# Romans 9 25-26

25 As he said in Hosea, kThey who are not my people, I will call 'my people,' and he who is not my beloved will call 'lover.' 26 and in the very place where it is said unto them, 'You are not my people,' there they will be called m'children of the living Lord.' Read again Romans 9:25, NIV: As he said in Hosea: 'I will call them 'my people' who are not my people; and I will call him 'my loved one' who is not my loved one,'Romans 9:25, ESV: Verily he says in Hosea, Those who are not my people, I will call 'my people,' and he who is not my beloved will call 'lover.' Romans 9:25, KJV: As he saith also in Osee, I will call them my people, who are not my people; and his beloved, the un loved one. Romans 9:25, NASB: As he also said in Hosea, 'I WILL CALL THOSE WHO ARE NOT MY PEOPLE, 'MY PEOPLE,' AND HE WHO IS NOT BELOVED, 'LOVER.' Romans 9:25, NLT: Regarding the ward, the Lord said in the prophecy of Hosea, 'People who are not my people, I will now call my people. And I'm going to love people I didn't like before.' Romans 9:25, CSB: As Hosea also said, I will call not my man, my people, and his unloved, beloved. Page 2 SELECT YOUR BIBLE VERSION NIV ESV KJV NASB NLT CSB Latest Version James VersionKing James VersionNew American Standard BibleNew Living TranslationChristian Standard Alfi NIV Almeida Atualizada (Portuguese) Chinese Unity Version American Standard Version - Pinyin China Union Version - Chinese Unity Version Compact - Traditional Chinese Bible Bible w / Apocrypha Douay-Rheims Catholic Elberfelder Bible Elberfelder 1905 (German) Standard English version Giovanni Diodati 1649 (Italy) WORD GOD Translation Good News Translation Good News w / Apocrypha Hebrew Version Name Holman Kristian Standard Bible Jubilee Bible 2000 King James Version King James Version w/ Apocrypha La Biblia de las Américas (Español) La Biblia del Jubileo 2000 La Biblia Reina-Valera (Español) Lexham English Bible Louis Segond 1 910 (France) Luther Bible 19 12 (Germany) Standard New American Bible New Version New International Reader New Version King James New Version Live New Translation Reviewed New Standard Reviewed w / Apocrypha Nova Versão Internacional Nueva Traducción Viviente Nueva Versión Internacional Orthodox Jewish Bible Ostervald ( Standard Version Review Standard version w/ Apocrypha Riveduta 1927 (Italy) Sagradas Escrituras (1569) (Español) SBL Greek New Testament Statenvertaling (Dutch) Bible in Full Jewish Basic English B Trustworthy Translation Darby The Latin Vulgate The Latin w / Apocrypha The Message Bible The Webster Bible Third Bible Bible Third Bible Bible w / Apocrypha Tyndale Weymouth New Testament World English Bible Wycliffe Young's Young's Translation 25 As he said in Hosea: I'm going to call them 'my people' who aren't my people; and I'll call it a 'loved one' who is not my loved one, 26 and, In a very place where it is said to them, 'You are not my people,' there they will be called 'the children of God who live.' Scripture cited by the truth. The specified quotes (NIV) are from the HOLY BIBLE: THE NEW INTERNATIONAL ®. NIV®. Copyright © 1973, 1978, 1984, 2011 by Biblica. All rights reserved worldwide. (New International Version Bible Online) Journal: Bibliotheca SacraVolume: BSAC 152:605 (Jan 1995)Article: People of God in Romans 9:25-26Author: W. Edward Glenny BSac 152:605 (95 Jan) p. 42 The People of God in Romans 9:25-26 W. Edward Glenny [W. Edward Glenny is Director of Postgraduate Studies, Central Baptist Seminary, Minneapolis, Minnesota.] One of the challenges to the dispensation approach to the Scriptures concerns how the New Testament applies to the church the passage of a particular Old Testament that refers to Israel. Some suggested that such routes disapprove of the main tenets of dispensation, the difference between Israel and the church. Ladies state, I do not see how it is possible to avoid the conclusion that the New Testament uses the prophecies of the Old Testament to the church of the New Testament and thus do identify the church as spiritual Israel. 1 In the same context he used Romans 9:24-26 as an illustration of this principle. Verse 25-26 quotes Hosea 2:23 and 1:10, which speaks of the restoration of God Israel to a treaty relationship with God in the last days. But Paul quoted these Hosea verses to support the fact that God called Gentiles to be part of those of His treaty in this age. Verse 27-29 includes additional Old Testaments (Jesus 10:22-23 and 1:9) to show that He also calls a Jewish dizzyer to be part of these people, the church. Dispensation does not avoid routes such as Romans 9:24-26, although the route does not become central to the theology of dispensation. The dispensation that had tackled Roma 9:24-26 has suggested one of three interpretations. Most explained the verses 25-26 as an application of principles from the Old Testament to the church in the New Testament. These authors see a hermeneutical relationship between Romans 9:25-26 and the verses in Hosea as an analogic explanation.2 Second explanation of BSac 152:605 (95 Jan) p. 43 Use of Hosea quotes in Romans 9:25-26 is the Route McClain views the hermeneutical relationship between these routes as the direct fulfillment of the Prophecy Old Testament.3 Others d ... : uid: () Romans 9:25 As he also said in Hosea, I WILL CALL THOSE WHO ARE NOT MY PEOPLE, 'MY PEOPLE,' AND HE WHO IS NOT 'SWEETHEART.' (NASB: Lockman) Greek: os kai en to Osee legei, (3SPAI) Kaleso (1SFAI) ton ou laon mou kai ten ouk egapemenen (RPPFSA) egapemenen; (RPPFSA) Amplified: Just as He said in Hosea, People who are not my people, I will call my people, and he who is not beloved [I will call] my beloved. [Superhost 2:23.] (Bible Reinforced - Lockman) Barclay: Just as he said in Hosea: The people who do not mine me will call my people; and he who is not loved I will call a lover. (Westminster Press) ESV: As he did say in Hosea, People who are not my people, I will call 'my people,' and he who is not my beloved will call 'lover.' (ESV) ICB: As the scriptures say in Hosea: I will say, 'You are my people' to people I have called 'not my people.' And I will show my affection to people I don't like. Hosea 2:1,23 (ICB: Nelson) NIV: As he said in Hosea: I will call them 'my people' who are not my people; and I will call him 'my loved one' who is not my loved one, (NIV - IBS) NKJV: As he also said in Hosea: I will call them my people, who are not my people, and his beloved, who are not beloved. NLT: Regarding the Gentiles, God said in the prophecy of Hosea, Those who are not my people, I will now call my people. And I will love people I didn't like before. (NLT - Tyndale House) Phillips: He said in Hosea: 'I will call them my people, who are not my people, and his lover, who is not beloved'. (Phillips: Touchstone) Wuest: As well as in Hosea He said, I will call them, not my people, my people, and those, not beloved, lovers. Young literal: as in Hosea He saith, 'I will call what my people are not -- my people; and he is not beloved -- Lover, Summary Rome 9-11 Rome 9 Rome 10 Rome 11 Past Elections Rejection of future Rejection of Israel's Sovereignty Elections by God Man responsibility Israel Rejection way God Higher God Does Not Reject Israel AS HE SAYS ALSO IN HOSEA: os kai en to Osee legei (3SPAI): Hosea 1:1,2 Hosea 2:23; 1 Peter 2:10 Romans 9 Source - Denney's Double Sermon and Comment - Paul here applies to the call of the words Gentiles speak to the original restoration of Israel–an example that shows how err it is to suppress the context of other passages quoted in this chapter. In this section Paul begins with several ways from Hosea to establish gentiles acceptance, then goes to from Isaiah to indicate that the call did not include all of Israel. He says (3004) (lego) speaks with a focus on the content of what is being said. God speaks and present tensely indicates He is still talking. Paul is quoted (Hosea 2:23) is quite free to use it as a statement to indicate that God will turn (temporarily) away from Jews and call gentiles ... Hosea 2:23 And I'll sow it for myself on the ground. I will also have compassion for him that has not been obtained (corresponding to Hosea's daughter Lo-Ruhamah = not merciful, merciless or affectionate), and I will say to people who are not my people (matching Hosea's son named Lo-Ammi- Apostasy of Israel, God says, are not my people because they have lived as heathens and now they have become heathens. But that's not God's last word as the next clause shows!), 'You are my people!' (Those whom God will restore will be restored) and they will say, 'You're my God's art!' (Commentary: Interpreted in the context of his OT, Hosea 2:23 refers to Israel and not to Gentiles. It looks forward to a time when Israel will be restored as the people of God and as His lover.) English translation of Hosea 2:23 in Septuagint: And I will sow it to me on earth; and will love him who is not loved, and will say that which is not my ones, You art my people; and they will say, You are intent on my Lord. Paul's point is that Gentiles' call shouldn't come as a surprise to the Jews. God instructed Hosea to give his children the symbolic name of Lo-Ammi's sons (not my person = Gomer's second child, his name symbolising Israel's rejection, which, in Sinai, had promised to be the ones of God) and daughter Lo-Ruhamah (no... loved or meant unsanctioned or did not get compassionate, signifying that Israel would not find compassion when the impending judgment fell). The names of these Hosea children represent the ignorance of the Lord of the Northern Kingdom of Israel to the