

The next place we see the Savior is in Acts 5:31, where Peter is speaking to the Jews, saying, "This Inaugurator and Savior, God exalts to His right hand, to give repentance to Israel and the pardon of sins." (CLNT) Next we hear Paul, speaking to Israelites, tie Christ to the history of Israel and says, "From this one's seed, God, according to the promise, led to Israel a Savior, Jesus." (Acts 13:23)

In Eph. 5:23 Paul tells us that "Christ is Head of the called-out (the church), and He is the Savior of the body." This is, of course, His corporate body. But do we yet see more of just what this term means?

Phil. 3:20 expands our understanding. "For the administration (or, constitution) of our commonwealth (polity) continuously (repeatedly) begins below, within the heavens -- out of which we are also repeatedly (continuously) awaiting a Savior, the LORD, Jesus Christ." The work and purpose of this Savior is explained in vs. 21, "Who will transfigure the body of our humiliation, to conform it to the body of His glory ..." (CLNT) So this is something that we are continually waiting for Him to come and do to us here. He is going to come here to us and change our condition. Is this not what we've been consistently seeing in regard to "salvation"?

Paul confirms the revelation given to the Samaritans (Jn. 4:42) in I Tim. 4:10 , "that we rely on the living God, Who is the Savior of all mankind, especially of believers." (CLNT)

In II Tim. 1:9,10, Paul tells us that GRACE was given to us in Christ Jesus, and that this now "is being manifested through the advent of our Savior, Jesus Christ, Who, indeed, abolishes death, yet illuminates life and incorruption through the evangel ..." (CLNT)

Here we have even more "illumination" of the purpose and work of the Savior. Yet, are not these gifts and works of the Savior done here, in this life? Some will, of course, disagree that this happens here, in this "life." But this is another subject: life, and death.

Titus 2:11-14. "For the saving GRACE of God made its advent to all humanity, TRAINING US ... in the current eon, anticipating that happy expectation, even the advent of the glory of the great God and our, even our Savior, Jesus Christ, WHO GIVES HIMSELF for us, THAT HE SHOULD BE REDEEMING us from all lawlessness AND BE CLEANSING for Himself a people to be about Him, zealous for good works."

Once again we see that this Savior and His saving grace train us, redeem us, and cleanse us, and all this to be His people and do good works -- here and now. Ch. 3:6 tells us that this Savior richly pours out His Holy Spirit on us.

II Pet. 1:1,2 says that this Savior will multiply grace and peace to us. Vs. 11 says that He will richly supply to us "the entrance into the aiwnian kingdom of our LORD and Savior, Jesus Christ."

I John 4:14 , "the Father has sent forth the Son with a mission: Savior of the world."

Now let us examine the passages which use the word swthria, salvation, deliverance.

Lu. 1:71, "Salvation (deliverance) out from our enemies, and out from the hand of all those who are hating us." In this context, Zechariah had said (vs. 68), "For He visits, and makes a redemption for His people." Then in vs. 77, "To give the knowledge of salvation to His people in the pardon of their sins." So here we have deliverance from enemies, redemption, and forgiveness of sins (failures; errors) all tied to the visit of the Savior, and His salvation.

In Lu. 19, following Zaccheus' proclamation of the change that was going to be in his life, Jesus said to him, "Today salvation (deliverance) is birthed (came into existence; comes to be) for (or, to) this house, since he also is a son of Abraham."(vs. 9) Jesus continues in vs. 10, "For the Son of man came to seek and to save the lost (destroyed)." Vs. 8 had given the evidence of this salvation: the change in Zaccheus.

