

Salvation - Soteria: A Greek Word Study

Salvation (4991) (**soteria** from **soter** = Savior in turn from **sozo** = save, rescue, deliver) (Click here or here for in depth discussion of the related terms soter and sozo) describes the rescue or deliverance from danger, destruction and peril.

Salvation is a broader term in Greek than we often think of in English. Other concepts that are inherent in **soteria** include restoration to a state of safety, soundness, health and well being as well as preservation from danger of destruction.

Sozo (see word study) the verb and **soteria** the noun are surely two of the most important words in all of God's Word. For an interesting analysis of soteria by William Barclay click here.

William Barclay - In classical Greek soteria means 'deliverance' or 'preservation'. It can be used for a man's safe return to his own home or his own country after an absence and a journey. It can mean a 'guarantee of safety' or a 'security against danger'. In the papyri by far the commonest meaning of soteria is 'bodily health'. For instance, a member of the family writes home, 'Write me a letter about your soteria,' or, as we would say, 'Let me know how you are.' ([New Testament Words](#))

Here are some [English definitions of salvation](#) -

- "the act of preserving or the state of being preserved from harm";
- "being saved or protected from harm or being saved or delivered from some dire situation.";
- "in religion, the deliverance of humankind from such fundamentally negative or disabling conditions as suffering, evil, finitude, and death." (E. Britannica);
- "refers to the religious concept that a Higher Power saves humanity from spiritual death or eternal damnation by providing eternal life." (Wikipedia);
- [Picture of allegory of salvation](#) - cp John 3:14-15 and Nu 21:7-9, but see how they turned this into an idol!!! See 2 Ki 18:4 = The bronze serpent was preserved for 730 years until Hezekiah (715-686BC) broke it in pieces because the people were worshipping it instead of the One to Whom it was supposed to point them!!! In contempt he gave it the name '[Nehushtan](#)' (a play on the word [nahas/nachash](#), = 'serpent'), meaning a 'trifling thing', because it had become an object of worship. Before we are "too hard" on Israel we need to remember that Israel's rebellion in the OT is a picture of [our old flesh nature](#), and thus this incredible story begs the question "Have I turned something good and glorious into an idol? Am I willing to pray Psalm 139:23, 24?"

[See study of Sozo/Soteria](#) below by **Dr Gerald Cowen**.

Soteria is found 45 times in the NT (**see all verses**) (Luke 4x; John; Acts 6x; Romans 5x; 2 Corinthians 3x; Ephesians; Philippians 3x; 1 Thessalonians 2x; 2 Thessalonians; 2 Timothy 2x; Hebrews 7x; 1 Peter 4x; 2 Peter; Jude; Revelation 3x)

NAS translates soteria as: deliverance, 2; preservation, 1; salvation, 42. Note that soteria "salvation" is found seven times in Hebrews, more than in any other New Testament book.

A SIMPLE SCRIPTURAL SUMMARY OF SOTERIA

(1) **A physical deliverance** - rescue from danger deliverance, preservation, safety. For example the writer of Hebrews records that...

"By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the **salvation** (soteria) of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith." (see note Hebrews 11:7)

Paul to all those on the ship bound for Rome "Therefore I encourage you to take some food, for this is for your **preservation** (soteria) for not a hair from the head of any of you shall perish." (Acts 27:34)

Paul to the saints at Philippi "For I know that this shall turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ" (see **note** Philippians 1:19)

(2) **A religious technical term** describing safety of the soul and so in a spiritual sense referring to salvation

"(The preaching of John the Baptist was) To give to His people the knowledge of **salvation** (soteria) by the forgiveness of their sins" (Luke 1:77)

"And Jesus said to him (Zacchaeus), "Today **salvation** (soteria) has come to this house, because he, too, is a son of Abraham." (Luke 19:9)

"And there is **salvation** (soteria) in no one else (other than Messiah); for there is no other name under heaven that has been given among men, by which we must be saved (sozo)." (Acts 4:12)

"Brethren, sons of Abraham's family, and those among you who fear God, to us the **word of this salvation** (soteria) ("the gospel") is sent out." (Acts 13:26)

"Following after Paul and us (Luke, et al), she ("a certain slave-girl having a spirit of divination") kept crying out, saying, "These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation." (Acts 16:17)

"For I am not ashamed of the gospel, for it is the power of God for **salvation** (soteria) to everyone who believes, to the Jew first and also to the Greek." (see note Romans 1:16)

"for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation." (see note Romans 10:10)

"The sorrow that is according to the will of God produces a repentance without regret, leading to **salvation** (soteria); but the sorrow of the world produces death." (2Corinthians 7:10)

