω, — ekballō, *ek-bal'-lo*; from (1537) (εκ - ek) and (906) (βαλλω - ballo); to *eject* (literal or figurative): — (Translated in King James version as) – bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

(906) βαλλω, — ballō, *bal'-lo*; a primary verb; to *throw* (in various applications, more or less violent or intense): — (Translated in King James version as) – arise, cast (out), x dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

Practice (K.J. – work) (2038) εργαζομαι, — ergazomai, *er-gad'-zom-ahee*; middle from (2041) (εργον - ergon); to *toil* (as a task, occupation, etc.), (by implication) *effect, be engaged in* or *with*, etc.: — (Translated in King James version as) – commit, do, labor for, minister about, trade (by), work.

(2041) εργον, — ergon, *er'-gon*; from a primary (but obsolete) ergo (to *work*); *toil* (as an effort or occupation); by implication an *act*: — (Translated in King James version as) – deed, doing, labour, work.

Lawlessness (K.J. – iniquity) (458) ανομια, — *an-om-ee'-ah*; from (459) ανομος - anomos); *illegality*, i.e. *violation of law* or (genitive) *wickedness*: — (Translated in King James version as) – iniquity, x transgress (-ion of) the law, unrighteousness.

(459) ανομος, — *an'-om-os*; from (1) (α) (as a negative particle) and (3551) (ανομος); *lawless*, i.e. (negative) *not subject to* (the Jewish) *law*; (by implication a *Gentile*), or (positive) *wicked*: — (Translated in King James version as) – without law, lawless, transgressor, unlawful, wicked.

Luke 18:18-30

"Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?"

¹⁹ So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God. ²⁰ You know the commandments: Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Honor your father and your mother. "

²¹ And he said, "All these things I have kept from my youth."

²² So when Jesus heard these things, He said to him, "You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me."

²³ But when he heard this, he became very sorrowful, for he was very rich.

²⁴ And when Jesus saw that he became very sorrowful, He said, "How hard it is for those who have riches to enter the kingdom of God! ²⁵ For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

²⁶ And those who heard it said, "Who then can be **saved**?"

²⁷ But He said, "The things which are impossible with men are possible with God."

²⁸ Then Peter said, "See, we have left all and followed You."

²⁹ So He said to them, "Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God, ³⁰ who shall not receive many times more in this present time, and in the age to come eternal life."

Note – Verses 28-29 – Looks like they lost their life, for the sake of Christ and the Kingdom of God.

Verses 29-30, above, remind me of Mathew 12:46-50. Perhaps Jesus is saying the same in verse 30.

Matthew 12:46-50

"While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him. ⁴⁷ Then one said to Him, "Look, Your mother and Your brothers are standing outside, seeking to speak with You."

⁴⁸ But He answered and said to the one who told Him, "Who is My mother and who are My brothers?" ⁴⁹ And He stretched out His hand toward His disciples and said, "Here are My mother and My brothers! ⁵⁰ For whoever does the will of My Father in heaven is My brother and sister and mother."

Luke 18:40-43

"So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, ⁴¹ saying, "What do you want Me to do for you?"

He said, "Lord, that I may receive my sight."

⁴² Then Jesus said to him, "Receive your sight; your faith has made you well."

⁴³ And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

Note – Verse 42 - The King James Version uses the word "**saved**" instead of "well". Later we will look into the other words translated in the King James from the Greek word "Sozo" (4982).

Luke 18:42 (King James Version)

"And Jesus said unto him, Receive thy sight: thy faith hath **saved** thee.

Note – Matthew 6:19-21 appears to be the answer to Luke 18:22 above. It states, "You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me."

Matthew 6:19-21

"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; ²⁰ but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹ For where your treasure is, there your heart will be also.

John 3:14-21

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be **lifted up**, ¹⁵ that whoever **believes** in Him should not perish but have eternal life. ¹⁶ For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. ¹⁷ For God did not send His Son into the world to condemn the world, but that the world through Him might be **saved**.

¹⁸ "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. ¹⁹ And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. ²¹ But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."

Many Christians get wrapped around verses 16 and 17 and never bother to read further. But there is much to learn from these eight verses, starting in verse 14.

Lifted (5312) υψωω, — *hoop-so'-o*; from **(5311)** (υψος - hupsos); to *elevate* (literal or figurative): — (Translated in King James version as) – exalt, lift up.

(5311) υψος, — *hoop'-sos*; from a derivative of **(5228)** (υπερ - huper); *elevation*, i.e. (abstract) *altitude*, (special) the *sky*, or (figurative) *dignity*: — (Translated in King James version as) – be exalted, height, (on) high.

Believes (4100) πιστευω, — *pist-yoo'-o*; from **(4102)** (πιστις - pistis); to *have faith* (in, upon, or with respect to, a person or thing), i.e. *credit*; by implication to *entrust* (especially one's spiritual well-being to Christ): — (Translated in King James version as) – believe (-r), commit (to trust), put in trust with.

(4102) πιστις, — *pis'-tis*; from **(3982)** (πειθω - peitho); *persuasion*, i.e. *credence*; moral *conviction* (of *religious* truth, or the truthfulness of God or a religious teacher), especially *reliance* upon Christ for salvation; abstract *constancy* in such profession; by extensive the system of religious (Gospel) *truth* itself: — (Translated in King James version as) – assurance, belief, believe, faith, fidelity.

(3982) πειθω, — *pi'-tho*; a primary verb; to *convince* (by argument, true or false); by analogy to *pacify* or *conciliate* (by other fair means); reflexive or passive to *assent* (to evidence or authority), to *rely* (by inward certainty): — (Translated in King James version as) – agree, assure, believe, have confidence, be (wax) confident, make friend, obey, persuade, trust, yield.

SIDE STUDY on John 3:14-21

Verse 14

Point 1 –

John 3:14

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be **lifted up**

What did Jesus mean? What serpent in the wilderness is He referring to? The reference is found in Numbers 21:5-9.

Numbers 21:5-9

"And the people spoke against God and against Moses: "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread." ⁶ So the Lord sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.

⁷ Therefore the people came to Moses, and said, "We have sinned, for we have spoken against the Lord and against you; pray to the Lord that He take away the serpents from us." So Moses prayed for the people.

⁸ Then the Lord said to Moses, "Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live." ⁹ So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he **looked** at the bronze serpent, he lived.

- Note –
- 1) The Lord did not remove the fiery serpents (their circumstances)
 - 2) The people were to look at the bronze serpent, not the pole (cross)
 - 3) Jesus was saying in John 3 that He represents the bronze serpent. If we look to Him we will live – eternal life.

John 6:40 is just one verse that confirms this.

John 6:35-41

And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst."³⁶ But I said to you that you have seen Me and yet do not believe. ³⁷ All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. ³⁸ For I have come down from heaven, not to do My own will, but the will of Him who sent Me. ³⁹ This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. ⁴⁰ And this is the will of Him who sent Me, that everyone who **sees** the Son **and** believes in Him may have everlasting life; and I will raise him up at the last day."

Note –To see the Son is to see Salvation (refer to Luke 2:25-30 on page 69). In fact, the name "Jesus" means "Savior." More will be said on this later.

Looked {5027} נָבַט; — **nabat, naw-bat'**; a primitive root; *to scan*, i.e. *look intently at*; by implication, to regard with pleasure, favor or care: — (Translated in King James version as) – (cause to) behold, consider, look (down), regard, have respect, see.

Scan (Dictionary.com) – (1) to glance at or over or read hastily; (2) to examine the particulars or points of minutely; scrutinize; (3) to peer out at or observe repeatedly or sweepingly, as a large expanse; survey

Intently (Dictionary.com) – (1) firmly or steadfastly fixed or directed, as the eyes or mind; (2) having the attention sharply focused or fixed on something; (3) determined or resolved; having the mind or will fixed on some goal; (4) earnest; intense

Sees (2334) θεωρεω, — *theh-o-reh'-o*; from a derivative of (2300) (θεαομαι - theaomai) (perhaps by addition of (3708)); to *be a spectator* of, i.e. *discern*, (literal, figurative [*experience*] or intensive [*acknowledge*]): — (Translated in King James version as) – behold, consider, look on, perceive, see.

(2300) θεαομαι, — *theh-ah'-om-ah-ee*; a prolonged form of a primary verb; to *look* closely at, i.e. (by implication) to *perceive* (literal or figurative); by extension to *visit*: — (Translated in King James version as) – behold, look (upon), see.

Discern (Dictionary.com) – (1) to perceive by the sight or some other sense or by the intellect; see, recognize, or apprehend; (2) to distinguish mentally; recognize as distinct or different; discriminate

Perceive (Dictionary.com) – (1) to become aware of, know, or identify by means of the senses; (2) to recognize, discern, envision, or understand

Here is another key passage regarding the bronze serpent.

2 Kings 18:4

"He removed the high places and broke the sacred pillars, cut down the wooden image and broke in pieces the bronze serpent that Moses had made; for until those days the children of Israel burned incense to it, and called it **Nehushtan**.

Over time the people actually came to worship the bronze serpent. Could it be, in like manner, many have come to worship the symbol of the cross more than Christ Jesus?

Nehushtan {5180} נְהוֹשְׁטָן — Nchushtan, *nekh-oosh-tawn'*; from 5178; something made of copper, i.e. the copper serpent of the Desert: — (Translated in King James version as) – Nehushtan.

Point 2 –

Verse 14 reminds me of John 12:32-33

John 12:32-33

And I, if I am **lifted up** from the earth, will **draw** all peoples to Myself."

³³ This He said, signifying by what death He would die. ³⁴ The people answered Him, "We have heard from the law that the Christ remains forever; and how can You say, The Son of Man must be lifted up? Who is this Son of Man?"

Over the years, I've heard many Christians take verse 32 out of context. I've heard some proclaiming, "We have to lift Jesus up in praise, so He'll draw all men to himself." Or, "if we don't lift Jesus up, He won't draw all men to Himself." This misappropriation of scripture has passed from the pulpits and the choir stands to the pews. Those sitting in the pews in turn pass it on, dutifully and gleefully, to all

who will listen. If only they would take time to study the scripture they would find the meaning is provided in the very next verse.

No matter how good our intentions, by taking this scripture out of context, we are saying:

- ☞ If we crucify Him again, He'll draw all men.
- ☞ His sacrifice alone wasn't sufficient enough to accomplish this.

Draw (1670) ἐλκυω, — *hel-koo'-o*; or helko, hel'-ko; probably akin to **(138)** (αἵρεομαι - haireomai); to *drag* (literal or figurative): — (Translated in King James version as) – draw.

Verse 15

John 3:15

"that whoever **believes** in Him should not **perish** but have **eternal life**.

Note – In John 3:14-21 "believes" occurs four times and "believed" once. What is the importance of this word?

Many Christians attempt to simplify the meaning of belief as merely referring to believing Christ died on the cross for their sins. But is this all it means? Refer to the definition of "believes" on page 48. Based on the definition, how can you expand on the meaning of "believe?" Don't forget to consider John 6:40 which says "everyone who **sees** the Son **and believes** in Him may have everlasting life."

Verse 18

John 3:18

"He who believes in Him is not **condemned**; but he who does not believe is condemned already, because he has not believed in the **name** of the only begotten Son of God.

Note – In this verse Jesus speaks of condemnation in relation to believing in Him. Are we condemned for not "seeing" the Son or is there more to it? Jesus says, those that don't "believe" in His name are condemned already?

Condemn (2919) κρίνω, — *kree'-no*; properly to *distinguish*, i.e. *decide* (mentally or judicially); by implication to *try*, *condemn*, *punish*: — (Translated in King James version as) – avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

Name (3686) ὄνομα, — *on'-om-ah*; from a presumed derivative of the base of **(1097)** (γινώσκω - ginosko) a "*name*" (literal or figurative) [*authority*, *character*]: — (Translated in King James version as) – called, (+ sur-) name (-d).

What is the significance of Jesus' name?

Matthew 1:21

"And she will bring forth a Son, and you shall call His name **Jesus**, for He will **save** His people from their sins."

Note – The name "Jesus" means Savior. In Hebrew, Jesus' name Yeshua means Salvation. In English there is a disconnect. How many think Savior or Salvation when they say the name of Jesus (Yeshua)?

This reminds me of John 5:38-40.

John 5:38-40

"But you do not have His word abiding in you, because whom He sent, Him you do not believe. ³⁹ You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. ⁴⁰ But you are not willing to come to Me that you may have life.