Capture and Exile of Assyria (Hosea 1:2-9). However, God did not permanently decide the people of Israel. In the verses cited by Paul, God promises to restore them as His lover and as His people. By ethnic legacy Gentiles are not god's people, so Paul is led by the Spirit of God to apply these verses to Gentiles-and-Jews also-elected sovereignly by God and called upon to be His people in Christ. Hosea quotes 2:23 are quite free with the reversed clause arrangement in accordance with the application to Gentiles. Paul has used these verses from Hosea to Gentiles, not befalling them. He did not say that Israel from the Old Evidence was part of the church. Dr S Lewis Johnson's formerly respected professor at the Dallas Theological Seminary wrote... Paul followed up with a series of old Evidence quotes to support the fact that God has called Gentiles to faith and left Israel with remnants on earth. In other words if Israel has read the Scriptels, they will understand what might happen, if they should reject the revelations the climax of their Messiah performance, the Lord Jesus Christ (cf. Ro 9:25-29). Oh! How many things become clear when we read scripture! (Romans 9:14-33) I WILL CALL THOSE WHO ARE NOT MY PEOPLE 'MY PEOPLE': kaleso (1SFAI) ton ou laon mou laon mou: Romans 9 Source - Various Khutbahs and KomenTar Wuest Wuest The contents of these verses refer back to the fact that Paul includes gentiles with the Jews within the scope of God's mercy. My those who aren't my people, and my beloved lover are gentiles. Henry Alford - It's hard to define in the sense Apostle quotes both paths from Hosea as applicable to those Gentiles called to be the people of God. That he did so, was real from the words themselves, and from the transition to the Jews in Romans 9:27. (Greek Testament Critical Comments Exegetical) Peter (1Peter 2:10) uses the same route from Hosea in his first epistle, but perhaps with a slightly different endpoint (see comment after sentence below)... for you ARE NOT PEOPLE, but now you are the PEOPLE OF ALLAH; YOU DO NOT RECEIVE COMPASSION, but now you have RECEIVED COMPASSION. (see Peter 1 notes 2:10) Comment: In Hosea it is Israel that is not the Lord of God. In Roma it is gentiles that Paul uses Hosea's words. Therefore, in 1 Peter the words can apply to both Jews before they meet their Messiah and Pagan Gentiles before the sanctuary works of the Holy Spirit. This is especially apropos given the difficulty of labelling the dog recipient of Peter's letter as Jewish compared to gentile believers. As mentioned above, although Hosea talks about Israel's undefeated, Paul (writing under the inspiration of the Spirit) uses the same principle to God calling a Gentiles dizziness as well and the LORD says, The Name he Lo-ammi, for you is not my people and I am not your Lord. (Hosea 1:9). Marvin Vincent commented on that my people who weren't my people stated that the Greeks were far more concentrated. I'll call it non-Me-those of me. See Hosts 1:6-9. The reference is to the symbolic names given by the prophet to a son and daughter: Lo Ammi is not my ones, and Lo Ruhamah does not get mercy. The new people that God will call those I will be made up of Jews and Gentiles. Hosea, is true, talking about scattered Israelis alone, and not gentiles; but ten tribes, with their lapse into idolatry have put themselves on the same leg as Gentiles, so that those words can be applied to both. The principle of the divine government is mentioned that plays everywhere when things reappear just as originally applied by the statement. The discarded Israelis mingled with Gentiles, and formed a homogeneous mass with them, should not be brought to God separately from them. Jesus 49:22 represents as bringing the children of Israel in their hands, and their daughters on their shoulders, and consequently as restored to resilience together with them (God). (Word Study in NT) AND HER UN LOVED ONE,' LOVER: kai ten ouk egaphemenen (RPPFSA) egaphemenen (RPPFSA): (RPPFSA): he's his beloved, Beloved - Remember that although Paul cites the words of the Prophet OT to Israel, in the context he applys principles to those Gentiles who will be believers in Messiah. Lovers (25) (agapao) means those who are loved unconditionally, sacrificing as can be done perfectly only by God Himself. God's love for His lover is not sentimental or emotional but represents an act on His power with the goal meant by the highest good of the receiver regardless of whether they deserve it (which of course they do not)! Obviously the agape of love flows out of God's grace or unforckable favours. Both lovers' uses in this verse are in perfect tense that talk about the effects of God's love to those who are not His lovers but now are His lovers. Leon Morris in explaining the phrase is not beloved, a lover (or I would call him a 'loved one' who is not a person I loved.) wrote that Hosea had this before a non-person clause of me and his verb here seemed to mean my loved one; Paul has reversed the arrangement of clauses and has love rather than dearness. He says that in the Scriptures it is the call of God and the love of God that makes the people of God, and this is quite regardless of the origin of Jews or Gentile. There is, of course, a sense in which everyone in the world is the object of God's love (John 3:16). God loves it because it is his nature to love. But there is also a sense of where the people whose people are special beloved, and this is the theme of the passage now. (Morris, L. Epistle to the Romans. W. B. Eerdmans; Inter-Varsity Press) To repeat, Hosea's words in the context of their original Old Evidence refer to Israel and not to Gentiles. They look forward to a time when Israel will be restored as citizens of God and as His lover (this time again next time - they return to the country but largely unbelievers as of 2014). When Paul cites these OT quotes in Roman, he applies them to the lord's impact call of gentiles. What is right Paul needs to make radical changes? The answer of course is that the Holy Spirit that inspired words in the first place has the right to re-mark or reapply them in the future. Related sources: Are you confused about God's plan for Israel? Then I highly recommend Tony Garland's 12-Hour Course on Roma 9-11 where he tackles deeper the question of What Will Happen to Israel? (click) or view the individual lectures below) Note that when you click a previous link, each link will give you several options including Mp3 messages and notes Concise. Mp3's is long (avg 70+ min) but in depth and meticulously Scriptural with many quotations from Old Testament, which is often more or less well understood than nt by many in the church today. Tony Garland took a literal approach to scripture, and and love for the Jews and the passion for seeing them rescued comes through very clearly in 12 hours of teaching this! Bring your home Bible Study group through this series if you dare! Take a note on the tape because the transcript is a very abbreviation version of the audio message. This course is highly recommended for all who love Israel! I think you will agree that Tony Garland, despite coming to faith after the age of 30 as an engineer, has clearly been given a special anointing by God to declare the truth about Israel's future plans and the glorious God for the Jews. Garland has also produced more than 20 hours of great audio lessons in his verse by verse reviews on The Revelation (in deep transcripts also available) that will unravel (in a way that you do not think maybe given the many different interpretations) The final message of God's victory and the return of Our Lord Jesus Christ as kings and Lord lords! Maranatha! RomA 9:26 AND SHALL BE IN A PLACE WHERE IT IS SAID TO THEM, 'YOU ARE NOT MY ONES,' THERE THEY WILL BE CALLED THE CHILDREN OF A LIVING GOD. (NASB: Lockman) Greek: kai estai (3SFMI) en topo ou errethe (3SAPI) autois, Ou laos mou humeis ekei klethesontai (3PFPI) huioi theou zontos (PAPMSG) Amplified: And should be that in a very place where it is said to them, You are not my children, they will be called children [Host. 1:10.] (Strengthened Bible - Lockman) Barclay: And as he said in the same place where it was said to them: you're not my people; there they will be called the children of a living God. (Westminster Press) ESV: And in a very place where it's said to them, 'You're not my ones,' there they'll be called 'the children of God who are alive.' (ESV) ICB: Now said to Israel, 'You're not my person.' But then they will be called the 'children of God who lives.' Hosea 1:10 (ICB: Nelson) NIV: and, It's going to happen that in a very place where it's said to them, 'You're not my ones,' they'll be called 'the children of God who live.' (NIV - IBS) NKJV: And it will come to pass in a place where it is said to them, 'You're not my people,' There they will be called the children of God living. NLT: And, Once they're told, 'You're not my person.' But now he will say, 'You are the children of God that are alive.' (NLT - Tyndale House) Phillips: 'And it will come to pass in a place where it is said to them, You are not my people, there they will be called the children of The Living God'. (Phillips: Touchstone) Wuest: And it would be that in a place where it was said to them, Not I am you, there they will be called the children of the living God. Young literal: and he should -- in the place where it is said to them, Yes not my people; there they will be called children of the living God.' Septuagint (LXX) from Hosea 1:10: kai estai (3SFMI) en topo ou errethe errethe Autois: ou laos mou