In Acts 7:25 we have the situation where Moses smites the Egyptian, as Stephen has been relating it, "Now he thought that his brethren understood that God by his hand would give them deliverance; but they did not

understand." (Diaglott)

In Paul's discourse in the synagogue (Ac. 13:26) he says, "Men! Brothers! Sons of the race of Abraham, and those among you who are fearing God! To us was the word of this salvation sent forth." Some might here argue that from this statement by Paul it should be concluded that everything concerning the "word of this salvation" would apply only those of the physical "race of Abraham." As the word kai, translated "and," above, can also be translated "even" (the ascensive use -- W. D. Chamberlain), the phrase following it in the vs. above could be seen as a definition, or explanation, of the term "race of Abraham," and thus this phrase could read, "Sons of the race of Abraham, even those among you who are fearing God!" If so, this would correspond to Paul's words to the Galatians (3:7), "Know, consequently, that those of faith, these are sons of Abraham." Thus is the term "race of Abraham" both defined and expanded by this definition. These two verses would then have a critical impact upon our original question.

But if kai is translated as a simple connective "and," vs. 26, above, still expands the target group to whom "the word of this salvation" was sent. It is now seen to include "those among you who are fearing God," who would be ANY BELIEVER, even the Gentiles who were called "God-fearers," who did not convert to Judaism.

The foregoing discourse in Antioch , of which vs. 26 is a part, was delivered in the synagogue (vs.14), and thus to Jews and proselytes. On "the coming sabbath" (vs. 44), "almost the entire city was gathered to hear the word of the Lord. Yet the Jews, perceiving the throngs, are filled with jealousy, and they contradicted the things spoken by Paul, blaspheming. Being bold, both Paul and Barnabas say, 'To you first was it necessary that the word of God be spoken. Yet, since, in fact, you are thrusting it away, and are judging yourselves not worthy of aiwnian life, lo! we are turning to the nations. For thus the Lord has directed us: I have appointed Thee for 'a light of the nations; for Thee to be for salvation AS FAR AS THE LIMITS OF THE EARTH.' Now on hearing this, the nations rejoiced and glorified the word of the Lord, and they believe, whoever were ones having been set (arranged, appointed) into life aiwnian." The scene is one of immediate turning, or focusing, on whoever will hear, receive, rejoice at the good news, glorify the word, and thus believe. Focusing on who had been SET, it is interesting to note that those who had been were ones who had been SET into this life. This is a perfect, passive, participle. They were chosen for this. Being put INTO this life was a gift. Once set into it, they were within it as a sphere of existence. And thus are we. It is a present condition and state of being. We also see the immediate move from the ones to whom "first it was necessary that the word of God be spoken," upon their rejection of this word, into the nations.

In Acts 27:33,34, we see that food was a part of their "salvation." "Wherefore I am entreating you to partake of nourishment for this belongs to this salvation of yours ..." (vs.34).

Rom. 1:16 , the good news "is God's power into salvation (deliverance) to everyone who is believing -- to the Jew first, and to the Greek as well."

"For a heart continually believes into righteousness, but by a mouth it is continuously confessed (avowed; the like thing is spoken) into salvation." (ch. 10:10)

RE: Israel , Paul says, "but by their stumbling (falling) aside [is] the salvation (deliverance) to (for) nations." (ch. 11:11)

"This, also, do, being aware of the season (the fitting situation), that IT IS ALREADY THE HOUR for us to be roused out of sleep, for now is our deliverance nearer than when we believed." (ch. 13:11)

"For He is saying, 'By an accepted fitting situation (for an acceptable, approved season) I listened upon (hearkened; heard with favor; replied) you, and within a day of deliverance I helped you [or,'in a day of salvation I help (aor.) you]. Lo, NOW is an accepted fitting situation (acceptable season)! NOW is a day of

salvation." (II Cor.6:2)

The word "now," repeated twice by Paul, would seem to put the concept of "salvation" into our current time and situation.

"For sorrow down from God (or, in accord with God) continually works out (is producing) a change of thinking into deliverance (salvation), but the world's sorrow continually produces death." (II Cor. 7:10) The aspect of "process" is obvious in this verse. Repeated or continuous action is in the present tense of the verbs.