Note - Maybe the verse would be clearer if this point was added to the verse. "Because he has not believed in the Savior (Jesus), the only begotten Son of God."

Jesus (2424) Ἰησοῦς, — *ee-ay-sooce'*; of Hebrew origin [**Hebrew {3091}** (Yehowshuwa`)]; *Jesus* (i.e. *Jehoshua*), the name of our Lord and two (three) other Israelites: — (Translated in King James version as) – Jesus.

{3091} יְהוֹשֻׁעַ — **Yhowshuwa`**, *yeh-ho-shoo'-ah*; or [**"vuwOhy**] **Yhowshua**, *yeh-ho-shoo'-ah*; from 3068 and 3467; *Jehovah-saved*; Jehoshua (i.e. Joshua), the Jewish leader: — (Translated in King James version as) – Jehoshua, Jehoshuah, Joshua.

{3068} יְהוָה — **Yhovah**, *yeh-ho-vaw'*; from 1961; (the) *self-Existent* or *Eternal*; Jehovah, Jewish national name of God: — (Translated in King James version as) – Jehovah, the Lord.

{1961} הָיָה — **hayah**, *haw-yaw*; a primitive root (compare 1933); *to exist*, i.e. *be or become*, *come to pass* (always emphatic, and not a mere copula or auxiliary): — (Translated in King James version as) – beacon, X altogether, be(-come), accomplished, committed, like), break, cause, come (to pass), do, faint, fall, + follow, happen, X have, last, pertain, quit (one-) self, require, X use.

{3467} יָשַׁע — **yasha`**, *yaw-shah'*; a primitive root; properly, *to be open*, *wide* or *free*, i.e. (by implication) *to be safe*; causatively, *to free* or *succor*: — (Translated in King James version as) – X at all, avenging, defend, deliver(-er), help, preserve, rescue, be safe, bring (having) salvation, **save**(-iour), get victory.

Verses 19-21

John 3:19

"And this is the **condemnation**, that the light has come into the world, and men loved **darkness** rather than light, because their **deeds** were **evil**.²⁰ For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.²¹ But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."

- Note – 1) It appears in verses 19 thru 21 that both groups **believe** there is a light. But only one group "**believes in**" the light.
- 2) These verses also show something is required of us. There is something we must do that will determine which group we are truly a part of. The distinction - one group will "come to the light", the other will not.
- 3) Our deeds, actions, what we do or do not do, prove whether we "believe in" the name of Jesus (Savior, Salvation), the Light, or whether we hate Him.
- 4) In the end, the bottom line is, God does not condemn us. We will condemn ourselves if we refuse to obey His instruction to "come to the light", His Son Jesus Christ.

Condemnation (2920) κρισις, — *kree'-sis*; *decision* (subject or object, for or against); by extension a *tribunal*; by implication *justice* (specially divine *law*): — (Translated in King James version as) – accusation, condemnation, damnation, judgment.

Darkness (4655) σκοτος, — *skot'-os*; from the base of (4639) (σκια - skia); *shadiness*, i.e. *obscurity* (literal or figurative): — (Translated in King James version as) – darkness.

(4639) σκια, — *skee'-ah*; apparently a primary word; "*shade*" or a shadow (literal or figurative [darkness of *error* or an *adumbration*]): — (Translated in King James version as) – shadow.

Shadiness (Dictionary.com) - (1) abounding in shade; shaded; (2) giving shade; (3) shadowy; indistinct; spectral; (4) of dubious character; rather disreputable

Obscurity (Dictionary.com) - darkness; dimness; indistinctness

Adumbration (Dictionary.com) - (1) to produce a faint image or resemblance of; to outline or sketch; (2) to foreshadow; prefigure; (3) to darken or conceal partially; overshadow.

Deeds (2041) εργον, — *er'-gon*; from a primary (but obsolete) ergo (to *work*); *toil* (as an effort or occupation); by implication an *act*: — (Translated in King James version as) – deed, doing, labour, work.

Evil (4190) πονηρος, — *pon-ay-ros'*; from a derivative of (4192) (πονος - ponos); *hurtful*, i.e. *evil* (properly in effect or influence, and thus differing from (2556) (κακος - kakos), which refers rather to *essential* character, as well as from (4550) (σαπρος - sapros), which indicates *degeneracy* from original virtue); figurative *calamitous*; also (passive) *ill*, i.e. *diseased*; but especially (morally) *culpable*, i.e. *derelict*, *vicious*, *facinorous*; neuter (singular) *mischievous*, *malice*, or (plural) *guilt*; masculine (singular) the *devil*, or (plural) *sinner*s: — (Translated in King James version as) – bad, evil, grievous, harm, lewd, malicious, wicked (-ness).

(4192) πονος, — *pon'-os*; from the base of (3993) (πενης - penes); *toil*, i.e. (by implication) *anguish*: — (Translated in King James version as) – pain.

John's description of the light that came into the world.

John 1:1-13

"In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God.

³ All things were made through Him, and without Him nothing was made that was made. ⁴ In Him was life, and the life was the light of men. ⁵ And the light shines in the darkness, and the darkness did not comprehend it.

⁶ There was a man sent from God, whose name was John. ⁷ This man came for a witness, to bear witness of the Light, that all through him might believe. ⁸ He was not that Light, but was sent to bear witness of that Light.

⁹ That was the true Light which gives light to every man coming into the world.

¹⁰ He was in the world, and the world was made through Him, and the world did not know Him. ¹¹ He came to His own, and His own did not receive Him.

¹² But as many as *received* Him, **to them He gave the right to become children of God,** to those who believe in His name: ¹³ who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Note – John 3:20-21 is linked to John 1:12.

Received (2983) λαμβανω, — *lam-ban'-o*; a prolonged form of a primary verb, which is used only as an alternate in certain tenses; to *take* (in very many applications, literal and figurative [properly object or active, to *get hold* of;— (Translated in King James version as) – accept, + be amazed, assay, attain, bring, x when I call, catch, come on (x unto), + forget, have, hold, obtain, receive (x after), take (away, up).

BACK TO MAIN STUDY –SAVED - (4982) Sōzō

John 5:30-37

"I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.

³¹ "If I bear witness of Myself, My witness is not true. ³² There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true. ³³ You have sent to John, and he has borne witness to the truth. ³⁴ Yet I do not **receive testimony** from man, but I say these things that you may be **saved**. ³⁵ He was the burning and shining lamp, and you were willing for a time to rejoice in his light. ³⁶ But I have a greater witness than John's; for the works which the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me. ³⁷ And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form.

Note – Verse 34 is something to think about.

Receive 2983 – refer to Strong's definition on page 55

Testimony (3141) μαρτυρία, — *mar-too-ree'-ah*; from (3144) (μαρτυς - martus); *evidence* given (judicially or generic): — (Translated in King James version as) – record, report, testimony, witness.

John 10:1-18

"Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. ² But he who **enters** by the door is the shepherd of the sheep. ³ To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. ⁴ And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. ⁵ Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers." ⁶ Jesus used this illustration, but they did not understand the things which He spoke to them.

⁷ Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep. ⁸ All who *ever* came before Me are thieves and robbers, but the sheep did not hear them. ⁹ I am the door. If anyone **enters** by Me, he will be **saved**, and will go in and out and find pasture. ¹⁰ The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

¹¹ "I am the good shepherd. The good shepherd gives His life for the sheep. ¹² But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. ¹³ The hireling flees because he is a hireling and does not care about the sheep. ¹⁴ I am the good shepherd; and I know My *sheep*, and am known by My own. ¹⁵ As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. ¹⁶ And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.

¹⁷ "Therefore My Father loves Me, because I lay down My life that I may take it again. ¹⁸ No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father."

Note – Refer to page 39. "The Kingdom has to be entered" and the entrance to the Kingdom is Jesus Christ.

Note – I was taught in “Church” that the thief Christ is referring to is Satan and none other. However, verse 8 says, “**All** who ever came before Me are thieves and robbers.” Could this possibly mean **All** the shepherds – Bishops, Pastors, Deacons, et al?

Note – Verse 16. The other sheep were not of that fold (Israel or Judah); yet, Jesus said they already belonged to Him. The rest of us are not an after thought. Praise God! But neither are we a separate fold from Israel and Judah. Jesus says, in verse 16, “There will be one flock *and* one shepherd.” After all, there is only one true vine - Jesus Christ.

John 15

“I am the true vine, and My Father is the vinedresser. ² Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit. ³ You are already clean because of the word which I have spoken to you. ⁴ Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

⁵ “I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. ⁶ If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. ⁷ If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. ⁸ By this My Father is glorified, that you bear much fruit; so you will be My disciples.

What Unger’s Bible Dictionary¹ says, in part, about a “Shepherd.”

Shepherd means one who tends; to tend.

The routine of the shepherd’s duties appears to have been as follows:

- In the morning he led forth his flock from the fold which he did by going before them and calling to them.
- Arrived at the pasturage, he watched the flock with assistance of dogs. And should any sheep stray, he had to search for it until he found it.
- He supplied them with water, either at a running stream or at troughs attached to wells.
- At evening he brought them back to the fold and reckoned them to see that none was missing. By passing them “under the rod.” As they entered the door of the enclosure; checking each sheep as it passed by a motion of the hand.
- He watched the entrance of the fold throughout the night, acting as porter. The shepherd’s office thus required great watchfulness, particularly by night.
- It also required tenderness toward the young and feeble (Isaiah 40:11) particularly in driving them to and from the pasturage.
- The office of the eastern shepherd, as described in the Bible was attended with much hardship, and even danger.
 - ✚ He was exposed to the extremes of heat and cold
 - ✚ His food frequently consisted of the precarious supplies afforded by nature.
 - ✚ He had to encounter the attacks of wild beasts, occasionally of the larger species such as lions, wolves, panthers, and bears.
 - ✚ Nor was he free from the risk of robbers or predatory hordes
- In certain localities, moreover, towers were erected for the double purpose of spying an enemy at a distance and protecting the flock.

¹ Unger’s Bible Dictionary by Merrill F. Unger; Copyright © 1957, 1961, 1966 by the Moody Bible Institute of Chicago, Third Edition, page 1013

Immediately this brought to mind:

Psalm 23

¹ The LORD *is* my shepherd;
I shall not want.
² He makes me to lie down in green pastures;
He leads me beside the still waters.
³ He restores my soul;
He leads me in the paths of righteousness
For His name's sake.

⁴ Yea, though I walk through the valley of the shadow of death,
I will fear no evil;
For You *are* with me;
Your rod and Your staff, they comfort me.

⁵ You prepare a table before me in the presence of my enemies;
You anoint my head with oil;
My cup runs over.
⁶ Surely goodness and mercy shall follow me all the days of my life;
And I will dwell in the house of the LORD forever.

Acts 2:14-21

¹⁴ But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. ¹⁵ For these are not drunk, as you suppose, since it is *only* the third hour of the day. ¹⁶ But this is what was spoken by the prophet Joel:

¹⁷ *'And it shall come to pass in the last days, says God,
That I will pour out of My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.
¹⁸ And on My menservants and on My maidservants
I will pour out My Spirit in those days;
And they shall prophesy.
¹⁹ I will show wonders in heaven above
And signs in the earth beneath:
Blood and fire and vapor of smoke.
²⁰ The sun shall be turned into darkness,
And the moon into blood,
Before the coming of the great and awesome day of the LORD.
²¹ And it shall come to pass
That whoever **calls** on the name of the LORD
Shall be **saved**.*

Calls (1941 επικαλεσμαι, — *ep-ee-kal-eh'-om-ahee*; middle from (1909) (επι - epi) and (2564) (καλεω - kaleo); to *entitle*; by implication to *invoke e*(for aid, worship, testimony, decision, etc.): — (Translated in King James version as) – appeal (unto), call (on, upon), surname.

Following is an excellent example of Acts 2:21.

Mark 10:46-55

"Now they came to Jericho. As He went out of Jericho with His disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging. ⁴⁷ And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!"

⁴⁸ Then many warned him to be quiet; but he cried out all the more, "Son of David, have mercy on me!"

⁴⁹ So Jesus stood still and commanded him to be called.

Then they called the blind man, saying to him, "Be of good cheer. Rise, He is calling you."

⁵⁰ And throwing aside his garment, he rose and came to Jesus.

⁵¹ So Jesus answered and said to him, "What do you want Me to do for you?"

The blind man said to Him, "Rabboni, that I may receive my sight."

⁵² Then Jesus said to him, "Go your way; your faith has made you well." And immediately he received his sight and followed Jesus on the road.