humeis ekei klethesontai (3PFPI) huioi theou zontos (PAPMSG) AND IT WILL BE THAT IN PLACE WHERE IT IS SAID TO THEM YOU ARE NOT MY PEOPLE: kai estai (3SFMI) en topo ou errethe (3SAPI)) autois ou laos mou humeis:: Hosea 1:9,10 Romans 9 Source - Multiple Sermons and Paul's Comments continue punishment citing directly from Septuagint Hosea 1:10 (Scripture highlighted below matching Paul's words cited) Yet the number of Israeli children Will be like sand sea, which cannot be measured or numbered; And it will come about that, in a place where it is said to them, You are not those of Me, It will be said to them, You are the children of God who lives. This supplement from Hosea 1:10 further emphasizes the Divine call that turns my non-people into the children of a living God. Again, in the context of The Old Evidence Hosea did not talk about Gentiles but described Israel's future recovery to God's favor. But under the inspiration of the Holy Spirit, Paul applied to God's confession towards Gentilia as his children. This is another illustration of the fact that when the Holy Spirit quotes verses from OT in the NT, He can correctly apply them as He wants. THERE THEY WILL BE CALLED THE CHILDREN OF A LIVING GOD: ekei klethesontai (3PFPI) huioi theou zontos (PAPMSG): Romans 9 Sources - Double Sermons and Commentary Them - referring to Gentiles and is a promise included in the original promise to Abraham, Musa records the promise of God... Incident 12:3+ And I will bless you, and the person who condemns you, I will condemn. And in you all the families of the earth shall be blessed. Comment: The phrase of all earth's families will include Gentiles. There exists in God's promise to bless all families is the promise of the arrival of Abraham Seed, Messiah, because it only goes through Him that blessings to Abraham will pass. Paul explains this in the NT in Galatians writing... Galatians 3:8+ And the Scriptures, predicting that God will justify the nations with faith, teaching the gospel first to Abraham, say, ALL NATIONS SHALL BE BLESSED IN YOU. 15. Those who believe in Abraham, believers ... 16 Now those promises are spoken to Abraham and to his Seeds (this is how all nations, which include the Nations, will be blessed in Abraham - in his seeds are the line of Messiah, Christ, where blessings can flow to all who will believe like Abraham!). He didn't say, Dan seeded, as referring to many, but to One, And to your Seeds, namely Christ. (Commentary: In Genesis 22:17 God confirms His promise Of Occurrence 12:1-3 but more specifically actually I will bless you greatly, and I will greatly breed your seed [masculine, singular in Hebrew = prophesying of of Messiah] as a sky star) Called (2564)(kaleo) means talking to others to bring them closer, either physically or in a personal relationship. Some NT uses the nuances of the invitation. (See relevant studies on the so-called) Once again there is the thought of calling the effects of God, this time directed at people in the state of Gentiles. It's not a situation that's happening, but a Divine call. And the call was for membership in the family of heaven. Substantively has no articles, which put pressure on quality. Those who are not God's people will be called anything less than kids (with all the rights and privileges that imply) One that is nothing less than God, and living God on that (Morris, L. Epistle to those of Rome. W. B. Eerdmans; Inter-Varsity Press) (Comment: About Gentiles as the son of God, see related discussions about adopted children as children in Ephesians 1:5) Dr. Harry Ironside wrote that in our days when grace would go out to Gentilia, Israel would be set to one party nationally. By and by the same blessings currently shown to the Gentile countries will be shown again to the Israeli people, and they will again be called the children of a living God. Isaiah pointed out that although the number of Israeli children will be sea sand, this vast throng is just one dizzyer to be saved. And that security will come on the day of God's indignation, when He will implement His judgment on earth (see Isaiah 10:22-23). (Romans 9 Comments). Commenting on Romans 9:25-26 Thomas Constable wrote that Gentiles Entry in this group was harmonious with the prophecy of the Old Testament. Hosea 2:23 and 1:10 in their context refers to a reversal of Israeli status. Some interpreters say that this is a direct fulfillment of the prophecy of the Old Testament. Others claim that this is an early partial fulfillment that does not eliminate the complete fulfillment of the future. A better explanation, I think, is that Paul sees an analogy between God now calling Gentiles and his future calling Israel. Fibers are not different people like Jews but form a humanitarian mass. However, by the mercy God trusts Gentiles to be a member of god's new people, the church. (Romans 9 Notes) Living (2198) (zao) refers literally to natural physical life (contrary to death, Act 22:22, 25:24, 28:4, Ro 7:1-3, 1Cor 7:39, from Adam = 1Cor 15:45; 2Cor 4:11 = refers to natural life Php 1:22 - to live in meat [physical]; 1 4:15.17 = Believers live physically at the time of Rapists; Heb 2:15; Heb 9:17; James = we will live physically if God is so willing!), to live after death (Mt 9:18), to restore life after illness (Jn 4:50). Zao refers to his unseen, spiritual life (cf Jn 11:25, 26), Paul explains that Christ Christ because of God's power. (2 Score 13:4) In the Rev 16:3 living things refer to the biological life of all marine animals. In the Rev 19:20 Antichrist and his False Prophet will be thrown alive into a fire lake, indicating they will have awareness of the consciousness of their snakes (forever). Zao referred to a new birth brought by one's belief in the Gospel (Ro 1:17) Zao referring to the way compensation in 1Cor 9:14 (getting their life from the Gospel) In Php 1:21 Paul says to live (zao) is Christ shows (supposedly every believer) his life is the highest good, it is the true meaning, it is the greatest satisfaction, it is the most complete fulfillment, IN KRIST, in his life live through us! In ancient Greece, Attics rarely uses verb zao except in tense now and imperfect, supplying dozens of others from bióo (980) which means to spend someone's existence, solely to get past a person's life, from which obtained our word biography, a narrative of how one spends his life. Faith is intimate, associated with zao in the lives of believers living in faith (Ro 1:17, Gal 3:11, Heb 10:38) To live is often used as a metaphorical description of a person's behavior, lifestyle or daily behaviour (Lk 15:13, cp life loose = unclear behavior; living as Pharisee = Act 26:5; living in a field, atmosphere, and power/mastery of sin as someone's lifestyle = Ro 6:2 [cf Col 3:7] which contrasts with the life of Jesus He lived for Him to live to God = Ro 6:10, Gal 2:19 ; live like Gentiles = Gal 2:14; 2Ti 3:12 = live god as their lifestyle; believers no longer have to live their lives subject to fallen meat power = Ro 8:12; Ro 10:5 = live by righteous people based on law, law - see also Gal 3:12; Titus 2:12 = living wisely refers to those who believe in daily conduct; to live righteously now our privileges and power - 1Pe 2:24; believers in supernatural life through Christ = 1Jn 4:9). Zao describes Jesus now of the ministry of heaven - He is always alive to make an interception for us (Heb 7:25). The phrase new and life refers to Christ (Heb 10:20; cf The Way Jn 14:6). Believers have the hope of living based on the rise of Jesus Christ (1Pe 1:3). Zao talks about the source of faith in a new quality of life, a supernatural life in Christ (Ro 6:11, 13; Gal 2:20, Gal 5:25; 1Thes 5:10 = lives along with Him = talks about glorified conditions) and in spirits differs from living in unsanctioned conditions (in meat) (Ro 8:13). Zao refers to the life of a believer who believes now (living from the dead - Ro Heb 12:9 emphasizes that god's discipline encourages us and leads us to live god. In living and dead phrases, zao in the context of judgment to refer to those reborn (who are alive) and the dead are those who have rejected Christ Christ 10:42, 2Ti 4:1, 1Pe 4:5) Zao talks about God as a source of life (in Him we live Act 17:28). In Romans 7:9 zao is used in the phrase sin to be alive, referring to the legal ability to stimulate, excite or stir the nature of our sins that fall (then commit real sin). Zao describes Jesus' healing (resurrecting in a sense) those with deadly disease (John 4:50, 51, 53, cf Peter raised tabitha - Act 9:41, Paul evakes a boy who felt asleep during his sermon, felt out of the window and died - Act 20:12, 9-10 Zao, living (live) used in the context of resurrection and life after death (in general = Mt 22:32, Mark 12:27; referring to jesus live post-resurrection = Mk 16:16 , Lk 24:5, 23, Act 1:3, Paul's climb in Act 2:25; Jesus used the phrase As I lived = while He was always alive, this seemed to refer to life after His resurrection; Rev 1:18, 2:8). The phrase comes for life refers to the rise of believers (Rev 20:4). Jesus will be performed as a Living Person forever and ever. (Rev 4:10, 10:6). Zao describes the false resurgence of Antichrist (Rev 13:14). God is not a god who dies like an reward but is a Living Father (Jn 6:57) and God of Life (Mt 16:16, Act 14:15, Ro 9:26, 2Cor 3:3, 6:16, 1ti 3:15, 4:10, Heb 3:12, Heb 9:13, 10:31, 12:22, Rev 7:2). Jesus was referred to as living One (Luke 24:5, Rev 1:18) and Bread Life (Jn 6:51) which all must eat (obviously talking about belief as described in Jn 11:25. The meal may be talking about entering an