In Eph. 1:13 we see that "the word of the Truth [is the] good news of your deliverance (salvation), in Whom, also having believed, you are sealed by the Holy Spirit of the promise." The term "the promise" connects us, through Israel, all the way back to Abraham, once again.

Paul, in Phil. 1:12-22, speaks of his bonds, of those heralding Christ because of envy and strife, and how that he is "aware that, for me this will be eventuating into deliverance (salvation) through your petition and the supply of the Spirit of Jesus Christ Christ shall be magnified in my body, whether through life or through death. For to me to be living is Christ, and to be dying, gain." I see a two-fold sense of the "eventuating into deliverance, or salvation." First is the magnification of Christ in his body, for a witness to the world. Second is the process of deliverance within himself, so that Christ will be magnified in his body. Once again, this deliverance was a present, though far-reaching, event. In vs. 28, the destruction, proved by the believers' not being startled by the opposition, was a present condition of the opposers. Their not being startled (terrified) was also a proof to the believers of their own state of "salvation," or, deliverance. One group was destroyed, the other group was delivered (out of bondage to fear).

In I Thes. 5:8, "the expectation of deliverance" is a helmet that we are to be putting on.

In Eph. 6:17, it is simply "the helmet of salvation." So, salvation, or, deliverance, is a part of God's complete armor, in which we are to stand in this life.

In I Thes. 5:9, Paul says, "Because God did not Himself place (set) us into anger (violent emotion; wrath), but rather into an encompassing of deliverance (unto establishing a perimeter of deliverance; into making salvation encircle; into a forming of salvation around) through our LORD, Jesus Christ." (JPM trans.)

We see the "salvation" is something that we are "chosen into" by God, in II Thes. 2:13,

"But we are indebted (continuously owing) to be continuously expressing gratitude to God always concerning you, brothers, ones having been and continuing to be [so] loved (preferentially valued) by the Lord that God chose you for Himself (took you in preference) from [the] beginning into deliverance (salvation), in setting apart (holiness) of spirit, and faith (belief, persuasion) of truth [or, within the Spirit's holiness and Truth's faith]." (JPM trans.) There seems to be something yet to be effected, once we are set apart unto, or into, this deliverance, for Paul tells Timothy (II Ti. 2:10) that it is "on account of the chosen ones" that he undergoes "all things," to the end that "they may hit the mark of the deliverance (salvation) within Christ Jesus, with aiwnian glory." I would call this an example of "body ministry," i.e. Paul undergoing, and they hitting the mark. It also shows that this process has a goal, a vision, in mind: the glory which pertains to these ages.

In II Ti. 3:15 Paul speaks of "the sacred Scriptures which are able (the ones continually being powerful) to make you wise into (unto) deliverance (salvation), through that faith within Christ Jesus." Is this saying that the Scriptures have the power and ability to impart wisdom which will lead us into (eis) deliverance, through means of the faith which is resident within Christ? I think that's what it said. Once more, I sense the essence of process here.

Heb. 1:14 speaks of "those being about to inherit (receive by lot) deliverance (salvation)." To receive by lot speaks of "God's choosing," as in II Thes. 2:13. Heb. 2:3 introduces the idea of "caring for so great a

deliverance," then continues on, "which, receiving a beginning -- to be spoken through the LORD -- was made firm unto us by those who heard, God joining in according witness ..." Speaking of "process," again, note vs.10, "to perfect (finish, complete, mature) the Prince (Beginner, Leader, Ruler) of their deliverance through experiences [pascw: to have sensible experiences; to feel; to suffer; be affected]."

This same theme is picked up again in ch. 5:9, "and being perfected, He became the cause of deliverance pertaining to the ages (aiwnian) for all who are obeying (giving the ear to; submitting to) Him."

"So also, the Christ being offered once (once for all) unto (for) the many [cf Ro. 5:15,19] to bearing back up of sins [or, ...Christ being offered once to carry up the failures of the many], will be seen (made visible) out of [the] second (place, or time; cf. ch. 9:7 & 10:9), apart from sin (or, the sin-offering), by those continuously receiving from out of Him, into deliverance." (Heb. 9:28, JPM) Note the qualifier: continuously receiving from out of Him. It is like the branch needing to abide in the vine in order to produce fruit.