Note –In verse 47 it says Bartimaeus cried out or called on the name of Jesus.

Verse 52 says, "your faith has made you well." The word translated "well" is the same word translated "**save**" or "**saved**" throughout this study. This section of verse 52 could have easily been translated to say, "Your faith has **saved** you."

According to Jesus, it was Bartimaeus' faith in Him (in Jesus) that made him well (**saved** him).

Note – This is an excellent example why Greek and Hebrew word searches are important. They result in gems like this.

Acts 2:46-47

"So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, ⁴⁷ praising God and having favor with all the people. And the Lord added to the church daily those who were being **saved**."

Acts 4:11-12

"This is the 'stone which was rejected by you builders, which has become the chief cornerstone.'"

¹² Nor is there salvation in any other, for there is no other name under heaven given among men by which we **must** be **saved**."

Note – the word "must" shows grave importance – urgency.

Must (1163) δεῖ, — *die*; third person singular active present of (1210) (δεω - deo); also deon, *deh-on*; neuter active participle of the same; both used impersonal; *it is* (*was*, etc.) *necessary* (as *binding*): — (Translated in King James version as) – behoved, be meet, must (needs), (be) need (-ful), ought, should.

Acts 11:13-17

"And he told us how he had seen an angel standing in his house, who said to him, 'Send men to Joppa, and call for Simon whose surname is Peter, ¹⁴ who will tell you words by which you and all your household will be **saved**.' ¹⁵ And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning. ¹⁶ Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.' ¹⁷ If therefore God gave them the same gift as *He gave* us when we believed on the Lord Jesus Christ, who was I that I could withstand God?"

Acts 15:1-29

"And certain *men* came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be **saved**." ² Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question. ³ So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren. ⁴ And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them. ⁵ But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command *them* to keep the law of Moses."

⁶ Now the apostles and elders came together to consider this matter. ⁷ And when there had been much dispute, Peter rose up *and* said to them: "Men *and* brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. ⁸ So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as *He did* to us, ⁹ and made no distinction between us and them, purifying their hearts by faith. ¹⁰ Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? ¹¹ But we believe that through the grace of the Lord Jesus Christ we shall be **saved** in the same manner as they."

¹² Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles. ¹³ And after they had become silent, James answered, saying, "Men *and* brethren, listen to me: ¹⁴ Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. ¹⁵ And with this the words of the prophets agree, just as it is written:

¹⁶ ' *After this I will return*

And will rebuild the tabernacle of David, which has fallen down;

I will rebuild its ruins,

And I will set it up;

¹⁷ *So that the rest of mankind may seek the LORD,*

Even all the Gentiles who are called by My name,

Says the LORD who does all these things.'

¹⁸ "Known to God from eternity are all His works. ¹⁹ Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, ²⁰ but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. ²¹ For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath."

²² Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, *namely*, Judas who was also named Barsabas, and Silas, leading men among the brethren.

²³ They wrote this, *letter* by them:

The apostles, the elders, and the brethren,

To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia:

Greetings.

²⁴ Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, "*You must* be circumcised and keep the law"—to whom we gave no *such* commandment— ²⁵ it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, ²⁶ men who have risked their lives for the name of our Lord Jesus Christ. ²⁷ We have therefore sent Judas and Silas, who will also report the same things by word of mouth. ²⁸ For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: ²⁹ that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well.

Farewell.

Offered to idols (1494) εἰδωλοθυτον, — *i-do-loth'-oo-ton*; neuter of a compound of **(1497)** (εἰδωλον - eidolon) and a presumed derivative of **(2380)** (θυω - thuo); an *image-sacrifice*, i.e. part of an *idolatrous offering*: — (Translated in King James version as) - (meat, thing that is) offered (in sacrifice, sacrificed) to (unto) idols.

(1497) εἰδωλον, — *i'-do-lon*; from **(1491)** (εἶδος - eidos); an *image* (i.e. for worship); by implication a heathen *god*, or (plural) the *worship* of such: — (Translated in King James version as) - idol.

(2380) θυω, — *thoo'-o*; a primary verb; properly to *rush* (*breathe* hard, *blow*, *smoke*), i.e. (by implication) to *sacrifice* (properly by fire, but genitive); by extension to *immolate* (*slaughter* for any purpose): — (Translated in King James version as) - kill, (do) sacrifice, slay.

According to Dr. Spiros Zodhiates², a recognized authority in the Greek New Testament, “offered to idols” (1497) means, “a form, appearance. An image or representation whether corporeal or mental. In Classic. Gr. used for a statue of man or even for a concept of the mind. In the NT it stands for an idol or image set up to be worshipped as a god (Acts 7:41; 15:20; 1 Cor. 12:2; Rev. 9:20) Also stands for a false god, usually worshipped in the form of an image (2 Cor. 6:16; 1 Thess. 1:9; 1 Jn. 5:21).”

At least three of the four underlined conditions above were a part of the Mosaic law. These are merely condensed versions. This sheds light on where verse 21 fits in. Since the early Christians kept the Sabbath and attended synagogue each week they would be familiar with the law of Moses (aka The Law of God or The Law of the Lord).

Well, it looks like Jesus' death didn't nail these to the cross. Why do so many consider the Law of God a bad thing. Let's take a little time now to read the unabridged version from the book of Leviticus.

Things Offered to Idols

Leviticus 19:4

“Do not turn to idols, nor make for yourselves molded gods: I *am* the Lord your God.

Leviticus 26:1

“You shall not make idols for yourselves; neither a carved image nor a *sacred* pillar shall you rear up for yourselves; nor shall you set up an engraved stone in your land, to bow down to it; for I *am* the Lord your God.

Leviticus 26:29-30

“You shall eat the flesh of your sons, and you shall eat the flesh of your daughters.

³⁰ I will destroy your high places, cut down your incense altars, and cast your carcasses on the lifeless forms of your idols; and My soul shall abhor you.

² Spiros Zodhites Th.D., The Complete Word Study New Testament, King James Version; Copyright © 1991 Spiros Zodhiates and AMG International, Inc., D/B/A AMG Publishers, pages 908-909.

Leviticus 20:1-5

"Then the Lord spoke to Moses, saying, ² "Again, you shall say to the children of Israel: Whoever of the children of Israel, or of the strangers who dwell in Israel, who gives *any* of his descendants to Molech, he shall surely be put to death. The people of the land shall stone him with stones. ³ I will set My face against that man, and will cut him off from his people, because he has given *some* of his descendants to Molech, to defile My sanctuary and profane My holy name. ⁴ And if the people of the land should in any way hide their eyes from the man, when he gives *some* of his descendants to Molech, and they do not kill him, ⁵ then I will set My face against that man and against his family; and I will cut him off from his people, and all who prostitute themselves with him to commit harlotry with Molech.

According to the Online encyclopedia Wikipedia

"Moloch, Molech, Molekh, Molok, Molek, Molock, or Moloc (representing Semitic מֹלֶךְ *m-l-k*, a Semitic root meaning "king") is the name of an ancient Semitic god, in particular a god of the Phoenicians, and the name of a particular kind of child sacrifice associated with that god.

Moloch was historically affiliated with cultures throughout the Middle East, including the Ammonite, Hebrew, Canaanite, Phoenician and related cultures in North Africa and the Levant.

In modern English usage, "Moloch" can refer derivatively to any person or thing which demands or requires costly sacrifices.



From Blood

Leviticus 17

" And the Lord spoke to Moses, saying, ² "Speak to Aaron, to his sons, and to all the children of Israel, and say to them, This *is* the thing which the Lord has commanded, saying: ³ "Whatever man of the house of Israel who kills an ox or lamb or goat in the camp, or who kills *it* outside the camp, ⁴ and does not bring it to the door of the tabernacle of meeting to offer an offering to the Lord before the tabernacle of the Lord, the guilt of bloodshed shall be imputed to that man. He has shed blood; and that man shall be cut off from among his people, ⁵ to the end that the children of Israel may bring their sacrifices which they offer in the open field, that they may bring them to the Lord at the door of the tabernacle of meeting, to the priest, and offer them *as* peace offerings to the Lord. ⁶ And the priest shall sprinkle the blood on the altar of the Lord *at* the door of the tabernacle of meeting, and burn the fat for a sweet aroma to the Lord. ⁷ They shall no more offer their sacrifices to demons, after whom they have played the harlot. This shall be a statute forever for them throughout their generations."

⁸ "Also you shall say to them: Whatever man of the house of Israel, or of the strangers who dwell among you, who offers a burnt offering or sacrifice, ⁹ and does not bring it to the door of the tabernacle of meeting, to offer it to the Lord, that man shall be cut off from among his people.

¹⁰ And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people. ¹¹ For the life of the flesh *is* in the blood, and I have given it to you upon the altar to make atonement for your souls; for it *is* the blood *that* makes atonement for the soul. ¹² Therefore I said to the children of Israel, No one among you shall eat blood, nor shall any stranger who dwells among you eat blood.

¹³ "Whatever man of the children of Israel, or of the strangers who dwell among you, who hunts and catches any animal or bird that may be eaten, he shall pour out its blood and

cover it with dust; ¹⁴ for *it is* the life of all flesh. Its blood sustains its life. Therefore I said to the children of Israel, You shall not eat the blood of any flesh, for the life of all flesh is its blood. Whoever eats it shall be cut off.

¹⁵ "And every person who eats what died *naturally* or what was torn *by beasts, whether he is* a native of your own country or a stranger, he shall both wash his clothes and bathe in water, and be unclean until evening. Then he shall be clean. ¹⁶ But if he does not wash *them* or bathe his body, then he shall bear his guilt."

Note – verses 12-13 show the law concerning blood was applicable to Israel as well as those who dwelled among Israel.

Reminds me of an old television carton that said, "you are what you eat, from your head down to your feet."

Note – verses 15-16 may have something to do with "things strangled"

Was this the first time blood was utterly prohibited?

Genesis 9:1-6

So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth. ² And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move *on* the earth, and on all the fish of the sea. They are given into your hand. ³ Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. ⁴ But you shall not eat flesh with its life, *that is*, its blood. ⁵ Surely for your lifeblood I will demand *a reckoning*; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man. ⁶ "Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man.

The prohibition of blood was given before Abraham was born and before there was a man or a people called Israel.

From Sexual Immorality

Leviticus 18

"Then the Lord spoke to Moses, saying, ² "Speak to the children of Israel, and say to them: I am the Lord your God. ³ According to the doings of the land of Egypt, where you dwelt, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their ordinances. ⁴ You shall observe My judgments and keep My ordinances, to walk in them: I *am* the Lord your God. ⁵ You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I *am* the Lord.

⁶ None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I *am* the Lord. ⁷ The nakedness of your father or the nakedness of your mother you shall not uncover. She *is* your mother; you shall not uncover her nakedness. ⁸ The nakedness of your father's wife you shall not uncover; it *is* your father's nakedness. ⁹ The nakedness of your sister, the daughter of your father, or the daughter of your mother, *whether* born at home or elsewhere, their nakedness you shall not uncover. ¹⁰ The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover; for theirs *is* your own nakedness. ¹¹ The nakedness of your father's wife's daughter, begotten by your father-she *is* your sister-you shall not uncover her nakedness. ¹² You shall not uncover the nakedness of your father's sister; she *is* near of kin to your father. ¹³ You shall not uncover the nakedness of your mother's sister, for she *is* near of kin to your mother. ¹⁴ You shall not uncover the nakedness of your father's brother. You shall not approach his wife; she *is* your aunt. ¹⁵ You shall not uncover the nakedness of your daughter-in-law-she *is* your son's wife-

you shall not uncover her nakedness. ¹⁶ You shall not uncover the nakedness of your brother's wife; it *is* your brother's nakedness. ¹⁷ You shall not uncover the nakedness of a woman and her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness. They *are* near of kin to her. It *is* wickedness. ¹⁸ Nor shall you take a woman as a rival to her sister, to uncover her nakedness while the other is alive. ¹⁹ Also you shall not approach a woman to uncover her nakedness as long as she is in her *customary* impurity. ²⁰ Moreover you shall not lie carnally with your neighbor's wife, to defile yourself with her. ²¹ And you shall not let any of your descendants pass through *the* fire to Molech, nor shall you profane the name of your God: I *am* the Lord. ²² You shall not lie with a male as with a woman. It *is* an abomination. ²³ Nor shall you mate with any animal, to defile yourself with it. Nor shall any woman stand before an animal to mate with it. It *is* perversion.