unprecedented union permanent deal with Jesus - pictured by a married couple feeding each other the cake) He will live (Jn 6:51, 57). His word is more of a life giving than physical bread (Mt 4:4, Lk 4:4). Live water (Jn 4:10.11) in the context depicts the message of Jesus safety, gospel. In the future we will drink from live springs (NIV = Live water = Rev 7:17) Jesus is our Life Stone (1Pe 2:4 and because our union with it, we are a life stone 1Pe 2:5). In John 7:38 live water refers to the Holy Spirit. Believers are to present themselves to God as living ... sacrifice (Ro 12:1) which is our act of worship. God's word is described as living (living oracles = Act 7:38, live and active = Heb 4:12; live and adhere to the Word of God = 1Pe 1:23). Living beings depict those around the Throne of God (Rev 4:9, 5:14, Rev 15:7). ALL USES OF ZAO IN THE NEW TestAMENT Zao - 140x in 124 sentences - Consumption: living(15), get their lives(1), holding (1), life(6), life *(1), living(53), living (3), lives (19), live (44). Matthew 4:4 But He replied and It IS WRITTEN, 'MAN CANNOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT COMES OUT OF THE MOUTH OF GOD.' Matthew 9:18 While He says these things to them, a synagogue officer came and bowed in front of Him, and said, my daughter had just died; but comes put your hands on him, and he'll be alive. Matthew 16:16 Simon Peter replied, You are Christ, the son of a living God. Matthew 22:32'i AM (ego eimi - Jesus equates himself to Yahweh, great I Am of Ex 3:14) GOD ABRAHAM, AND GOD ISAAC, AND LORD JACOB'? He is not a Dead God but who lives. Comment: The obvious implication is that the patriarchy lives even if they die (which will directly dismiss Sadducees who do not trust the resurrection (context - Mt 22:23-30, 31) and there accordingly deny life after death.. Matthew 26:63 But Jesus continued to remain silent. And a high priest said to Him, I am adjure You by God who lives, that You tell us whether You are Christ, The Son of God. Matthew 27:63 and says, Sir, we remember that when He was alive that the deceased said, 'After three days I rose again.' Mark 5:23 and gloating Him in earnest, say, My little daughter is at the point of death; please come and put Your hands on him, so that he will be good and alive. Mark 12:27 He is not a dead God, but a living; you are very mistaken. Mark 16:11 When they heard that He was alive and had been seen by him, they refused to believe him. Luke 2:36 And there are prophets, Anna daughter Phanuel, Asher's tribe. She advanced for years and had lived with her husband seven years after her marriage, Luke 4:4 And Jesus replied, It was written, 'MAN CANNOT LIVE IN BREAD ALONE.' Luke 10:28 And He said to him, You have answered correctly; DO THIS AND YOU WILL LIVE. Comment: Jesus did not teach security by work (do this). Safety only by faith, but the true faith that saves will manifest himself as a masterpiece. Root is faith, the fruit is a masterpiece. The fruits do not save, but show the plants are alive and pure! Luke 15:13 And not much days later, the younger son amassed everything together and went on his way to a distant country, and there he disseminated his property by living loosely. 32 'But we had to celebrate and rejoice, because your brother was dead and had started to live, and was lost and was found.' Luke 20:38 Now He is not the Dead God but who lives; for all live to Him. Comment: Lk 20:37 Jesus has just mentioned God is The Lord of the OT patriarchy and for Him to have such a (ongoing, living) relationship with them ahead of their resurrection from the dead (see Lk 20:36). Luke 24:5 and as women are afraid and bow their faces to the ground, people say to them, Why are you looking for the living among the dead? 23 and did not find His body, they came, saying they had also seen the angel's vision saying that He is alive. John 4:10 Jesus replied and said to him, If you knew God's gift, and who said to you, 'Give Me a drink,' you would ask Him, and He would give you Water. 11 He said to Him, Sir, You have nothing to draw with and the well is deep; where then Did You get that life water? John 4:50 Jesus said to him, Go; your child lives. The man believes the word that Jesus spoke to him and began. 51 As she now goes down, her servant meets her, saying that her son lives. 53 So the father knew that it was at that hour where Jesus said to him, your Son lived; and he himself believes and the rest of his household. John 5:25 Indeed, I say to you, an hour ahead and now, when the dead will listen to the voice of the Son of God, and those who listen will live. John 6:51 I was a life bread coming out of heaven; if anyone eats this bread, he will live forever; and bread also that I will give for the life of the world is my flesh. 57 As the father who lived sent Me, and I stayed because of the Father, so he who ate Me, he would also live because of Me. 58 This is a bread coming out of heaven; not as an eating father and passing away; he who eats this bread will live forever. John 7:38 He who believes in Me, as the Scriptures say, 'From the interior will flow the rivers of live water.' John 11:25 Jesus said to him, I am resurrection and life; he who believes in Me will live even if he dies, 26 and everyone who lives and believes in Him will not die. Do you believe this? John 14:19 After a bit while the world will no longer see Me, but you'll see Me; because I live, you will live as well. Act 1:3 To Him also conveys himself alive after His suffering, by many convincing evidence, appears to them within forty days and talks about things about the kingdom of God. Act 7:38 This is the person in the congregation in the wilderness along with the Angels (This is almost certainly a pre-incarnate messiah - cf Act 7:30, 38 - see the Angels of the LORD) who spoke to him at Mount Sinai, and who was with our father; and he received live oracles to convey to you. Act 9:41 And he gave his hands up and raised him; and calling the sacred people and widowers, he delivered his life. Act 10:42 And He instructs us to preach to the people, and indeed to testify that this is a Person who has been appointed by God as a Justice of bread and the dead. Act 14:15 and say, Man, why are you doing these things? We are also the same guys as you, and teach the gospel to you that you should turn away from these wasted things to a living God, WHO MAKES HEAVEN AND EARTH AND THE SEA AND ALL THAT IS IN IT. Act 17:28 to we live and move and exist (God gave life to EVERYone, born again and died in intruding and sinful), because although some of your own poets have said, 'For us also are His children.' Act 20:12 They take the boy alive, and very comfortable. Act 22:22 They listened to him until this statement, and then they were their voice and say, Far away with such friends from the earth, because he cannot be allowed to live! Act 25:19 but they only have a few points of disagreement with him about their own religion and about a dead man, Jesus, who Paul insists for life. 24 Festus says, King Agrippa, and all of you gentlemen here are present with us, you see this guy about who all the Jews appeal to me, both in Jerusalem and here, loudly declaring that he shouldn't live anymore. Act 26:5 because they have known me for a long time, if they are willing to testify, that I live as Pharisee according to the strict sects of our religion. Act 28:4 When the aboriginals saw the creature hang from his hands, they began to say to each other, Undoubtedly this man was a murderer, and although he was saved from the sea, justice did not allow him to live. Romans 1:17 For in it The good of Allah is revealed from faith to faith; as written, BUT RIGHTEOUS PERSONS SHOULD LIVE WITH FAITH. Romans 6:2 Hopefully it never is! How do we who died to sin still live in it? And because of the death he died, He died for sin once for all; but the life he lives in, He lives to God. 11 Despite being so considered yourself dead to sin, but live to God in Jesus Christ. 13 and don't go on delivering your limbs to sin as an untrue instrument; but present yourself to God as those who live from the dead, and your members as an instrument of kindness to God. Romans 7:1 Or do you not know, Brethren (for me to talk to people who know the law), that the law has jurisdiction over someone as long as he lives? 2 For the married woman to be legally bound to her husband while she is alive; but if her husband dies, she is released from the law concerning the husband. 