"By faith Noah, being instructed [or, being managed - pass. of crhmatizw: to manage business or public affairs] concerning those things as yet not seen, acting cautiously prepared an ark unto a deliverance of his house ..." (Heb. 11:7, JPM)

Peter says that God "giving birth, back UP again, to us, into a continuously living expectation, through the resurrection of Jesus Christ out of [the] dead ones, INTO an incorruptible, undefiled and unfading INHERITANCE having been kept (guarded, watched) within [the] heavens -- INTO YOU -- those who are garrisoned through faith into a deliverance (salvation) ready to be unveiled within [a/the] last season (fitting situation), within which you must continuously rejoice ..." (I Pet. 1:3-6, JPM)

He continues, in vs. 7 speaking of the proof of their faith, "though proved by means of fire," and in vs. 9 says, "continuously taking back into keeping the end (the perfect discharge, the final realization, the attained end, the completion and consummation) of your faith: deliverance of [your] souls." Then, vs. 10, "Concerning which deliverance the prophets seek out and search out, who prophesy concerning THE GRACE [which is] INTO (for) you."

"For God's GRACE which imparts deliverance (or, the saving grace of God) is manifested to all men (or, was made to appear for all men; shone upon in clear view for all men -- aor. with the dat.), is continuously instructing us as children ... in the current age"(Tit. 2:11,12).

"And be deeming the patience of our LORD deliverance (salvation)." (II Pet. 3:15)

Jesus said to the Samaritan woman, "You are worshiping that of which you are not aware (what you do not know); we are worshiping that of which we are aware (what we know), because deliverance (salvation) is continuously (continually exists) from out of the Jews."

Now Jesus continues His discourse on worshiping, ending with "those worshiping Him must be worshiping IN SPIRIT and TRUTH." (vs. 24) In reply to her question on worship, Jesus inserts the statement of the origin of "deliverance." (Jn. 4:22, above) One must be delivered in order to worship, and this deliverance is only in Jesus, Who sprang forth out of the Jews.

What can we conclude from the use of this word family? It seems to me that its application and work are for here and now, in this "current age." Its scope is for spirit, soul and body -- every area of our life. It delivers us out of bondage and bad situations or conditions. It heals us, makes us whole. It comes though grace which imparts deliverance and continuously instructs us as children in this present age.

I think it interesting to note, that in the discourse with Nicodemus, Jesus did not say, "You must be saved." He was speaking of beholding the kingdom of God (Jn 3:3), then entering God's kingdom (vs. 5). To do this one must be born from above (vs. 3 &7); one must be born out of water and spirit (vs. 5, & vs. 8, Cod.

Sinaiticus). In vs. 3 He spoke in the singular, but in vs. 7 He said, "It is necessary for you (plural) to be born from above." I think that we can conclude that He was speaking in vs. 7 of all of Israel. So Israel had two problems (at least). They needed deliverance and they needed birth. Again, many have assumed that these two words meant the same thing. I think this assumption is a mistake.

We have already taken a long look at the concept of being "saved," or "delivered." But in John 3 Jesus refers to God's people, Israel, as needing to be born from above. Throughout Israel's history they had needs of being delivered -- mostly from their enemies. Now they still had this need, but He came to "deliver His people from their sins." (Matt.1:21) He did heal them, and a couple times on the lake He did rescue them. But now they need another birth. Some have said that the birth by water referred to natural, physical birth. This seems reasonable, since Jesus' reference to this followed Nicodemus' question about reentry into one's mother's womb. Then in vs. 6 Jesus has the comparison of flesh to spirit, saying, "that which have been born out of the flesh is flesh; and that which has been born out of the Spirit is spirit." He proceeds in vs. 7 to speak of being "born from above."