²⁴ Do not defile yourselves with any of these things; for by all these the nations are defiled, which I am casting out before you. ²⁵ For the land is defiled; therefore I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants. ²⁶ You shall therefore keep My statutes and My judgments, and shall not commit *any* of these abominations, *either* any of your own nation or any stranger who dwells among you ²⁷ (for all these abominations the men of the land have done, who *were* before you, and thus the land is defiled), ²⁸ lest the land vomit you out also when you defile it, as it vomited out the nations that *were* before you. ²⁹ For whoever commits any of these abominations, the persons who commit *them* shall be cut off from among their people.

³⁰ Therefore you shall keep My ordinance, so that *you* do not commit *any* of these abominable customs which were committed before you, and that you do not defile yourselves by them: I *am* the Lord your God. "

Leviticus 19:1

"And the Lord spoke to Moses, saying, ² "Speak to all the congregation of the children of Israel, and say to them: You shall be holy, for I the Lord your God *am* holy.

Note - In this have it your way society, it's no wonder many would like this law done away with for all time.

1 Peter 4:12-19

"Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; ¹³ but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. ¹⁴ If you are reproached for the name of Christ, blessed *are you*, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified. ¹⁵ But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters. ¹⁶ Yet if *anyone suffers* as a Christian, let him not be ashamed, but let him glorify God in this matter. ¹⁷ For the time *has come* for judgment to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God? ¹⁸ Now

" *If the righteous one is scarcely **saved**,
Where will the ungodly and the sinner appear?*"

¹⁹ Therefore let those who suffer according to the will of God commit their souls *to Him* in doing good, as to a faithful Creator.

Jude 1:3-7

"Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. ⁴ For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

⁵ But I want to remind you, though you once knew this, that the Lord, having **saved** the people out of the land of Egypt, afterward destroyed those who did not believe. ⁶ And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; ⁷ as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

Revelation 21:9-27

Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, "Come, I will show you the bride, the Lamb's wife." ¹⁰ And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, ¹¹ having the glory of God. Her light *was* like a most precious stone, like a jasper stone, clear as crystal. ¹² Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are *the names* of the twelve tribes of the children of Israel: ¹³ three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

¹⁴ Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. ¹⁵ And he who talked with me had a gold reed to measure the city, its gates, and its wall. ¹⁶ The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal. ¹⁷ Then he measured its wall: one hundred *and* forty-four cubits, *according* to the measure of a man, that is, of an angel. ¹⁸ The construction of its wall was *of* jasper; and the city *was* pure gold, like clear glass. ¹⁹ The foundations of the wall of the city *were* adorned with all kinds of precious stones: the first foundation *was* jasper, the second sapphire, the third chalcedony, the fourth emerald, ²⁰ the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. ²¹ The twelve gates *were* twelve pearls: each individual gate was of one pearl. And the street of the city *was* pure gold, like transparent glass.

²² But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. ²³ The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb *is* its light. ²⁴ And the nations of those who are **saved** shall walk in its light, and the kings of the earth bring their glory and honor into it. ²⁵ Its gates shall not be shut at all by day (there shall be no night there). ²⁶ And they shall bring the glory and the honor of the nations into it. ²⁷ But there shall by no means **enter** it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life.

**ADDITIONAL WORDS TRANSLATED FROM THE GREEK WORD *Sōzō* (4982)
(only the key verse is provided)**

NOTE – (**SAVE**) or (**SAVED**) added for emphasis

HEAL –

Mark 5:23 (King James Version)

"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** (saved); and she shall live

Luke 8:36 (King James Version)

"They also which saw it told them by what means he that was possessed of the devils was **healed** (saved).

Acts 14:9 (King James Version)

"The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be **healed** (saved),

PRESERVE –

2 Timothy 4:18 (King James Version)

"And the Lord shall deliver me from every evil work, and will **preserve** (save) me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

DO WELL –

John 11:12 (King James Version)

"Then said his disciples, Lord, if he sleep, he shall **do well** (be saved).

BE (MAKE) WHOLE –

Matthew 9:21 (King James Version)

"For she said within herself, If I may but touch his garment, I shall **be whole** (saved).

Matthew 9:22 (King James Version)

"But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath **made** thee **whole** (saved *thee*). And the woman was **made whole** (saved) from that hour.

Mark 5:28 (King James Version)

"For she said, If I may touch but his clothes, I shall **be whole** (saved).

Mark 5:34 (King James Version)

"And he said unto her, Daughter, thy faith hath **made** thee **whole** (saved); go in peace, and be whole (Strong's 5199 – healthy, well [in body]) of thy plague.

Mark 6:56 (King James Version)

"And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Mark 10:52 (King James Version)

"And Jesus said unto him, Go thy way; thy faith hath made thee whole (**saved thee**). And immediately he received his sight, and followed Jesus in the way.

Luke 8:48-50 (King James Version)

"And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole (**saved thee**); go in peace.

⁴⁹While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

⁵⁰But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole (**saved**).

Luke 17:19 (King James Version)

"And he said unto him, Arise, go thy way: thy faith hath made thee whole (**saved thee**).

Acts 4:9 (King James Version)

"If we this day be examined of the good deed done to the impotent man, by what means he is made whole (**saved**);

Many, including those who say they are Christians, believe Jesus doesn't heal today. Based on what was just revealed, does that mean Jesus no longer **saves**? We can be assured, He does on both counts.

SALVATION (4991) Sōtēria

Salvation was not a new concept brought about in the New Testament for a select group of people who call themselves, among other things, "the Church." The hope of salvation was first mentioned as far back as the book of Genesis.

Genesis 49:18

"I have waited for your salvation, O LORD!

But for purposes of this study, I will primarily concentrate on the New Testament usage of this word "salvation."

Luke 1:67-79

"Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying:

⁶⁸ " Blessed is the Lord God of Israel,
For He has visited and redeemed His people,
⁶⁹ And has raised up a horn of **salvation** for us
In the house of His servant David,
⁷⁰ As He spoke by the mouth of His holy prophets,
Who *have been* since the world began,
⁷¹ That we should be **saved** from our enemies
And from the hand of all who hate us,
⁷² To perform the mercy *promised* to our fathers
And to remember His holy covenant,
⁷³ The oath which He swore to our father Abraham:
⁷⁴ To grant us that we,
Being delivered from the hand of our enemies,
Might serve Him without fear,
⁷⁵ In holiness and righteousness before Him all the days of our life.
⁷⁶ " And you, child, will be called the prophet of the Highest;
For you will go before the face of the Lord to prepare His ways,
⁷⁷ To give knowledge of **salvation** to His people
By the remission of their sins,
⁷⁸ Through the tender mercy of our God,
With which the Dayspring from on high has visited us;
⁷⁹ To give light to those who sit in darkness and the shadow of death,
To guide our feet into the way of peace."

Following is the Complete Jewish Bible translation of Luke 1:68-79

Luke 1:67-79 (Complete Jewish Bible)

"Praised be ADONAI, the God of Isra'el, because he has visited and made a ransom to liberate his people ⁶⁹ by raising up for us a mighty Deliverer who is a descendant of his servant David. ⁷⁰ It is just as he has spoken through the mouth of the prophets from the very beginning -- ⁷¹ that we should be delivered from our enemies and from the power of all who hate us. ⁷² "This has happened so that he might show the mercy promised to our fathers -- that he would remember his holy covenant, ⁷³ the oath he swore before Avraham avinu ⁷⁴ to grant us that we, freed from our enemies, would serve him without fear, ⁷⁵ in holiness and righteousness before him all our days. ⁷⁶ You, child, will be called a prophet of Ha` Elyon; you will go before the Lord to prepare his way ⁷⁷ by spreading the knowledge among his people that deliverance comes by having sins forgiven ⁷⁸ through our God's most tender mercy, which causes the Sunrise to visit us from

Heaven, ⁷⁹ to shine on those in darkness, living in the shadow of death, and to guide our feet into the paths of peace."

People are always searching for purpose. Well, verses 74 and 75 seem to sum it up nicely. We are not saved from Satan and sin to free us to sin. We are saved to "serve Him without fear, in holiness and righteousness before Him all the days of our life." To do otherwise is both a rejection of Christ Jesus' sacrifice and the grace and tender mercies of our God who sent Christ Jesus to deliver us.

This brings to mind

Hebrews 6:1-10

" Therefore, leaving the discussion of the elementary *principles* of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, ² of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. ³ And this we will do if God permits.

⁴ For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, ⁵ and have tasted the good word of God and the powers of the age to come, ⁶ if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

⁷ For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; ⁸ but if it bears thorns and briers, *it is* rejected and near to being cursed, whose end *is* to be burned.

⁹ But, beloved, we are confident of better things concerning you, yes, things that accompany **salvation**, though we speak in this manner. ¹⁰ For God *is* not unjust to forget your work and labor of love which you have shown toward His name, *in that* you have ministered to the saints, and do minister.

Hebrews 10:26-31

"For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷ but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. ²⁸ Anyone who has rejected Moses' law dies without mercy on *the testimony of* two or three witnesses. ²⁹ Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? ³⁰ For we know Him who said, "*Vengeance is Mine, I will repay,*" says the Lord. And again, "*The LORD will judge His people.*" ³¹ It is a fearful thing to fall into the hands of the living God.

Luke 2:25-30

"And behold, there was a man in Jerusalem whose name *was* Simeon, and this man *was* just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. ²⁶ And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. ²⁷ So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, ²⁸ he took Him up in his arms and blessed God and said:

²⁹ " Lord, now You are letting Your servant depart in peace,
According to Your word;

³⁰ For my eyes have seen Your **salvation**

Note – God's salvation is Jesus, who's very name means "Savior"

Luke 3:1-7

" Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, ² while Annas and Caiaphas were high priests, ³ the word of God came to John the son of Zacharias in the wilderness. ⁴ And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins, ⁵ as it is written in the book of the words of Isaiah the prophet, saying:

" The voice of one crying in the wilderness:

' Prepare the way of the LORD;

Make His paths straight.

⁵ *Every valley shall be filled*

And every mountain and hill brought low;

The crooked places shall be made straight

And the rough ways smooth;

⁶ *And all flesh shall see the **salvation** of God."*

Luke 19:1-10

" Then Jesus entered and passed through Jericho. ² Now behold, *there was* a man named Zacchaeus who was a chief tax collector, and he was rich. ³ And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature. ⁴ So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way. ⁵ And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house." ⁶ So he made haste and came down, and received Him joyfully. ⁷ But when they saw *it*, they all complained, saying, "He has gone to be a guest with a man who is a sinner."

⁸ Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold."

⁹ And Jesus said to him, "Today **salvation** has come to this house, because he also is a son of Abraham; ¹⁰ for the Son of Man has come to seek and to save that which was lost."

John 4:20-22

"Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship."

²¹ Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. ²² You worship what you do not know; we know what we worship, for **salvation** is of the Jews.

Note – Jesus (Savior), Yeshua (Hebrew for Salvation), is of the Jews.

Acts 4:10-12

" let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. ¹¹ This is the *'stone which was rejected by you builders, which has become the chief cornerstone.'* ¹² Nor is there **salvation** in any other, for there is no other name under heaven given among men by which we must be saved."

We can lay hands on the sick and pray for them; but the power to make well, to restore, to make whole, is in the name (authority, character) of Jesus Christ.

Acts 13:23-26

"From this man's seed, according to *the* promise, God raised up for Israel a Savior—Jesus—²⁴ after John had first preached, before His coming, the baptism of repentance to all the people of Israel. ²⁵ And as John was finishing his course, he said, 'Who do you think I am? I am not *He*. But behold, there comes One after me, the sandals of whose feet I am not worthy to loose.'²⁶ "Men *and* brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this **salvation** has been sent.

The best definitions, I have found to date, for "repent" and "Repentance" are found in The Complete Jewish bible.

Repent

"Turn from sin, return to God" – Acts 2:38

Repentance

"Turning to God from sin." – Acts 13:24

The Hebrew word "sub", translated "turn" or "return" is used numerous times in the Old Testament regarding the people of God turning or returning to a right relationship with God.