3 So, if during her husband's life she was affiliated with another man, she should be called an adult; but if her husband dies, she is free of law, so that she is not an adult even if she is accompanied by another man. but when the order came, the sin became alive and I died; Romans 8:12 So then, brothers, we under obligation, not to meat, live according to meat-13 for if you live according to meat, you must die; but if by the Spirit you put up for the death of those masses of bodies, you will live. Comment: Beware that some sources are otherwise conservative, evangelical (for example, Niv College reviews Which as other than my non-favorite) makes grieving comments This verse is a strong confirmation of the real possibility that a Christian can fall out of his grace and lose his safety. Those who cling to the dogma once rescued, are always kept denying this, of course. Paul doesn't say someone can lose their safety! The point is that if someone has a lifestyle that continues to be controlled by cravings how one can make allegations that he is a believer in the first place and in fact he will die in his sins (unless He accepts the life of giving the Gospel that also gives the power of sin-killing the Holy Spirit). In short, someone who usually lives like a disbeliever does so because he and always are unbelievers. Don't be fashed by the profession of faith without possessing some power and tendency to honour and divinity -- notice I'm not saying that someone will achieve perfection (with respect to seriousness or divinity), but they will certainly give evidence that this is the general direction of their lives! Direction is not perfection (at least not until glory. Hallelujah!) RomA 9:26 AND SHALL BE IN A PLACE WHERE IT IS SAID TO THEM, 'YOU ARE NOT MY ONES,' THERE THEY WILL BE CALLED THE CHILDREN OF A LIVING GOD. Romans 10:5 For Moses wrote that men who practice goodness based on the law shall be alive by righteous people. Romans 12:1 I therefore urge you, brothers and sisters, with the mercy of God, to present your bodies the sacrifices of life and sacred, acceptable to God, which is the spiritual service of your worship. Romans 14:7 Because not one of us lives for himself, and not a dead person for himself; 8 for if we live, we live for God, or if we die, we die for God; therefore whether we live or die, we are God. 9 For this end Christ dies and lives again, that He may be God both dead and who lives. Ray Stedman - He doesn't talk about funerals, and life and death in that sense. He talks about people who feel free to enjoy freedom completely. They live, while others, because of their own deep convictions, limit themselves, and to the extent they die, because death is a limitation ... The important thing is that we belong to God. He understands. Therefore, is what we ought to remember in our relationship with each other. We belong to God. We are the brothers. We are not slaves of each other. We are God's servants and he has the right to change us. Even if we live, we live to delight God. And when we die, we go with God. So in life and in death, we belong to God. 11 As IT WAS WRITTEN, AS I LIVED, SAID GOD, EVERY KNEE WOULD SUCCE TO ME, AND EVERY TONGUE WOULD GIVE PRAISE TO GOD. 1 Korthians 7:39 A wife is bound as long as her husband lives; but if her husband is already dead, she is free to marry who she wants, only in God. 1 Corinthians 9:14 So also God those who declare the gospels to get their lives off the gospel. 1 Corinthians 15:45 So also it's written, FIRST PERSON, Adam, becomes a LIVING SOUL. Adam last became the spirit of life-giving. 2 Corinthians 1:8 Because we don't want you to be aware, brethren, our queue that comes to us in Asia, that we are excessively, beyond our strengths, so that we despair even alive; 2 Korinthians 3:3 indicated that you are the letter of Christ, taken care of by us, written not with ink but with the Spirit of God living, not on a rock tablet but on a human heart tablet. 2 Corinthians 4:11 For those of us living are constantly conveyed to death for jesus, so that Jesus' life can also be shown in our mortal flesh. 2 Corinthians 5:15 and He dies for all, so that those living may no longer live for themselves, but for Him the dead and bounce back on their behalf. 2 Korinthians 6:9 as unknown yet famous, as the dead are yet resistant, we live; as punished yet not admitted to death, 16 Or what agreement has a Temple of God with an reward? Because we are the temple of a living God; just as God says, I'LL STAY IN IT AND WALK AMONG THEM; AND I'LL BE THEIR GOD, AND THEY'LL BE MY PEOPLE. 2 Corinthians 13:4 For indeed He is unsealed for weakness, yet He lives because of the power of God. Because we are also weak in Him, but we will live with Him because Allah's power is passed on to you. Galatians 2:14 But when I saw that they were not easy about the gospel truth, I said to Cephas in the presence of all, If you, become a Jew, live like Jews and unlike the Jews, how do you force Gentiles to live like Jews? Galatians 2:19 To go through My Law die to Law, so that I might live to God. 20 I was crucified with Christ; and it's no longer me left, but Christ lives in me; and the life I now live in my flesh lives with faith in the Son of God, who loves me and gives himself up for me. Galatians 3:11 Now that no one should be by law before God is clear; FOR, THE RIGHTEOUS MUST LIVE WITH FAITH. 12 However, the Law does not believe; INstead, HE WHO PRACTICES IT WILL LIVE BY THEM. Galatians 5:25 If we live by spirit, let us also walk by the Spirit. Philippians 1:21 For me, for life is Christ and dying is a profit. 22 But if I live in meat, it means labor that is educated for me; and I do not know which one to choose. Colossians 2:20 If you have died with Christ to the basic principles of the world, why, as if you live in the world, do you surrender yourself to decrees, such as, Colossians 3:7 and in it you have also ever walked, when you live in it. 1 Thessalonians 1:9 For themselves to report about us what kind of acceptance we have with you, and You turn to God from the spirit to serve a living and true God, 1 Thessalonians 3:8 for now we are truly alive, if you stand firmly in God. 1 Thessalonians 4:15 For this we say to you with god's word, that we are alive and permanent until the arrival of God, will not precede those who have slept. 17 Then we are alive and permanently trapped together in the cloud to meet God in the air, and so that we will always be with God. 1 Thessalonians 5:10 that died for us, so that either we are awake or asleep, we will live with Him. 1 Timothy 3:15 but in case I am delayed, I write so you will know how one should conduct himself in the household of God, who is a church of God who lives, poles and supports the truth. 1 Timothy 4:10 Because it is for this we are labouring and striving, because we have set our hopes on a living God, who saviors all mankind, especially believers. 1 Timothy 5:6 But he who gave himself up for pleasure wanted to die even while he was staying. 2 Timothy 3:12 Indeed, all who intend to live god in Jesus Christ will be persecuted. 2 Timothy 4:1 I solemnly charge you in front of God and Jesus Christ, The judgment of the bread and the dead, and by His reunion and his government: Titus 2:12 instructs us to deny the passion and desire of the earthly and live wisely, righteous and god-in-law of the present, Hebrew 2:15 and possibly free those who pass through death fear are subject to slavery all their lives. Hebrew 3:12 Taking care, brothers, that there is not in any one of you a evil heart, a disbeliever who falls from a living God. Hebrew 4:12 For God's word is alive and active and sharper than any two-edge sword, and piercing as far as soul and spirit division, both joints and sauces, and can assess thoughts and intentions. Hebrew 7:8 In this case the mortal man received a bond, but in that case someone accepted them, for which it was regrettable that he lived in. Thus, He is also able to save forever those who draw close to God through Him, because He always lives to make an interception for them. Hebrew 9:14 how much more blood of Christ, who passed through the Spirit remains offering yourself unprecedented to God, purify your conscience from the dead work to serve the living God? 17 For a deal only valid when the man dies, because it never takes effect while that makes it alive. Hebrew 10:20 in a new and living way that He inhabited for us through the hijab, namely His flesh, 31 It is a scary thing to fall into the hands of a living God. 38 BUT MY RIGHTEOUS WILL LIVE WITH FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE TO HIM. Hebrew 12:9 Plus, we have the fathers of the earth to discipline us, and we respect them; do we not prefer to be

subjected to the Father of spirits, and live? 22 But you come to Mount Zion and to the city of the living God, the Temple of Heaven, and to the various angels, James 4:15 On the contrary, you must say, If God will, we will live and also do this or that. 1 Peter 1:3 Blessed to be god and father of our Lord Jesus Christ, who according to His great grace has caused us to be born again to life expectancy through the resurrection of Jesus Jesus from the dead, 23 for you have been born again are not seeds that are easily perished but unexpected, that is, through the living and energetic words of God. 1 Peter 2:4 And come to Him about the rock of life that has been rejected by men, but is an option and precious in the sight of God, 5 you, as a living stone, is being built as a spiritual home for sacred priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. And He himself demolishes our sins in His body on the cross, so that we die to sin and live to righteous people; because Your wounds have healed. 1 Peter 4:5 but they will give accounts to Him who is willing to assess the bread and the dead. 6 For the gospel has for this purpose to have preached even to the dead, that even if they are judged in the flesh as men, they can live in the spirit according to God's friendliness. 