"From above" has been translated "again," and "anew." But this same word is used in vs. 31 where John the Baptist is speaking of Jesus and makes an earth:heaven comparison, "The One coming from above is over all. The one being from out of the earth is out of the earth. The One coming from out of the heaven is over all." So here we can see from John's usage that the term "from above" is equivalent to "from out of heaven." Thus, I would conclude that those to whom Jesus was referring must be born "from out of heaven."

Here is a good place to refer to my original question. To whom did Jesus' words in Jn 3 apply? Some conclude that Jesus was here referring to the "regeneration" of Israel. [Here is where the Concordant Version lets us down in not being concordant. In vs. 3 & 7 it translated *anwqen* "anew." In vs. 31 *anwqen* is translated "from above."] This passage is connected to Matt.19:28 where it speaks of "in the regeneration," or "in the renascence" (CLNT). But this is a different word, *paliggenesia* (from *palin*: back again; anew; and *genesis*: birth; generation), thus, "new birth," "regeneration," "the process of being born again." The only other place that this word is used in the N. T. is in Tit. 3:5, "He saves us, through the bath of regeneration and renewal (a making back up new again) of a holy spirit, which He pours out upon us richly through Jesus Christ, our Savior ..."

At the time, in the situation at hand in the days of Jesus, He was speaking of and to Israel, God's chosen people. But here's where Paul's unique revelation sheds light.

Romans 11:17, "Now if some of the boughs are broken out, yet YOU, being a wild olive, are grafted among them, and became joint participant of THE ROOT AND FATNESS of the olive ..." Once a branch is grafted into a tree, it becomes a part of that tree. WE are, by Paul's words here, now a part of Israel. What applied to Israel now applies to us -- we are a part of them -- we are "joint participants."

Eph.2:11-22. Hear what he is saying. "Wherefore, remember that once YOU, THE NATIONS in flesh -- who are termed 'Uncircumcision' by those termed 'Circumcision,' in flesh, made by hands -- that YOU were, in that era, apart from Christ, being alienated from the citizenship of Israel, and guest of the promise covenants, having no expectation, and without God in the world.

"Yet NOW, in Christ Jesus, YOU, who once are far off, ARE BECOME NEAR by the blood of Christ. For He is our Peace, Who MAKES BOTH ONE, and razes the central wall of barrier (the enmity in His flesh) nullifying the law of precepts in decrees, that He should BE CREATING THE TWO, in Himself, INTO ONE NEW HUMANITY, making peace; and should be reconciling both in ONE BODY to God through the cross, killing the enmity in it. And, coming, He brings the evangel of peace TO YOU, THOSE AFAR, and peace to those near, for through Him we both have had the access, in one spirit, to the Father.

"Consequently, then, NO LONGER ARE YOU GUESTS AND SOJOURNERS, but are FELLOW-CITIZENS of the saints and BELONG to GOD'S FAMILY, being built ... together for [lit., into]

God's dwelling place, in spirit." (CVNT)

Let's consider the breaking off of some of the branches of the Olive Tree (Israel). Paul says this in another way in Rom. 2:25, "yet if you [the circumcision] should be a transgressor of law, YOUR CIRCUMCISION has become UNCIRCUMCISION." This is God's view and judgment of the matter. Paul goes on to explain this vs. 28, "For he is not a Jew who is so outwardly, neither is circumcision that which is outward in flesh; but a Jew is he who is so inwardly, and circumcision is of the heart, in spirit ..." (Young)

And how about vs. 26? The maintaining of "the just requirements of the law" by the literal "uncircumcision" makes "his uncircumcision [to] be reckoned into circumcision." Why would Paul make this association if these two groups had separate evangels? In I Cor. 7:19 Paul says "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the precepts of God." Things had changed. Paul's revelation here showed the new reality. What were once two separate groups (circs & uncircs) are now one new humanity in which all are treated the same. Humanity has a new corporate (or, federal) head -- the last Adam, the second Man. And boy is this "good news."