{7725} שׁוּב — **shuwb**, *shoob*; a primitive root; to **turn back** (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of return to the starting point); generally **to retreat**; often adverbial, **again**: — (Translated in King James version as) ((break, build, circumcise, dig, do anything, do evil, feed, lay down, lie down, lodge, make, rejoice, send, take, weep)) X again, (cause to) answer (+ again), X in any case (wise), X at all, averse, bring (again, back, home again), call (to mind), carry again (back), cease, X certainly, come again (back), X consider, + continually, convert, deliver (again), + deny, draw back, fetch home again, X fro, get (oneself) (back) again, X give (again), go again (back, home), (go) out, hinder, let, (see) more, X needs, be past, X pay, pervert, pull in again, put (again, up again), recall, recompense, recover, refresh, relieve, render (again), requite, rescue, restore, retrieve, (cause to, make to) return, reverse, reward, + say nay, send back, set again, slide back, still, X surely, take back (off), (cause to, make to) turn (again, self

For instance

Return

Isaiah 35:8-10

"A highway shall be there, and a road, and it shall be called the Highway of Holiness. The unclean shall not pass over it, but it *shall be* for others. Whoever walks the road, although a fool, shall not go astray. ⁹ No lion shall be there, nor shall *any* ravenous beast go up on it; it shall not be found there. But the redeemed shall walk *there*, ¹⁰ and the ransomed of the LORD shall **return**, and come to Zion with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isaiah 44:22

"I have blotted out, like a thick cloud, your transgressions, and like a cloud, your sins. **Return** to Me, for I have redeemed you."

Isaiah 55:6-7

"Seek the LORD while He may be found, call upon Him while He is near. ⁷ Let the wicked forsake his way, and the unrighteous man his thoughts; let him **return** to the LORD, and He will have mercy on him; and to our God, for He will abundantly pardon.

Jeremiah 3:22

" **Return**, you backsliding children, *and* I will heal your backslidings. Indeed we do come to You, for You are the LORD our God.

Turn

2 Chronicles 7:14

"If My people who are called by My name will humble themselves, and pray and seek My face, and **turn** from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

Ezekiel 33:1-20

" Again the word of the LORD came to me, saying, ² "Son of man, speak to the children of your people, and say to them: 'When I bring the sword upon a land, and the people of the land take a man from their territory and make him their watchman, ³ when he sees the sword coming upon the land, if he blows the trumpet and warns the people, ⁴ then whoever hears the sound of the trumpet and does not take warning, if the sword comes and takes him away, his blood shall be on his *own* head. ⁵ He heard the sound of the trumpet, but did not take warning; his blood shall be upon himself. But he who takes warning will save his life. ⁶ But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes *any* person from among them, he is taken away in his iniquity; but his blood I will require at the watchman's hand.'

⁷ "So you, son of man: I have made you a watchman for the house of Israel; therefore you shall hear a word from My mouth and warn them for Me. ⁸ When I say to the wicked, 'O wicked *man*, you shall surely die!' and you do not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood I will require at your hand. ⁹ Nevertheless if you warn the wicked to **turn** from his way, and he does not **turn** from his way, he shall die in his iniquity; but you have delivered your soul.

¹⁰ "Therefore you, O son of man, say to the house of Israel: 'Thus you say, "If our transgressions and our sins *lie* upon us, and we pine away in them, how can we then live?"'

¹¹ Say to them: 'As I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked **turn** from his way and live. **Turn, turn** from your evil ways! For why should you die, O house of Israel?'

¹² "Therefore you, O son of man, say to the children of your people: 'The righteousness of the righteous man shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall because of it in the day that he **turns** from his wickedness; nor shall the righteous be able to live because of *his righteousness* in the day that he sins.' ¹³ When I say to the righteous *that* he shall surely live, but he trusts in his own righteousness and commits iniquity, none of his righteous works shall be remembered; but because of the iniquity that he has committed, he shall die. ¹⁴ Again, when I say to the wicked, 'You shall surely die,' if he **turns** from his sin and does what is lawful and right, ¹⁵ *if* the wicked restores the pledge, gives back what he has stolen, and walks in the statutes of life without committing iniquity, he shall surely live; he shall not die. ¹⁶ None of his sins which he has committed shall be remembered against him; he has done what is lawful and right; he shall surely live.

¹⁷ "Yet the children of your people say, 'The way of the Lord is not fair.' But it is their way which is not fair! ¹⁸ When the righteous **turns** from his righteousness and commits iniquity, he shall die because of it. ¹⁹ But when the wicked **turns** from his wickedness and does what

is lawful and right, he shall live because of it. ²⁰ Yet you say, 'The way of the Lord is not fair.' O house of Israel, I will judge every one of you according to his own ways."

Hebrews 1:10-15

" And:

" You, LORD, in the beginning laid the foundation of the earth,
And the heavens are the work of Your hands.

¹¹ They will perish, but You remain;
And they will all grow old like a garment;

¹² Like a cloak You will fold them up,
And they will be changed.
But You are the same,
And Your years will not fail."

¹³ But to which of the angels has He ever said:

" Sit at My right hand,
Till I make Your enemies Your footstool?"

¹⁴ Are they not all ministering spirits sent forth to minister for those who will inherit **salvation**?

Hebrews 2:1-3

" Therefore we must give the more earnest heed to the things we have heard, lest we drift away.

² For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, ³ how shall we escape if we neglect so great a **salvation**, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him,

Hebrews 2:6-10

"But one testified in a certain place, saying:

" What is man that You are mindful of him,
Or the son of man that You take care of him?

⁷ You have made him a little lower than the angels;
You have crowned him with glory and honor,
And set him over the works of Your hands.

⁸ You have put all things in subjection under his feet."

For in that He put all in subjection under him, He left nothing *that is* not put under him. But now we do not yet see all things put under him. ⁹ But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

¹⁰ For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their **salvation** perfect through sufferings.

Hebrews 5:6-10

"As He also says in another place:

" You are a priest forever
According to the order of Melchizedek";

⁷ who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, ⁸ though He was a Son, yet He learned obedience by the things which He suffered. ⁹ And having been perfected, He became the author of eternal **salvation** to all who obey Him, ¹⁰ called by God as High Priest "according to the order of Melchizedek,"

Hebrews 9:24-28

"For Christ has not entered the holy places made with hands, *which are* copies of the true, but into heaven itself, now to appear in the presence of God for us; ²⁵ not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—²⁶ He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. ²⁷ And as it is appointed for men to die once, but after this the judgment, ²⁸ so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for **salvation**.

Note – This **salvation** appears to be a future event. This reminds me of life and how we are saved now. We have life now to a lesser degree and the Lord saves us now from our enemies, including sickness. But all this is a lesser degree or a type of all we will have once we receive eternal life and eternal **salvation** at the return of Jesus Christ.

This also brings to mind verses like:

Matthew 18:8

"If your hand or foot causes you to sin, cut it off and cast *it* from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire.

Matthew 18:9

"And if your eye causes you to sin, pluck it out and cast *it* from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire.

Matthew 19:17

"So He said to him, "Why do you call Me good? No one *is* good but One, *that is*, God. But if you want to enter into life, keep the commandments."

Note – if we are to "enter into life", than obviously this "life" we are to enter is not our natural existence (life).

1 Peter 1:3-9

"Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, ⁴ to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, ⁵ who are kept by the power of God through faith for **salvation** ready to be revealed in the last time. ⁶ In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, ⁷ that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, ⁸ whom having not seen you love. Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory, ⁹ receiving the end of your faith—the **salvation** of *your* souls. ¹⁰ Of this **salvation** the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you, ¹¹ searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. ¹² To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

2 Peter 3:10-16

"But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. ¹¹ Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, ¹² looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? ¹³ Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

¹⁴ Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; ¹⁵ and consider *that* the longsuffering of our Lord *is* **salvation**—as also our beloved brother Paul, according to the wisdom given to him, has written to you, ¹⁶ as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.

Note – Perhaps a lot of the "some things hard to understand" stems from the fact that Paul **was not** a part of Jesus Christ's earthy ministry. Since Jesus often taught in Jerusalem, Judea and the surrounding vicinities it is plausible Paul saw Jesus. Like many Pharisees, Paul may have sat in on one or two of Jesus' messages; but Paul was not a disciple of Christ Jesus. In actuality Paul probably had very little first hand knowledge of Jesus Christ other than the claims mentioned in Paul's epistles.

Jude 3-4

"Beloved, while I was very diligent to write to you concerning our common **salvation**, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. ⁴ For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

Revelation 7:9-17

"After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, ¹⁰ and crying out with a loud voice, saying, "**Salvation** belongs to our God who sits on the throne, and to the Lamb!" ¹¹ All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God, ¹² saying:

"Amen! Blessing and glory and wisdom,
Thanksgiving and honor and power and might,
Be to our God forever and ever. Amen."

¹³ Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?"

¹⁴ And I said to him, "Sir, you know."

So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. ¹⁵ Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. ¹⁶ They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; ¹⁷ for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes."

Note – This is not the "church" supposedly raptured before the great tribulation begins. For more on the "rapture" please refer to the Disciples Project Bible study entitled "[Raptured?](#)"

Revelation 12:9-11

"So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

¹⁰ Then I heard a loud voice saying in heaven, "Now **salvation**, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. ¹¹ And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.

Revelation 19:1

"After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! **Salvation** and glory and honor and power *belong* to the Lord our God!

ADDITIONAL WORDS TRANSLATED FROM THE GREEK WORD *Sōtēria* (4991)
(only the key verse is provided)

DELIVER –

Acts 7:25

"For he supposed that his brethren would have understood that God would **deliver** them by his hand, but they did not understand.

HEALTH –

Acts 27:34 King James Version

"Wherefore I pray you to take some meat: for this is for your **health**: for there shall not an hair fall from the head of any of you.

Acts 27:34

"Therefore I urge you to take nourishment, for this is for your **survival**, since not a hair will fall from the head of any of you."

SAVE –

Luke 1:67-71

"Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying:

⁶⁸ "Blessed is the Lord God of Israel,

For He has visited and redeemed His people,

⁶⁹ And has raised up a horn of salvation for us

In the house of His servant David,

⁷⁰ As He spoke by the mouth of His holy prophets,

Who *have been* since the world began,

⁷¹ That we should be **saved** from our enemies

And from the hand of all who hate us,

Romans 10:1

"Brethren, my heart's desire and prayer to God for Israel is that they may be **saved**.

SAVING –

Hebrews 11:7

⁷ By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the **saving** of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

SAVIOR (4990) Sōtēr

Luke 1:46-47

"And Mary said:

" My soul magnifies the Lord,

⁴⁷ And my spirit has rejoiced in God my **Savior**."

Luke 2:10-12

"Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. ¹¹ For there is born to you this day in the city of David a **Savior**, who is Christ the Lord. ¹² And this *will be* the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger."

John 4:38-45

"And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I *ever* did." ⁴⁰ So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. ⁴¹ And many more believed because of His own word.

⁴² Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard *Him* and we know that this is indeed the Christ, the **Savior** of the world."

Acts 5:25-35

"So one came and told them, saying, "Look, the men whom you put in prison are standing in the temple and teaching the people!"

²⁶ Then the captain went with the officers and brought them without violence, for they feared the people, lest they should be stoned. ²⁷ And when they had brought them, they set *them* before the council. And the high priest asked them, ²⁸ saying, "Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's blood on us!"

²⁹ But Peter and the *other* apostles answered and said: "We ought to obey God rather than men.

³⁰ The God of our fathers raised up Jesus whom you murdered by hanging on a tree. ³¹ Him God has exalted to His right hand to be Prince and **Savior**, to give repentance to Israel and forgiveness of sins. ³² And we are His witnesses to these things, and *so also is* the Holy Spirit whom God has given to those who obey Him."

Note – Verse 31 – Is this repentance and forgiveness of sins only for Israel? No. See Acts 11:18 below.

Acts 11:18

" When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life."

2 Peter 1:1-11

"Simon Peter, a bondservant and apostle of Jesus Christ,

To those who have obtained like precious faith with us by the righteousness of our God and **Savior** Jesus Christ:

² Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, ³ as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue, ⁴ by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

⁵ But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, ⁶ to knowledge self-control, to self-control perseverance, to perseverance godliness, ⁷ to godliness brotherly kindness, and to brotherly kindness love. ⁸ For if these things are yours and abound, *you will be* neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. ⁹ For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.

¹⁰ Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; ¹¹ for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and **Savior** Jesus Christ.

2 Peter 2:1-22

¹ But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction. ² And many will follow their destructive ways, because of whom the way of truth will be blasphemed. ³ By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.