1 John 4:9 With the love of God this is shown to us, that God has sent his only forgotten children into the world so we might live through Him. Revelation 1:18 and the living; and I was dead, and resistant, I was alive forever, and I had the keys to death and Hades. Revelation 2:8 And to the church angel in Smyrna wrote: The first and last, who has been dead, and has come to life, said this: Revelation 3:1 To the church angel in Sardis wrote: He who has seven Souls of God and seven stars, said of this: 'I know your charities, that you have a name that you are still living, but you are already living. Revelation 4:9 And when the living creature gave glory and honor and thanks to Him sitting on the throne, to Him who lives indefinitely, 10 twenty-four elders will fall in front of Him sitting on the throne, and will worship Him who lives indefinitely, and will throw their crown before the throne, say, Revelation 7:2 And I see other angels going up from the rise of the sun , have a living seal of God; and he cried with a loud voice to the four angels given to harm the earth and the sea, Revelations 10:6 and swords by Him who live indefinitely, WHO CREATED HEAVEN AND THINGS IN IT, AND EARTH AND THINGS IN IT, AND THE SEA AND THINGS IN IT, that there would be delays no longer, Revelations 13:14 And he summarised those living on earth because of the signs he gave him to execute with the animal , tell those who live on earth to make images to animals that have sword wounds and have come to life. Revelation 15:7 Then one of four living creatures awarded to seven angels of seven gold bowls full of God, who lives forever. The revelation of 19:20 And the enclosure was confiscated, and with which the false prophet did signs in front of him, which he defied those who had received barn marks and those who worshipped his image; both are alive into the lake of fire burned with brimstone. Revelation 20:4 Then I saw the throne, and they sat upon them, and judgment was given unto them. And I saw the souls of those who had been betrothed because of their testimonies of Jesus and because of the word of God, and those who did not worship his cage or image, and received no marks on their foreheads and in their hands; and they came to live and reign with Christ for a thousand years. 5 The rest of the dead do not come to live until a thousand years are finished. This is the first resurrection. Zao - 523v in the Septuagint is not apocry pokripsi - Gen 1:20, 24; 2:7, 19; 3:20, 22; 5:3, 5ff, 9f, 12f, 15f, 18f, 21, 25ff, 30; 8:21; 9:3, 10, 12, 15f, 28; 11:11ff; 12:13; 17:18; 7:19f; 20:7; 21:19; 25:6f; 26:19; 27:40, 46; 31:32; 35:28; 42:2, 18; 43:7f, 27f; 45:3, 26, 28; 46:30; 47:19; 50:22; Exod 4:18; 19:13; 21:35; 22:4; 33:20; Levi 11:10; 13:10, 14; 14:4ff, 49ff; 16:10, 20f; 18:5, 18; 25:35f; Num 4:19; 5:17; 14:21, 28, 38; 16:30, 33, 48; 19:17; 21:8f; 24:23; Deut 4:1, 4, 10, 33, 42; 5:3, 24, 26; 6:24; 8:1, 3; 11:8; 12:1, 19; 16:20; 19:4f; 30:6, 16, 19; 31:13, 27; 32:39f; 33:6; Josh 3:10; 4:14; 8:23; 9:21; Judg 8:19; 15:19; Cruel 2:20; 3:13; 1 Sam 1:26, 28; 5:12; 10:24; 14:39, 45; 15:8f; 17:36; 19:6; 20:3, 14, 21, 31; 25:26, 34; 26:10, 16; 28:10; 29:6; 2 Sam 1:10; 2:27; 4:9; 11:11; 12:5, 18, 21f; 14:11, 19; 15:21, 34; 16:16; 18:14, 18; 19:6; 20:3; 22:47; 1 Kg 1:25, 29, 31, 34, 39; 2:24, 35; 3:22f, 25f; 8:40; 12:6, 24; 17:1, 12, 23; 18:10, 15; 20:18, 32; 21:15; 22:14; 2 Kg 1:2; 2:2, 4, 6; 3:14; 4:7, 16f, 30; 5:16, 20; 7:4, 12; 8:8ff, 14; 10:14, 19, 21; 11:12; 13:21; 14:17; 18:32; 19:4, 16; 20:1; 2Chr. 6:31; 10:6; 18:13; 23:11; 25:25; Neh 2:3; 5:2; 6:11; 9:29; Esth 4:17; 6:13; 8:12; Position 7:16; 8:17; 12:10; 14:14; 18:19; 21:7; 27:2; 42:16; Ps 18:46; 22:26, 29; 27:13; 38:19; 39:5; 41:2; 42:2; 49:8; 52:5; 55:15; 56:13; 58:9; 69:28, 32; 72:15; 84:2; 89:48; 115:18; 116:9; 118:17; 119:17, 25, 37, 40, 50, 77, 88, 93, 107, 116, 144, 149, 154, 156, 159, 175; 124:3; 138:7; 142:5; 143:2, 11; Prov 1:12; 3:22; 9:6, 11, 18; 28:16; Eccl 4:2, 15; 6:3, 6; 7:2, 14; 9:4f; 10:19; 11:8; Songs 4:15; Isa 8:19; 37:4, 17; 38:1, 16, 19; 49:18; 55:3; Jer 4:2; 5:2; 11:19; 12:16; 16:14f; 21:9; 22:24; 23:7f; 35:7; 38:2, 16f, 20; 44:26; 46:18; 49:11; 52:33; Lam 3:39; 4:20; Ezek 3:18, 21; 5:11; 13:19, 22; 14:16, 18, 20; 16:22, 48; 17:16, 19; 18:3, 9, 13, 17, 19, 21ff, 28; 20:3, 11, 13, 21, 25, 31, 33; 33:10f, 15f, 19, 27; 34:8; 35:6, 11; 37:3, 6, 9f, 14; 47:9; And 2:4, 28, 30; 3:9, 24; 4:1, 17, 22, 27, 34; 5:10, 23; 6:6, 20f, 26; 12:7; Hosted by 1:10 p.m. 4:15; 6:2; 14:7; Amos 5:4, 6, 14; 8:14; Jonah 4:3, 8; Hab 2:4; Zeph 2:9; Zech 1:5; 13:3; 14:8 Romans 9:27 Isaiah wept concerning Israel, EVEN THOUGH THE NUMBER OF CHILDREN OF ISRAEL BECAME LIKE THE SAND OF THE SEA, IT WAS THE MEDICINE TO BE SAVED; (NASB: Lockman) Esaias de de de (3SPAI) huper tou IsraEl, Ean e o arrhythms tons of Israeli huion os e ammos tes thalasses, to sothesetai hupoleimma; (3SFPI) Strengthened: And Isaiah calls (indeed crying out loud) over Israel: Although the number of Israeli children becomes like sea sand, only drugs (a fraction of them) will be saved [from perdition, condemnation, judgment]! (Strengthened Bible - Lockman) Barclay: And Isaiah cried about Israel: Although the number of Israeli children should be as sea sand, only drugs will be saved, (Westminster Press) ESV: And Isaiah cried about Israel: Although the number of Israeli children[3] became sea sand, only remant, (ESV) ICB: And Isaiah cried about Israel: There are so many Israelis. They're like sand grains by the sea. But only a handful of them will be saved. (ICB: Nelson) NIV: Isaiah cried concerned Israel: Although the number of Israelis became like sand by the sea, only drugs would be saved. (NIV - IBS) NKJV: Isaiah also cried concerned Israel: Although the number of Israeli children became sea sand, the drug would be saved. NLT: Concerned Israel, Isaiah prophet cried, although Israeli citizens as much sand on the border, only a small number would be saved. (NLT - Tyndale House) Phillips: Dan Isaiah, speaking on Israel, declared: 'despite the number of Israeli children becoming sea sand, dizziness will be saved. (Phillips: Touchstone) Wuest: And Isaiah cried in suffering concerning Israel, if the number of Israeli children becomes sea sand, the drug will be saved. Literally Young: And Doth Isaiah cried in respect of Israel, 'If the number of Israeli children may be as sea sand, the drug should be saved; Septuagint (LXX) from Jesus 10:22 kai ean genetai (3SAMS) o Laos Israel os e ammos thalasses to cadmetma auton sothesetai (3SAMS)3SFPI) AND ISAIAH CRYING CONCERNING ISRAEL: Esaias de krazei (3SPAI) Huper tou Israel: Isaiah 1:1 Isaiah 10:20, 21, 22, 23 Romans 9 Resources - Various Sermons and Comments In citing the passage of this Paul Old Testament shifting his emphasis on forming the inclusion of Gentiles on the people of God to explain the remnant truth (which permeates the entire OT - see discussion) , explaining that only Israeli drugs will be saved. Note there are some differences between Greek Textus Receptus (source of KJV, NKJV) and more modern Greek manuscripts (SOURCE NASB, NIV, etc.) in certain Greek words that translate the nanny. Here is the Greek version used in NAS translation ... Greek Nestle-Aland from Roma 9:27: Esaias de krazei (3SPAI) huper tou IsraEl, Ean e o arrhythms tons of Israeli huion os e ammos tes thalasses, for hupoleimma (waste) sothesetai; (3SFPI) (Comment: Receptus Textus has a catalyma hupoleimma places, most Greek authorities favor words later, although the meaning differs only slightly between the two words.) Paul in quoting Isaiah 10:22 quotes not from Hebrew texts but Greek texts (LXX) that explains in part why the destruction phrase is determined, overflow with piousness found only in Hebrew, not used here in romance 9:27 OF NAS Translation 10:22 For even your people, O Israel, maybe like sea sand, Only drugs in it will return; Destruction is determined, overflowing with righteousness. Septuagint (LXX) Isaiah 10:22 kai ean genetai (3SAMS) o Laos Israel os e ammos thalasses to kataleimma (staircasel from the ipo word = let behind) auton sothesetai (3SFPI) (English presentation Brenton LXX Isaiah 10:22: And even the people of Israel become sea sand, their commegation should be saved.) Crisis (2896) (krazo) refers to speaking or demanding with a loud voice, crying, screaming, mocking, making vehement encryption. To convey something in a strong voice. This can bring immediate thinking rather than just being strong. Note the tense use now that says the prophet continues to cry. Isaiah cries in suffering over views for Israel, but his cry contains the prophet's hopes of a future recall of Israel (Jews who believe in their Messiah for redemption, thus doing so entering into a New Testament in His blood, even as Jeremiah has written about jeremiah 31:31 of the new deal) Marvin Vincent comments that krazo is an impasse compare to John 7 Act 19:28; 23:6. Mostly crying prophets in terrible earnest, and like screams of suffering, crying over Israel (Morison)... (Vincent added that at Lu 18:39 the krazo is) A stronger word than boao, crying, in Luke 18:38, which is simply to cry or scream, while this is to cry carefully; to scream or mock. (Word Studies in NT) Applicable (5228)(huper) literally means, which vincent the words are as if Paul declared a judgment hanging over Israel. (Ibid) Paul now emphasizes the truth that only Jewish drugs will be saved -- that's what he always says and with that it proves that God's word is indeed not failing. DESPITE THE NUMBER OF ISRAELI CHILDREN AS SEA SANDS IT IS A WASTE TO BE SAVED: ean e (3SPAS) o arithmos tons of Israeli huion os e ammos thalasses to hupoleimma sothesetai (3SFPI): Ro 11:4, 5, 6; Ezra 9:8.14; Isaiah 1:9; 10:20,21; 11:11; 24:13; Jeremiah 5:10; Ezekiel 6:8; Micah 5:3, 4, 5, 6, 7, 8 Rome 9 Source - Multiple Sermons and Comment Number (706) (arrhythos) means cardinal number as in this context the number of figures, the actual amount is not stated except in decoration (as opposed to sand grain). Sand (285) (ammunition) refers to or coin beach (in the Rev 12:18). Bullets are usually used veins (including uses in LXX and Philo) to refer to things that cannot be calculated. What a dramatically different Paul puts ... Israeli children as much as sand grains but only a small number of