⁴ For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment; ⁵ and did not spare the ancient world, but saved Noah, *one of eight people*, a preacher of righteousness, bringing in the flood on the world of the ungodly; ⁶ and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly; ⁷ and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked ⁸ (for that righteous man, dwelling among them, tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds)— ⁹ *then* the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment, ¹⁰ and especially those who walk according to the flesh in the lust of uncleanness and despise authority. *They are* presumptuous, self-willed. They are not afraid to speak evil of dignitaries, ¹¹ whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

¹² But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption, ¹³ *and* will receive the wages of unrighteousness, *as* those who count it pleasure to carouse in the daytime. *They are* spots and blemishes, carousing in their own deceptions while they feast with you, ¹⁴ having eyes full of adultery and that cannot cease from sin, enticing unstable souls. *They have* a heart trained in covetous practices, *and are* accursed children. ¹⁵ They have forsaken the right way and gone astray, following the way of Balaam the *son* of Beor, who loved the wages of unrighteousness; ¹⁶ but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.

¹⁷ These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.

¹⁸ For when they speak great swelling *words* of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.

¹⁹ While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. ²⁰ For if, after they have escaped the pollutions of the world through the knowledge of the Lord and **Savior** Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning.

²¹ For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them. ²² But it has happened to them according to the true proverb: "*A dog returns to his own vomit,*" and, "*a sow, having washed, to her wallowing in the mire*"

I know, seems like a lot of verses just to get to "the Lord and Savior Jesus Christ." But it is the other verses that show our need for our Lord and Savior Jesus Christ.

2 Peter 3

¹ Beloved, I now write to you this second epistle (in *both of* which I stir up your pure minds by way of reminder), ² that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and **Savior**, ³ knowing this first: that scoffers will come in the last days, walking according to their own lusts, ⁴ and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation." ⁵ For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, ⁶ by which the world *that* then existed perished, being flooded with water. ⁷ But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

⁸ But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day. ⁹ The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

¹⁰ But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. ¹¹ Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, ¹² looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? ¹³ Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

¹⁴ Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; ¹⁵ and consider *that* the longsuffering of our Lord *is* **salvation**—as also our beloved brother Paul, according to the wisdom given to him, has written to you, ¹⁶ as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.

¹⁷ You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; ¹⁸ but grow in the grace and knowledge of our Lord and **Savior** Jesus Christ.

To Him *be* the glory both now and forever. Amen.

1 John 4:10-14

"In this is love, not that we loved God, but that He loved us and sent His Son *to be* the **propitiation** for our sins. ¹¹ Beloved, if God so loved us, we also ought to love one another.

¹² No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us. ¹³ By this we know that we abide in Him, and He in us, because He has given us of His Spirit. ¹⁴ And we have seen and testify that the Father has sent the Son *as* **Savior** of the world.

As a reminder, verses 12 and 13 are addressed to those who already belong to Christ Jesus; whereas, verse 14 is referring to the world in general. However, there are no exclusions to the offer of salvation on God's part. The Son was sent as Savior of the world; still, each individual must choose the Son as Savior. In Acts 2, on the day of Pentecost, the Apostle Peter proclaimed,

Acts 2:38-39

"Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. ³⁹ For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."

Propitiation (2434) ἱλασμος, — *hil-as-mos*’; *atonement*, i.e. (concretely) an *expiator*: — (Translated in King James version as) propitiation.

Propitiation (Dictionary.com) - (1) the act of propitiating; conciliation: *the propitiation of the wrathful gods*. (2) something that propitiates.

Propitiate (Dictionary.com) - to make favorably inclined; appease; conciliate.

Conciliate (Dictionary.com) - (1) to overcome the distrust or hostility of; placate; win over: *to conciliate an angry competitor*. (2) to win or gain (goodwill, regard, or favor). (3) to make compatible; reconcile.

Expiator (Dictionary.com) - to atone for; make amends or reparation for: *to expiate one's crimes*.

Atone (Dictionary.com) - (1) to make amends or reparation, as for an offense or a crime, or for an offender (usually followed by *for*): *to atone for one's sins*. (2) to make up, as for errors or deficiencies (usually followed by *for*): *to atone for one's failings*. (3) *Obsolete*. to become reconciled; agree.

Jude 1:20-28

“But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,
²¹ keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

²² And on some have compassion, making a distinction; ²³ but others save with fear, pulling *them* out of the fire, hating even the garment defiled by the flesh.

²⁴ Now to Him who is able to keep you from stumbling,
And to present *you* faultless
Before the presence of His glory with exceeding joy,

²⁵ To God our **Savior**,
Who alone is wise,
Be glory and majesty,
Dominion and power,
Both now and forever.
Amen.

I am now going to tie a few Old Testament verses into this lesson to show the connection.

Following is the original Hebrew meaning of the word we translate as “Savior.”

Savior {3467} יָשָׁע — *yasha`*, *yaw-shah*’; a primitive root; properly, *to be open, wide* or *free*, i.e. (by implication) *to be safe*; causatively, *to free* or *succor*: — (Translated in King James version as) X at all, avenging, defend, deliver(-er), help, preserve, rescue, be safe, bring (having) salvation, save(-iour), get victory.

Succor (from Dictionary.com) - (1) help; relief; aid; assistance. (2) a person or thing that gives help, relief, aid, etc. (3) to help or relieve.

2 Samuel 22:2-4

"And he said:

"The LORD *is* my rock and my fortress and my deliverer;

³ The God of my strength, in whom I will trust;
My shield and the horn of my **salvation**,
My stronghold and my refuge;
My **Savior**, You **save** me from violence.

⁴ I will call upon the LORD, *who is worthy* to be praised;
So shall I be **saved** from my enemies.

In two verses, 2 Samuel 22:3-4 perfectly ties together "Save," "Saved," "Salvation," and "Savior."

Isaiah 43:2-4

² When you pass through the waters, I *will be* with you;
And through the rivers, they shall not overflow you.
When you walk through the fire, you shall not be burned,
Nor shall the flame scorch you.

³ For I *am* the LORD your God,
The Holy One of Israel, your **Savior**;
I gave Egypt for your ransom,
Ethiopia and Seba in your place.

⁴ Since you were precious in My sight,
You have been honored,
And I have loved you;
Therefore I will give men for you,
And people for your life.

Isaiah 43:10-12

"You *are* My witnesses," says the LORD,
"And My servant whom I have chosen,
That you may know and believe Me,
And understand that I *am* He.
Before Me there was no God formed,
Nor shall there be after Me.

¹¹ I, *even* I, *am* the LORD,
And besides Me *there is* no **savior**.

¹² I have declared and **saved**,
I have proclaimed,
And *there was* no foreign *god* among you;
Therefore you *are* My witnesses,"
Says the LORD, "that I *am* God.

Isaiah 45:20-22

"Assemble yourselves and come;
Draw near together,
you *who have* escaped from the nations.
They have no knowledge,
who carry the wood of their carved image,
And pray to a god *that* cannot save.

²¹ Tell and bring forth *your case*;
Yes, let them take counsel together.
Who has declared this from ancient time?
Who has told it from that time?

*Have not I, the LORD?
And *there is* no other God besides Me,
A just God and a **Savior**;
There is none besides Me.
²² " Look to Me, and be **saved**,
All you ends of the earth!
For I *am* God, and *there is* no other.*

**ADDITIONAL WORDS TRANSLATED FROM THE GREEK WORD *Sōtēr* (4990)
(only the key verse is provided)**

There are no additional words translated from **Sōtēr** (4990)

BORN AGAIN

*"Jesus answered and said to him, "Most assuredly, I say to you, unless one is **born again**, he cannot see the kingdom of God."*

⁴ Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

⁵ Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

⁶ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

*⁷ Do not marvel that I said to you, you must be **born again**.*

*⁸ The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is **born** of the Spirit."*

John 3:3-8

BORN - (1080) *gennaō* - to *procreate*; figurative to *regenerate*:

AGAIN - (509) *anōthen* *from above*; by analogy *from the first*; by implication *anew*:

Note - The complete definitions for the words "born" and "again" can be found on page 3 of this lesson.

Only three verses, in the entire Bible, refer to the phrase "born again." Two are located in John 3:3, 7 and the third can be found in 1 Peter 1:23.

The first two verses are quoted at the beginning of this section of study. The third is shown below.

1 Peter 1:15-25

"But as He who called you *is* holy, you also be holy in all *your* conduct, ¹⁶ because it is written, "*Be holy, for I am holy.*"

¹⁷ And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay *here* in fear; ¹⁸ knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, ¹⁹ but with the precious blood of Christ, as of a lamb without blemish and without spot. ²⁰ He indeed was foreordained before the foundation of the world, but was manifest in these last times for you ²¹ who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

²² Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, ²³ having been **born again**, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,

²⁴ because

"All flesh is as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away,

²⁵ But the word of the LORD endures forever."

Now this is the word which by the gospel was preached to you.

But is this all the Word of God has to say on this subject.

Let's begin by concentrating on the word "born."

BORN (1080) Gennaō

There are a number of verses that use 'born' (gennaō) in connection with a natural birth. Following are just a few examples.

Matthew 1:16

"And Jacob begot Joseph the husband of Mary, of whom was **born** Jesus who is called Christ.

Matthew 2:1-4

"Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, ² saying, "Where is He who has been **born** (5088) King of the Jews? For we have seen His star in the East and have come to worship Him."

³ When Herod the king heard *this*, he was troubled, and all Jerusalem with him. ⁴ And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born.

Note – In verse 2 the word "born" is from another Greek word.

Born (5088) τικτω, — *tik'-to*; a strengthened form of a primary teko, *tek'-o* (which is used only as alternate in certain tenses); to *produce* (from seed, as a mother, a plant, the earth, etc.), literal or figurative: — (Translated in King James version as) - bear, be born, bring forth, be delivered, be in travail.

Matthew 19:11-12

"But He said to them, "All cannot accept this saying, but only *those* to whom it has been given:

¹² For there are eunuchs who were **born** thus from *their* mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept *it*, let him accept *it*."

Mark 14:17-21

"In the evening He came with the twelve. ¹⁸ Now as they sat and ate, Jesus said, "Assuredly, I say to you, one of you who eats with Me will betray Me."

¹⁹ And they began to be sorrowful, and to say to Him one by one, "Is it I?" And another *said*, "Is it I?"

²⁰ He answered and said to them, "*It is* one of the twelve, who dips with Me in the dish. ²¹ The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had never been **born**."

John 9:32-34

"Since the world began it has been unheard of that anyone opened the eyes of one who was **born** blind. ³³ If this Man were not from God, He could do nothing."

³⁴ They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out.

John 16: 21

"A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been **born** into the world.

The verses above help confirm the normal usage of the word "born". Therefore, this should also help us understand the meaning when Jesus said, "we must be born again".

1 Peter 1:17-25

"And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay *here* in fear; ¹⁸ knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, ¹⁹ but with the precious blood of Christ, as of a lamb without blemish and without spot. ²⁰ He indeed was foreordained before the foundation of the world, but was manifest in these last times for you ²¹ who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

²² Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, ²³ having been **born again**, not of corruptible **seed** but incorruptible, through the word of God which lives and abides forever, ²⁴ because

*" All flesh is as grass,
And all the glory of man as the flower of the grass.
The grass withers,
And its flower falls away,
²⁵ But the word of the LORD endures forever.*

Now this is the word which by the gospel was preached to you.

Note – This speaks of being born through the Word of God

For more on the Word of God, refer to the Bible Study entitled "[The Word of God is Forever.](#)"

Seed (4701) σπορα, — *spor-ah*'; from (4687) (σπειρω - speiro); a *sowing*, i.e. (by implication) *parentage*: — (Translated in King James version as) seed.

(4687) σπειρω, — *spi'-ro*; probably strengthened from (4685) (σπαω - spao) (through the idea of *extending*); to *scatter*, i.e. *sow* (literal or figurative): — (Translated in King James version as) sow (-er), receive seed.

(4685) σπαω, — *spah'-o*; a primary verb; to *draw*: — (Translated in King James version as) draw (out).

The Greek word "Spora" (4701) was used only once, in 1 Peter 1:23. However, Jesus has much to say on the seed (4687), the sower (4687) and where it is sown (4687) in the Parable of the Sower. Did you notice all three are from the same Greek word?

Matthew 13:1-23 (see also Mark 4:1-20; Luke 8:4-8)

"On the same day Jesus went out of the house and sat by the sea. ² And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore.

³ Then He spoke many things to them in parables, saying: "Behold, a **sower** went out to **sow**. ⁴ And as he **sowed**, some seed fell by the wayside; and the birds came and devoured them. ⁵ Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. ⁶ But when the sun was up they were scorched, and because they had no root they withered away. ⁷ And some fell among thorns, and the thorns sprang up and choked them. ⁸ But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty. ⁹ He who has ears to hear, let him hear!"

¹⁰ And the disciples came and said to Him, "Why do You speak to them in parables?"
¹¹ He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. ¹² For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. ¹³ Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. ¹⁴ And in them the prophecy of Isaiah is fulfilled, which says:

*'Hearing you will hear and shall not understand,
And seeing you will see and not perceive;*

¹⁵ *For the hearts of this people have grown dull.
Their ears are hard of hearing,
And their eyes they have closed,
Lest they should see with their eyes and hear with their ears,
Lest they should understand with their hearts and turn,
So that I should heal them.'*

¹⁶ But blessed are your eyes for they see, and your ears for they hear; ¹⁷ for assuredly, I say to you that many prophets and righteous *men* desired to see what you see, and did not see *it*, and to hear what you hear, and did not hear *it*.

¹⁸ "Therefore hear the parable of the **sower**: ¹⁹ When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away what was **sown** in his heart. This is he who **received seed** by the wayside. ²⁰ But he who **received** the **seed** on stony places, this is he who hears the word and immediately receives it with joy; ²¹ yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. ²² Now he who **received seed** among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. ²³ But he who **received seed** on the good ground is he who hears the word and understands *it*, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty."

Jesus went on to say in the parable of the Tares

Matthew 13:24-30

Another parable He put forth to them, saying: "The kingdom of heaven is like a man who **sowed** good **seed** in his field; ²⁵ but while men slept, his enemy came and **sowed** tares among the wheat and went his way. ²⁶ But when the grain had sprouted and produced a crop, then the tares also appeared. ²⁷ So the servants of the owner came and said to him, 'Sir, did you not **sow** good **seed** in your field? How then does it have tares?' ²⁸ He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?' ²⁹ But he said, 'No, lest while you gather up the tares you also uproot the wheat with them. ³⁰ Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn."'"

Seed (4690) σπέρμα, — *sper'-mah*; from (4687) (σπείρω - speiro); something *sown*, i.e. *seed* (including the male "*sperm*"); by implication *offspring*; specially a *remnant* (figurative as if kept over for planting): — (Translated in King James version as) issue, seed.

John 3:3-8

"Jesus answered and said to him, "Most assuredly, I say to you, unless one is **born again**, he cannot see the kingdom of God."

⁴ Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be **born**?"

⁵ Jesus answered, "Most assuredly, I say to you, unless one is **born** of water and the Spirit, he cannot enter the kingdom of God. ⁶ That which is born of the flesh is flesh, and that which is **born** of the Spirit is spirit. ⁷ Do not marvel that I said to you, 'You must be **born again**.' ⁸ The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is **born** of the Spirit."

Note - Refer to pages 39 and 40 for more on seeing and entering into the Kingdom.

It appears John 3:5-8 is connected to the following passages.

Ezekiel 16:30-32

"Therefore I will judge you, O house of Israel, every one according to his ways," says the Lord God. "**Repent, and turn from all your transgressions**, so that iniquity will not be your ruin. ³¹ Cast away from you all the transgressions which you have committed, and **get yourselves a new heart and a new spirit**. For why should you die, O house of Israel? ³² For I have no pleasure in the death of one who dies," says the Lord God. "Therefore turn and live!"

Ezekiel 36:24-28

"For I will take you from among the nations, gather you out of all countries, and bring you into your own land. ²⁵ Then **I will sprinkle clean water on you**, and you shall be clean; **I will cleanse you** from all your filthiness and from all your idols. ²⁶ **I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.** ²⁷ **I will put My Spirit within you and cause you to walk in My statutes**, and you will keep My judgments and do them. ²⁸ Then you shall dwell in the land that I gave to your fathers; you shall be My people, and **I will be your God.**

Note – These verses, in turn, go forward to John 1:13. It is God who will bring about the new birth. It is God who will:

1. Cleanse you
2. Give you a new heart
3. Give you a new spirit
4. Give you His Spirit. Why? Ezekiel 3:27 says to "cause you to walk in My statutes and you will keep My judgments and do them."

Do you recall in Luke 1:74-75 that He "grant us that we, being delivered from the hand of our enemies, might serve Him without fear, ⁷⁵ in holiness and righteousness before Him all the days of our life."

Turn {2015} הָפַק — **haphak**, *haw-fak'*; a primitive root; **to turn about or over**; by implication, to **change, overturn, return, pervert**: — (Translated in King James version as) X become, change, come, be converted, give, make (a bed), overthrow (-turn), perverse, retire, tumble, turn (again, aside, back, to the contrary, every way).

Ezekiel 26:25 also brings to mind

John 15

"I am the true vine, and My Father is the vinedresser. ² Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit. ³ **You are already clean because of the word which I have spoken to you.**

⁴ Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

John 1:13

But as many as **received** Him, to them He gave the **right** to **become** children of God, to those who **believe** in His **name**: ¹³ who were **born**, not of blood, nor of the will of the flesh, nor of the **will** of man, but of God.

Note – We can not make ourselves children of God, only God can.

Receive (2983) λαμβανω, — *lam-ban'-o*; a prolonged form of a primary verb, which is used only as an alternate in certain tenses; to **take** (in very many applications, literal and figurative [properly object or active, to *get hold* of];— (Translated in King James version as) accept, + be amazed, assay, attain, bring, x when I call, catch, come on (x unto), + forget, have, hold, obtain, receive (x after), take (away, up).

Right (K.J. says power) (1849) εξουσια, — *ex-oo-see'-ah*; from (1832) (εξεστι - exesti) (in the sense of *ability*); *privilege*, i.e. (subject) *force, capacity, competency, freedom*, or (object) *mastery* (concrete *magistrate, superhuman, potentate, token of control*), delegated *influence*: — (Translated in King James version as) authority, jurisdiction, liberty, power, right, strength.

Become (1096) γινομαι, — *ghin'-om-ahee*; a prolonged and middle form of a primary verb; to *cause to be* ("gen"-erate), i.e. (reflexive) to *become* (*come into being*), used with great latitude (literal, figurative, intensive, etc.): — (Translated in King James version as) arise, be assembled, be (-come, - fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Believe (4100) πιστευω, — *pist-yoo'-o*; from (4102) (πιστις - pistis); to *have faith* (in, upon, or with respect to, a person or thing), i.e. *credit*; by implication to *entrust* (especially one's spiritual well-being to Christ): — (Translated in King James version as) believe (-r), commit (to trust), put in trust with.

(4102) πιστις, — *pis'-tis*; from (3982) (πειθω - peitho); *persuasion*, i.e. *credence*; moral *conviction* (of *religious* truth, or the truthfulness of God or a religious teacher), especially *reliance* upon Christ for salvation; abstract *constancy* in such profession; by extensive the system of religious (Gospel) *truth* itself: — (Translated in King James version as) assurance, belief, believe, faith, fidelity.

(3982) πειθω, — *pi'-tho*; a primary verb; to *convince* (by argument, true or false); by analogy to *pacify* or *conciliate* (by other fair means); reflexive or passive to *assent* (to evidence or authority), to *rely* (by inward certainty): — (Translated in King James version as) agree, assure, believe, have confidence, be (wax) confident, make friend, obey, persuade, trust, yield.

Name (3686) ὄνομα, — *on'-om-ah*; from a presumed derivative of the base of (1097) (γινώσκω - ginosko) (compare (3685)); a “*name*” (literal or figurative) [*authority, character*]: — (Translated in King James version as) called, (+ sur-) name (-d).

(1097) γινώσκω, — *ghin-oce'-ko*; a prolonged form of a primary verb; to “*know*” (absolute), in a great variety of applications and with many implication (as follow, with others not thus clearly expressed): — allow, be aware (of), feel, (have) know (-ledge), perceive, be resolved, can speak, be sure, understand.

Will (2307) θέλημα, — *thel'-ay-mah*; from the prolonged form of (2309) (θέλω - thelo); a *determination* (properly the thing), i.e. (active) *choice* (special *purpose, decree*; abstract *volition*) or (passive) *inclination*: — (Translated in King James version as) (Translated in King James version as) desire, pleasure, will.

(2309) θέλω, — *thel'-o*; or ethelo, *eth-el'-o*; in certain tenses theleo, *thel-eh'-o*; and etheleo, *eth-el-eh'-o*, which are otherwise obsolete; apparently strengthened from the alternate form of (138) (αἰρεομαι - haireomai); to *determine* (as an active *option* from subjective impulse; whereas (1014) (βουλομαι - boulomai) properly denotes rather a passive *acquiescence* in objective considerations), i.e., *choose* or *prefer* (literal or figurative); by implication to *wish*, i.e. *be inclined* to (sometimes adverbially *gladly*); impersonally for the future tense, to *be about to*; by Hebrew to *delight in*: — (Translated in King James version as) desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling [ly]).

There is one Old Testament passage that reminds me of the New Testament born again experience.

1 Samuel 9:27

“As they were going down to the outskirts of the city, Samuel said to Saul, “Tell the servant to go on ahead of us.” And he went on. “But you stand here awhile, that I may announce to you the word of God.”

1 Samuel 10:1-11

“Then Samuel took a flask of oil and poured *it* on his head, and kissed him and said: “*Is it not because the LORD has anointed you commander over His inheritance?*”² When you have departed from me today, you will find two men by Rachel’s tomb in the territory of Benjamin at Zelzah; and they will say to you, ‘The donkeys which you went to look for have been found. And now your father has ceased caring about the donkeys and is worrying about you, saying, “What shall I do about my son?”’³ Then you shall go on forward from there and come to the terebinth tree of Tabor. There three men going up to God at Bethel will meet you, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine.⁴ And they will greet you and give you two *loaves* of bread, which you shall receive from their hands.⁵ After that you shall come to the hill of God where the Philistine garrison *is*. And it will happen, when you have come there to the city, that you will meet a group of prophets coming down from the high place with a stringed instrument, a tambourine, a flute, and a harp before them; and they will be prophesying.⁶ Then the Spirit of the LORD will come upon you, and you will prophesy with them and be *turned* into another man.⁷ And let it be, when these signs come to you, *that* you do as the occasion demands; for God *is* with you.⁸ You shall go down before me to Gilgal; and surely I will come down to you to offer burnt offerings *and* make sacrifices of peace offerings. Seven days you shall wait, till I come to you and show you what you should do.”

⁹ So it was, when he had turned his back to go from Samuel, that **God gave him another heart**; and all those signs came to pass that day.¹⁰ When they came there to the hill, there

was a group of prophets to meet him; then the Spirit of God came upon him, and he prophesied among them.¹¹ And it happened, when all who knew him formerly saw that he indeed prophesied among the prophets, that the people said to one another, "What *is* this *that* has come upon the son of Kish? *Is* Saul also among the prophets?"

Following are New Testament examples that are very similar to Saul's experience

Acts 2:1-21

"When the Day of Pentecost had fully come, they were all with one accord in one place.² And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.³ Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them.⁴ And **they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.**

⁵ And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.
⁶ And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.⁷ Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans?"⁸ And how *is it that* we hear, each in our own language in which we were born?⁹ Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia,¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes,¹¹ Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God."¹² So they were all amazed and perplexed, saying to one another, "Whatever could this mean?"

¹³ Others mocking said, "They are full of new wine."

¹⁴ But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words.¹⁵ For these are not drunk, as you suppose, since it is *only* the third hour of the day.¹⁶ But this is what was spoken by the prophet Joel:

¹⁷ *' And it shall come to pass in the last days, says God,
That I will pour out of My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.*

¹⁸ *And on My menservants and on My maidservants
I will pour out My Spirit in those days;
And they shall prophesy.*

¹⁹ *I will show wonders in heaven above
And signs in the earth beneath:
Blood and fire and vapor of smoke.*

²⁰ *The sun shall be turned into darkness,
And the moon into blood,
Before the coming of the great and awesome day of the LORD.*

²¹ *And it shall come to pass
That whoever calls on the name of the LORD
Shall be saved.'*

Acts 19:1-6

"And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples² he said to them, "Did you receive the Holy Spirit when you believed?"

So they said to him, "We have not so much as heard whether there is a Holy Spirit."

³ And he said to them, "Into what then were you baptized?"

So they said, "Into John's baptism."

⁴ Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus."

⁵ When they heard *this*, they were baptized in the name of the Lord Jesus. ⁶ And when Paul had laid hands on them, **the Holy Spirit came upon them, and they spoke with tongues and prophesied.**

Note – The above example shows water baptism is separate from the baptism in the Holy Spirit.