cereals will be saved! Hosea makes predictions similar to Isaiah... Hosea 1:10 Yet the number of Israeli children will be like sea sand, which cannot be measured or numbered; And it will come about that, in a place where it is said to them, You are not those of Me, It will be said to them, You are the children of God who lives. The sea (2281) (thalassa) refers to a large body of water and in the NT is used to refer to several different named bodies (Mediterranean, Red, Galilee). Here the consumption is a decoration of sea sand symbolizes without numbers. Waste (5275 = hupoleipo verb form hub) (hupoleimma of verb hupoleipo &amp;lt;&gt; from hupo = below, underneath it + leipo = holidays, deficiencies) (Click the remnants study mainly from the old testament perspective) means waste, balance or waste, a small number or a relatively small group that is still alive. Articles that are sure to precede hupoleimma in Greeks show this are very specific waste, Jews who listen to the message of truth, gospel their safety and believe in Messiah. This isn't just a removable, but removable, as previously discussed is the truth of doctrine running along the pages of OT Scriptures such as gold lifelines and running intimately across Roma 9-11. The doctrine of the drug will achieve the ultimate consumption and fulfillment in the revelation book. (See external discussions related sites or as Dizzy Doctrine and Israeli Security in Roma 9-11) Hupoleimma in Septuagint (Lxx) - 1 Sa 9:24; 2 Ki. 21:14; Position 20:21; MIC. 4:7; MIC. 5:7; MIC. 5:8; Mal. 2:15 p.m.; Rome. 9:27 Residual (2640)(Caliphate from kataleipo = leave it behind, forsake, leaving from the word = down, intensifying + leipo = leave behind) means waste only found in Textus Receptus of Romans 9:27 quoting from Isaiah 10:22+ referred to synonyms - drowning (3005), dizziness; loipós (3063), the rest; remnant; perísseuma (4051), which remains on top, surcharge, superabundance; katáloipos (2645), lives. Gilbrant - Kataleimma, which means waste, waste, waste, is from leipo, to leave, to leave behind. Bauer prints consumption in Galen (Second Century B.C.); this may be the use of medicine that explains the effects of the disease's waste. Septuagint records 21 examples of the cadeimma, usually a form he ār stands behind him. As early as Genesis we see the catalyms as relics of those of God who appear. This is mainly preserved from destruction (brothers and sisters) Genesis 45:7; Cf. Isaiah 10:22). However, this is not always applies to the term (for example, Judge 5:13; 2 Samuel 14:7 [LXX 2 Kings 14:7]; Isaiah 14:22). The technical sense seems more prominent and developed in later Judaism (for example, Tobit 13:16 [Codex Sinaiticus]; cf. Sirach 44:17; 47:22). The only new evidence to occur in katalemma is in Roman language 9:27. Here the word is given dizziness and stands in contrast to Israel as a national identity. In this use the term states the idea of the Old Testament about the sacred dizziness. (Complementary Bible Library of Greek-English Dictionaries) Kataleimma in Septuagint (Lxx) - Ge 45:7 = drugs; Jdg. 5:13 = survivor; 1 Sa 13:15; 2 Sa 14:7 = to leave my husband not name or remnant; 1 Ki. 12:24; 1 Ki. 15:4; 2 Ki. 10:11 = he left it without a survivor.; 2 Ki. 19:31 = To exit Jerusalem will go to the drug (kataleimma), and exit the Zion Mountain of survivors (anasozo = rescued). The Lord's Zeal will implement this.; Position 22:20; Jesus. 10:22 = the drug in it will return; Jesus. 14:22 = will be disconnected from the name Babylon and the survivors; Jesus. 14:30 = And it will kill your victims; Jesus. 37:30; Jer. 40:11 = Babylon has left the remnants for Judah; Jer. 49:9; Jer. 50:26 Saved (4982)(sozo) has the basic meaning of saving one from a large peril. Additional nuances include to protect, keep alive, preserve life, deliver, heal, make the whole. Sozo sometimes used physical transmission from separation hazards (see Mount 8:25; Mt 14:30; Lu 23:35; Act 27:20 27:31), physically cured of diseases (Mt 9:21-22; Mk 5:23, Act 4:9), and delivery from demon ownership (Lu 8:36). More often sozo refers to safety in the spiritual sense as described in the following route: Matthew recorded an angel's conversation with Joseph declaring He (Mary) would bear a Child; and you will call His name Jesus, because he is The He who will save (sozo) his sins from their sins. (Mt 1:21) Here sozo is equated to the delivery of sins (guilt and power) by the name of Jesus being transliterated Joshua which means Jehovah is security. The reality is that many of Israelis will dismiss Jesus Messiah, but that dizziness will be preserved by God is the main theme in Romans 9-11. Paul quoted these OT prophets to show that these ideas have always been part of God's sovereignty plan and thus driven by the purpose of His selection (see discussion selected in His Eph 1:4-note). The recall of the choice of the Jews is the true Israeli, Israeli Lord (See related discussion) as Paul refers to believing the Jews at Galatians 6:16. It is also important remember that the national aspects of OT promises made to Israel (for example, the land boundaries promised have never been occupied to the extent God promises they will be occupied by Israel, the throne of David, the restoration of Jerusalem) is preserved and to believe jewish Jews election (Ro 11:5-notes). What does this prophecy refer to? This prophecy is quoted from Jesus 10:22 For even your people, O Israel, perhaps like the sea sand, Just dizziness in it will return; Destruction is determined, overflowing with righteousness. (Isaiah 10:22) The Bible's comments wrote that the quoted quotes (Jesus. 10:22-23 and 1:9, both from LXX) explain that in God's judgment on Israel rebelling Him with sovereign choices preserving and saving the remnants. The promises were fulfilled in captivity and Exile both Israel and Judah and in the destruction of Jerusalem in a.d. 70 and will also be cashed in the final delivery of the Israeli national final (see Roman notes 11:26; 11:27). Even today the same principle is true. The Jew who became a member of the church, Christ's body, was what Paul later called the dizzy chosen by grace (Ro 11:5-note), which included himself (Ro 11:1-note). (Walvoord, J. F., Zuck, R. B., et al: Comments on Bible Knowledge. 1985. Victory). Romans 9:28 FOR GOD WILL IMPLEMENT HIS WORD ON EARTH, THOROUGHLY AND QUICKLY. (NASB: Lockman) Greek: suntelon gar logon (PAPMSN) kai suntemnon (PAPMSN) poiesei (3SFAI) courios epi tes gese. Strengthened: For God will execute His sentence on earth [He will conclude and close His account with the man completely and without delay], strictly cutting it short in His justice. [Jesus. 10:22, 23.] (Strengthened Bible - Lockman) Barclay: for God will carry out his sentence on earth entirely and in short. (Westminster Press) ESV: for God will carry out his sentence on earth completely and without delay. (ESV) ICB: For God will quickly and truly punish those on earth. Isaiah 10:22-23 (ICB: Nelson) NIV: For God will carry out his sentence on earth with speed and ultimate. (NIV - IBS) NKJV: Because He will finish the job and cut it short with righteously, because the LORD will make short work on earth. NLT: For God will carry out his sentence on earth quickly and definitively. (NLT - Tyndale House) Phillips: Because he'll finish the job and cut it short righteously, because God will make short work on earth'. (Phillips: Touchstone) Wuest: For God will execute His word on earth, finish and cut it short. Literally young: for the thing he finished, and cut short in goodness, because the short-cut thing would be God done on the ground. FOR THE LORD WILL EXECUTE HIS WORD ON EARTH CAREFULLY AND QUICKLY kai suntemnon (PAPMSN) poiesei (3SFAI) courios epi gestures: suntelon gar logon (PAPMSN) kai suntemnon (PAPMSN) poiesei (3SFAI) kurios epi tes ges: Isai 2:2 30:12-14; Daniel 9:26.27; Matthew 24:21 Romans 9 Sources - Various Sermons and Comments For will execute His sentence on earth [He will and closing His account with the man completely and without delay], tightly cutting it short in His justice. (Strengthened) For (gar) is the term explanation, which should always prompt you to pause and ask yourself what spirits want to explain? Note that the Greek Textus Receptus from which KJV, NKJV and Literal Young translate have additional phrases in righteousness (see above) (Psalms 9:8; 65:5; Isaiah 5:16; Act 17:31; The revelation of 19:11) The CLEAN note - the more literal (and more complicated) given is: God will act by closing the account [or completing the sentence], and by cutting a short time. The interpretation of this text is very difficult. Leon Morris writes that this verse ... It is eternal that the main idea is that bringing to an end, shortening, but this may mean the shortening of the promise (that is, fulfilling only to a limited degree; Leenhardt put it this way, He shortened it in his execution, by cutting something off), the country's shortening (nothing more than the drug would be saved; Murray, so widespread would be the destruction that only one dizzyer would escape), or a time-curtailment, combined with the perfection that God would do his job (God will quickly finish his full account with the world, GNB). Most modern translations and commentators receive a third view in some form, and it certainly seems possible. (Epistle to the Romans. W. B. Eerdmans; Inter-Varsity Press) Performs (4160) (poieo) means to perform, stating the action either like being completed or continued (in this case to be completed). The word (3056) (logo) means something that is said and in this case it is necessary to refer to the prophecy spoken by God. This prophecy affects the earth (on earth), implying that it is all over the world. What does this prophecy refer to? This prophecy is quoted from Jesus 10:23 For complete destruction, which is dodged, God of ALLAH the host will perform in the middle of the whole land. Isaiah's devil was fulfilled when God used the Babylonians to judge Israel for his unbelievers and unfaithfulness, His justice was comprehensive with only one true believer fleeing. The same goes for the destruction of Jerusalem 70AD is thorough and fast. Obviously from the passage of another prophet, that the prophecy given may have more than one fulfillment. Thus, despite the original fulfillment by Babylon in 586BC and partial fulfillment by Rome in 70AD, there seems to be a fulfillment of the future and the end associated with isaiah prophecy. I agree with Warren Wiersbe stating that Romans 9:28 may refer to the work of God's judgment during tribulation (Note Ed: Here he uses Tribulation as a synonym for what Jesus referred to as the Great Praise, 3.5 years ago Daniel's Seventieth Week), when the country rated (Ed: We saw this described in the Rev 12:13-14-notes in which women = Israel and time [1], times [2], and half-time [0.5] = 3.5 years), and only small waste left to enter the government when Jesus Christ returned to earth. (Bible Expo Review) After the Great Rebellion, the drug trusts Jews (1/3 of the country according to Zechariah 13:9) will enter the millennial government (see Millennium 1, Millennium 2, Millennium 3) instilled by Jesus Christ when He returns to earth as Kings and Ladies. Meticulous (4931) (sunteleo from the sun = together or intensifier + teleo = to finish, related words - sunteleia) means to be together for insulation or completion. Consolidates the intended purpose. Sunteleo talks about the activities brought to an end, finished or finished. All use of NT sunteleo to one degree or another conveys a sense of eschatological. Teleioo cognitive verb is the main term NT to complete The Liver's plan (Lk 12:50, 22:37, Jn 19:30). To complete completely or completely (for example, Jesus ends the Sermon on the Mountain - Mt 7:28, the temptation of the Devil, the test of Lord Jesus ends - Lk 4:13). The idea is to lead to a successful finish and therefore to eat, completely, achieve or fulfill the activity (or prophecy Mk 13:4). Used in context speaking time (Lk 4:2, Act 21:27, Lxx ge 2:2, Dt 34:8, 1Ki 6:9, Work 36:11). To achieve or fulfill (Mk 13:4 - clearly the context of the eschatological; Ro 9:28, Lxx = Jesus 10:22 = Lxx = logon gar suntelon kai suntemnon en dikaiosune ~ [roughly translated] for the word leads this to finish and cut it short in goodness). Use in Hebrew 8:8 means to take effect. Thayer - 1. to terminate together or at the same time. 2. to fully end; lead to the end, finish, complete: 3. to achieve, lead to fulfillment; passive, to come to pass, Mk 13:4; login, word, that is, a prophecy, Ro 9:28 4. 4. to perform, make - Heb 8:8 Friberg - (1) activities leading to the end, complete, complete (Lk 4.13); (2) the events predicted to reach, carry out, fulfill (Mk 13.4); (3) from a period of time ending, ending (Act 21.27); (4) New undertakings that exist, carry, establish (Heb 8.8) BDAG summary ... 1. to complete something. the processed one, brought to an end, complete, finished, closes something Lk 4:13. A teaching, speech, Mt 7:28 ... 2. to carry out or bring to be something that has been promised or expected, carry out, fulfill, achieve ... 3. to finish the supply of something, pass w. act means giving John 2:3 (the act. = 'blot out, destroy' Jer 14:12; Ezek 7:15; Levy 5:4; corresponds to the Pass. Jerk 16:4; Da 6:4). 4. to reach the end of the period, end, end (Dt 34:8; Position 1:5 Lk 2:21; 4:2; Act 21:27 Sunteleo - 6x in 6v - Use: effect (1), (1), finished(1), fulfilled(1), more(1), thoroughly(1). Matthew 7:28 (Textus Receptus, not in Nestle-Aland who uses the teleo) When Jesus had finished these words, the crowd was impressed by His teaching; Mark 13:4 Tell us, when will these things be, and what will be a sign when all of these things will be met? Luke 4:2 for forty days, tempted by the devil. And He ate nothing in those days, and when they were over, He became hungry. Luke 4:13 When the devil has finished every temptation, he left Him until a difficult time. Comment: Don't miss the verb used in both Luke 4:2 and Luke 4:13 -- Point Luke (Spirit) not only the temptation of Jesus ends (in a temporary sense, which is of course true) but they are brought to meet or finish. The 40-day purpose was aimed at the Father and Jesus achieving that purpose. He achieved the goal of speaking. There are apps for our lives. What experiment and temptation are you experiencing right now? First, remember they will end, either during this life or surely at the end of your life! Secondly, they are allowed by a loving Father, who intends to take you as pure gold, which will shine His glory forever. Lover (and I wrote to myself here because I am currently in my 70th toughest experimental throes), IT'S ALWAYS too long to quit. The Spirit will allow us to survive to the end. Let us shout Hallelujah! Amen! Act 21:27 When the seven-day period is almost over, the Jews from Asia, when seeing it at the temple, begin to stir everyone up and put a hand on him, Romans 9:28 FOR THE LORD WILL IMPLEMENT HIS WORD ON EARTH, CAREFULLY AND QUICKLY. Hebrew 8:8 For seeking offences with them, He said, HOLD, THE NEXT DAY, SAID GOD, WHEN I WOULD IMPACT A NEW DEAL WITH THE HOUSE OF ISRAEL AND WITH THE CHAMBER OF JUDAH; Sunteleo - 152 verses in non-apographical Septuagint - Gen 2:1f; 6:16; 17:22; 18:21; 24:15, 45; 29:27; 43:2; 44:5; 49:5; Container 5:13f; 36:2; 40:33; Levy 16:20; 19:9; 23:22, 39; Num 4:15; 7:1; Deut 26:12; 31:1, 24; 32:23, 45; 34:8; Josh 3:17; 4:1, 10f; 21:42; Jdg 3:18; Ru 2:23; 3:3; 1Sa 10:13; 13:10; 15:18; 20:7, 9, 33f; 24:16; 25:17; 2Sa 6:18; 11:19; 13:36; 21:5; 22:38; 1Kgs 1:41; 2:35; 3:1; 5:17; 6:3, 9; 7:1, 40; 8:1, 12, 54; 9:1; 22:11; 2Kgs 10:25; 1Chr 16:2; 27:24; 28:20; 2Chr 4:11; 5:1; 7:1, 11; 18:10; 20:23; 24:14; 29:17, 28f, 34; 30:22; 31:1, 7; Esther 3:13; 4:1; 8:12; Position 1:5; 14:14; 15:4; 19:26f; 21:13; 33:27; 35:14; 36:11; Ps 7:9; 119:87; Pr 1:19; 8:31; 22:8; Jesus 1:28; 8:8; 10:12, 22; 18:5; 28:22; 32:6; 44:24; 46:10; 55:11; Jer 5:3; 6:11, 13; 13:19; 14:12, 15; 15:16; 16:4; 34:8, 15; Lam 2:17; 4:11; Ezek 4:6, 8; 5:12f; 6:12; 15; 11:15; 13:14f; 16:14; 20:8, 21; 22:12f, 31; 23:32; 42:15; 43:23; Dan 4:33; 5:26; 9:24; 10:3; 11:16, 36; 12:7; Hos 13:2; Joel 2:8; Amos 7:2; 7:2; 2:1; no. 1:15; Zech 5:4; Mal 3:9 - In sunteleo Septuagint is used several ways - (1) to finish (off), to reach 2Chr 24:14; Ge 2:2; to finish, to leave Ge 43:2; Ge 17:22; to achieve achievements, to meet Jer 41:8;; to make an end to Lev 23:39; to proceed until the end of Dt 31:1; take 1Sa 15:18; to kill 2Sa 21:5 (3) to finish (dead), to reach Ge 44:5; to stem the Ge 18:21 (2) has ended, to end, to be over Dt 34:8; to be reached Ge 2:1; fulfilled; to be fully formed Jesus 18:5; Quickly (4932) (suntemno from the sun = intensifier + témno = to cut or divide) means to cut short or short and fixedly talk about the allotted time cut short or suddenly brought to an end. Suntemno intends to cause a period to come to an end suddenly, with implications earlier than expected. Grapes on the suntemno - to cut short; therefore, to get to an end or achievement quickly; it is said to be a prophecy or a decree. Ray Stedman had this comment on Romans 9:22-28 ... What Paul says in all this is that God may have the purpose and objectives that we don't see. And doesn't he have the right to do it? And what if one of those objectives is not only to display his power and wrath by allowing and allowing humans to resist it and against it, but also to display amazing patience and longsuffering in this way? Have you ever thought about that? Have you ever figured out how, for centuries and centuries, God has put up with snarling, evil, blasphemous, accusing men's words, and having done nothing to them? He has heard all the things cheap, bad, vulgar that men say about him, and allows them to treat him with hostility and anger and never do something but patiently survive and put up with him. Paul says, What if God did all that. What if it takes that kind of display of God's wrath and God's patience to bring those of us whom he chooses to himself? Something needs to appear to us that makes us understand God. We weren't forced to come to him, we were drawn to it. Therefore we need to respond, and something must make us respond. Isn't God's wrath and God's patience that draws us? All this, then, is necessary to bring some of us glory. In other words, for some to be saved, some must be lost. Now, I acknowledg that is an inevitable mystery. I do not understand. I don't have to understand it! That's the whole thing. I can't understand it at this point. There are factors in it that God cannot disclose. He's going for a few days, but he's not now -- not because he doesn't want to, but because I can't handle it. And can't you. However, we have to accept it. Paul suggested here that without a display of wrath on the part of God, no gentiles were ever saved -- just the election of Israel, and only their accusers. But, like that, those of Gentilia, those of us who have never had that Israel has, includingd, as Hosea and Isaiah are both predictable. (See complete message - Romans 9:14-33 Let God) (Brave added) added)

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