Acts 10:42-48

" And He commanded us to preach to the people, and to testify that it is He who was ordained by God *to be* Judge of the living and the dead. ⁴³ To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins."

⁴⁴ While Peter was still speaking these words, **the Holy Spirit fell upon all those who heard the word.** ⁴⁵ And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of **the Holy Spirit had been poured out** on the Gentiles also. ⁴⁶ For they heard them speak with tongues and magnify God. Then Peter answered, ⁴⁷ "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we *have*?" ⁴⁸ And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

Note – The above example shows the baptism in the Holy Spirit preceded the water baptism; but water baptism was still required.

I have heard various people say they were baptized when they were just youngsters. Many assume they are now saved, born again and filled with the Holy Spirit. But chances are that may not be the case.

There is an excellent example in the Book of Acts that shows a person can be baptized and still not receive the Holy Spirit. I believe the primary reason is their lack of repentance.

Acts 8:1-25

" Now Saul was consenting to his death. At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles. ² And devout men carried Stephen *to his burial*, and made great lamentation over him. ³ As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing *them* to prison.

⁴ Therefore those who were scattered went everywhere preaching the word. ⁵ Then Philip went down to the city of Samaria and preached Christ to them. ⁶ And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. ⁷ For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed. ⁸ And there was great joy in that city.

⁹ But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great, ¹⁰ to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God." ¹¹ And they heeded him because he had astonished them with his sorceries for a long time. ¹² But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized. ¹³ Then **Simon himself also believed**; and when **he was baptized** he continued with Philip, and was amazed, seeing the miracles and signs which were done.

¹⁴ Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, ¹⁵ who, when they had come down, prayed for

them that they might receive the Holy Spirit. ¹⁶ For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. ¹⁷ Then they laid hands on them, and they received the Holy Spirit.

¹⁸ And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, ¹⁹ saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit."

²⁰ But Peter said to him, "Your money perish with you, because you thought that the gift of God could be purchased with money! ²¹ **You have neither part nor portion in this matter, for your heart is not right in the sight of God.** ²² **Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you.** ²³ **For I see that you are poisoned by bitterness and bound by iniquity.**"

²⁴ Then Simon answered and said, "Pray to the Lord for me, that none of the things which you have spoken may come upon me."

²⁵ So when they had testified and preached the word of the Lord, they returned to Jerusalem, preaching the gospel in many villages of the Samaritans.

It states in verse 13 that "Simon also believed" but verse 21 says his heart was "not right towards God." As a result, though Simon believed and was baptized in water he could not receive the gift of the Holy Spirit because of his heart condition. One part of the equation was left out. Simon needed to truly repent.

Remember Acts 2:38 says

"...**"Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.**

Following are a few attributes of the children of God. Be careful though, tares could manifest many of the same.

Matthew 5:1-10

"And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. ² Then He opened His mouth and taught them, saying:

³ "Blessed *are* the poor in spirit,
For theirs is the kingdom of heaven.

⁴ Blessed *are* those who mourn,
For they shall be comforted.

⁵ Blessed *are* the meek,
For they shall inherit the earth.

⁶ Blessed *are* those who hunger and thirst for righteousness,
For they shall be filled.

⁷ Blessed *are* the merciful,
For they shall obtain mercy.

⁸ Blessed *are* the pure in heart,
For they shall see God.

⁹ Blessed *are* the peacemakers,
For they shall be called sons of God.

¹⁰ Blessed *are* those who are persecuted for righteousness' sake,
For theirs is the kingdom of heaven.

Matthew 5:44-58

"But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, ⁴⁵ that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and

sends rain on the just and on the unjust. ⁴⁶ For if you love those who love you, what reward have you? Do not even the tax collectors do the same? ⁴⁷ And if you greet your brethren only, what do you do more *than others*? Do not even the tax collectors do so? ⁴⁸ Therefore you shall be perfect, just as your Father in heaven is perfect.

Matthew 7:24-25

"Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: ²⁵ and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

To the young in Christ Jesus, Peter says,

1 Peter 2:1-3

"Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, ² as newborn babes, desire the pure milk of the word, that you may grow thereby, ³ if indeed you have tasted that the Lord is gracious.

Jesus says to all His children

John 14:15

"If you love Me, keep My commandments

John 15:1-20

"I am the true vine, and My Father is the vinedresser. ² Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit. ³ You are already clean because of the word which I have spoken to you. ⁴ Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

⁵ "I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. ⁶ If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. ⁷ If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. ⁸ By this My Father is glorified, that you bear much fruit; so you will be My disciples.

⁹ "As the Father loved Me, I also have loved you; abide in My love. ¹⁰ If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

¹¹ "These things I have spoken to you, that My joy may remain in you, and *that* your joy may be full. ¹² This is My commandment, that you love one another as I have loved you.

¹³ Greater love has no one than this, than to lay down one's life for his friends. ¹⁴ You are My friends if you do whatever I command you. ¹⁵ No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you. ¹⁶ You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in My name He may give you. ¹⁷ These things I command you, that you love one another.

¹⁸ "If the world hates you, you know that it hated Me before *it hated* you. ¹⁹ If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. ²⁰ Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

ADDITIONAL WORDS TRANSLATED FROM THE GREEK WORD Gennaō (1080)
(only the key verse is provided)

BEAR –

Luke 1:13

"But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John.

BEGET –

Refer to all the begats in **Matthew 1:2–16** (I will not list them here)

Acts 7:29 (King James Version)

"Then fled Moses at this saying, and was a stranger in the land of Madian, where he **begat** two sons.

1 John 5:1

" Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who **begot** also loves him who is **begotten** of Him.

BEGOTTEN –

Acts 13:33

"God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:

*' You are My Son,
Today I have begotten You.'*

1 Corinthians 4:15

" For though you might have ten thousand instructors in Christ, yet *you do not have* many fathers; for in Christ Jesus I have begotten you through the gospel.

Philemon 1:10

"I appeal to you for my son Onesimus, whom I have begotten *while* in my chains,

Hebrews 1:5

"For to which of the angels did He ever say:

*" You are My Son,
Today I have begotten You"?*

And again:

*" I will be to Him a Father,
And He shall be to Me a Son"?*

Hebrews 5:5

"So also Christ did not glorify Himself to become High Priest, *but it was* He who said to Him:

*" You are My Son,
Today I have begotten You."*

1 John 5:18 (King James Version)

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

The New King James Version translates the above verses as follows.

1 John 5:18

" We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.

BRING FORTH –

Luke 1:57

"Now Elizabeth's full time came for her to be delivered, and she **brought forth** a son.

CONCEIVED –

Matthew 1:20

"But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is **conceived** in her is of the Holy Spirit.

BE DELIVERED OF –

John 16:21 (King James Version)

"A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is **delivered of** the child, she remembereth no more the anguish, for joy that a man is born into the world.

The New King James Version translates the above verses as follows.

John 16:21

"A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has **given birth** to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.

GENDER –

2 Timothy 2:23 (King James Version)

"But foolish and unlearned questions avoid, knowing that they do **gender** strifes.

The New King James Version translates the above verses as follows.

2 Timothy 2:23

"But avoid foolish and ignorant disputes, knowing that they **generate** strife.

MAKE –

2 Peter 2:12

“ But these, like natural brute beasts **made** to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption,

SPRING –

Hebrews 11:12 (King James Version)

“Therefore **sprang** there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

The New King James Version translates the above verses as follows.

Hebrews 11:12

“ Therefore from one man, and him as good as dead, were born *as many* as the stars of the sky in multitude—innumerable as the sand which is by the seashore.

AGAIN (509) Anōthen

The primary Greek word, translated “again” in the New Testament is ‘Palin’

Again (3825) παλιν, — *pal’-in*; probably from the same as (3823) (παλῆ - pale) (through the idea of *oscillatory* repetition); (adverb) *anew*, i.e. (of place) *back*, (of time) *once more*, or (conjecture) *furthermore* or *on the other hand*: — (Translated in King James version as) - again.

“Palin” was used over 130 times in the New Testament. It is recorded that Christ Jesus used this word at least twenty times. For Example, Jesus said,

Matthew 5:33-35

“**Again** you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to the Lord.’³⁴ But I say to you, do not swear at all: neither by heaven, for it is God’s throne;³⁵ nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King.

Matthew 18:19-20

“**Again** I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven.²⁰ For where two or three are gathered together in My name, I am there in the midst of them.”

John 10:16-19

“And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.

¹⁷ “Therefore My Father loves Me, because I lay down My life that I may take it **again**.¹⁸ No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it **again**. This command I have received from My Father.”

¹⁹ Therefore there was a division again among the Jews because of these sayings.

However, this is not the “again” used in “Born again.” It is significantly different. Unique in it’s meaning. This Greek word is “Anōthen.” This word was only used a total of thirteen times in the New Testament and only translated “again” twice and both usages can be found in John 3. This word was used by Jesus only three times. It was translated in the King James Bible five different ways. The five ways are listed below.

Again – 3

From above – 5

From the beginning - 1

From the very first – 1

The Top – 3

Again (509) ἀνωθεν, — *an’-o-then*; from (507) (ἀνω - ano); *from above*; by analogy *from the first*; by implication *anew*: — (Translated in King James version as) - from above, again, from the beginning (very first), the top.

(507) ἀνω, — *an’-o*; adverb from (473) (ἀντι - anti); *upward* or *on the top*: — (Translated in King James version as) - above, brim, high, up.

Following are all thirteen verses using the Greek word "Anōthen" (Again).

Again –

Galatians 4:9

"But now after you have known God, or rather are known by God, how *is it that* you turn again to the weak and beggarly elements, to which you desire **again** to be in bondage?

From Above –

John 3:31

"He who comes **from above** is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all.

John 19:10-11

"Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?"

¹¹ Jesus answered, "You could have no power at all against Me unless it had been given you **from above**. Therefore the one who delivered Me to you has the greater sin."

James 1:17

"Every good gift and every perfect gift is **from above**, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

James 3:15-17

"This wisdom does not descend **from above**, but *is* earthly, sensual, demonic. ¹⁶ For where envy and self-seeking *exist*, confusion and every evil thing *are* there. ¹⁷ But the wisdom that is **from above** is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.

From the Beginning –

Acts 26:5 King James Version

"Which knew me **from the beginning**, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

The New King James Version translates the above verse as follows.

Acts 26:5

"They knew me **from the first**, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee.

From the Very First –

Luke 1:3

"It seemed good to me also, having had perfect understanding of all things **from the very first**, to write to you an orderly account, most excellent Theophilus,

The Top –

Matthew 27:50-51 King James Version

"Jesus, when he had cried again with a loud voice, yielded up the ghost.

⁵¹And, behold, the veil of the temple was rent in twain from **the top** to the bottom; and the earth did quake, and the rocks rent;

Mark 15:37-38 King James Version

"And Jesus cried with a loud voice, and gave up the ghost.

³⁸And the veil of the temple was rent in twain from **the top** to the bottom.

The New King James Version translates the above verses as follows.

Matthew 27:50-51

"And Jesus cried out again with a loud voice, and yielded up His spirit.

⁵¹ Then, behold, the veil of the temple was torn in two from **top** to bottom; and the earth quaked, and the rocks were split,

Mark 15:37-38

"And Jesus cried out with a loud voice, and breathed His last.

³⁸ Then the veil of the temple was torn in two from **top** to bottom.

John 19:22-24

"Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from **the top** in one piece. ²⁴ They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled which says:

Now, using all four translations of the word "Anōthen", let's amplify what Jesus Christ said in John 3.

John 3:3-7

"Jesus answered and said to him, "Most assuredly, I say to you, unless one is born **again (from above, from the beginning, from the very first, the top)**, he cannot see the kingdom of God."

⁴ Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

⁵ Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. ⁶ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷ Do not marvel that I said to you, 'You must be born **again (from above, from the beginning, from the very first, the top)**.'

CONCLUSION

This concludes the lesson on "saved" and "born again."

We covered a lot; but I trust much was revealed to you.

We started this lesson by asking these questions:

- ☞ What does it mean to be "saved?"
- ☞ What does it mean to be "born again?"
- ☞ Is it a process or does it happen at once?
- ☞ How does Jesus Christ fit in this process?
- ☞ How does this topic apply to me?
- ☞ Am I already saved?
- ☞ Am I born again?
- ☞ If not, do I need to be "saved" and/or "born again?"
- ☞ How do I get "saved" and/or "born again?"
- ☞ Is it important that I do so?

I hope you have your answers.