"So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your **salvation** (soteria) with fear and trembling" (see note Philippians 2:12)

"For this reason I endure all things for the sake of those who are chosen, that they also may obtain the **salvation** (soteria) which is in Christ Jesus and with it eternal glory." (see note 2 Timothy 2:10)

"from childhood you (Timothy) have known the sacred writings which are able to give you the wisdom that leads to **salvation** (soteria) through faith which is in Christ Jesus." (see note 2 Timothy 3:15)

"Are they not all ministering spirits, sent out to render service for the sake of those who will inherit **salvation** (soteria) ?" (see note Hebrews 1:14)

"For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their **salvation** (soteria) through sufferings." (see note Hebrews 2:10)

"And having been made perfect, He became to all those who obey Him the source of eternal **salvation** (soteria) " (see note Hebrews 5:9)

"But, beloved, we are convinced of better things concerning you, and things that accompany **salvation** (soteria) , though we are speaking in this way." (see note Hebrews 6:9)

(3) **A Messianic deliverance** at the end of this present age.

"Christ also, having been offered once to bear the sins of many, shall appear a second time for **salvation** (soteria) without reference to sin, to those who eagerly await Him." (see note Hebrews 9:28)

"And this do (do what? express agape love which is unconditional), knowing the time, that it is already the hour for you to awaken from sleep; for now **salvation** (soteria) is nearer to us than when we believed. (see note Romans 13:11) (cf [1Thess. 5:9](#); Hebrews 9:28; see notes 1 Peter 5:5; 5:10; see note [Revelation 12:10](#))

"But since we are of the day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of **salvation** (soteria). For God has not destined us for wrath, but for obtaining **salvation** (soteria) through our Lord Jesus Christ" ([1Thess. 5:8-9](#))

(Those "born again to a living hope") are protected by the power of God through faith for a **salvation** (soteria) ready to be revealed in the last time." (see note [1 Peter 1:5](#))

"And I heard a loud voice in heaven, saying, "Now the **salvation** (soteria) , and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, who accuses them before our God day and night." (see note [Revelation 12:10](#))

"After these things I heard, as it were, a loud voice of a great multitude in heaven, saying, "Hallelujah! **Salvation** (soteria) and glory and power belong to our God." (see note [Revelation 19:1](#))

The idea of **salvation** is that the power of God rescues people from the penalty of sin, which is spiritual death which is followed by eternal separation from the presence of His Glory. **Salvation** delivers the believer from the power of sin (see discussion on Romans 6-8 beginning at Romans 6:1-3)

Salvation carried tremendous meaning in Paul's day, the most basic being "**deliverance**," and it was applied to personal and national deliverance. The emperor was looked on as a "savior" as was the physician who healed you of illness.

It is interesting that Collin's (secular) dictionary defines "**salvation**" as

"the act of preserving or the state of being preserved from harm... deliverance by redemption from the power of sin and from the penalties ensuing from it."!

In short, this "**so great a salvation**" is not just escape from the penalty of sin but includes the ideas of safety, deliverance from slavery and preservation from danger or destruction.

In addition, this "**so great a salvation**" includes the idea of what is often referred to as the Three Tenses of Salvation (justification = past tense salvation = deliverance from sin's penalty, sanctification = present tense salvation = deliverance from sin's power and glorification = future tense salvation = deliverance from sin's presence). It follows that the discerning student will check the context to determine which of the three "tenses" a given use of soteria is referring to.

Mankind has continually looked for **salvation** of one kind or another. Greek philosophy had turned inward and begun to focus on changing man's inner life through moral reform and self-discipline. The Greek Stoic philosopher Epictetus called his lecture room "the hospital for sick souls." Epicurus called his teaching "the medicine of salvation." Seneca taught

that all men were looking *ad salutem* (“toward salvation”) and that men are overwhelmingly conscious of their weakness and insufficiency in necessary things and that we therefore need “a hand let down to lift us up”. Seneca was not far from the truth as Scripture testifies

"(Jehovah speaking) Is My hand so short that it cannot ransom? Or have I no power to deliver?... Behold, the LORD'S hand is not so short that it cannot save... (Jeremiah speaking) 'Ah Lord GOD! Behold, Thou hast made the heavens and the earth by Thy great power and by Thine outstretched arm! Nothing is too difficult for Thee" (Isa50:2... Isaiah 59:1... Jeremiah 32:17)

Salvation through Christ is God’s powerful hand extended down to lost souls to lift them up.

In context of Hebrews 1, this great salvation has first of all such a great Savior, Who has completed the purification for our sins (which deserved death) & has furnished us with His ministering angels to help those who will inherit salvation. This salvation was first spoken thru the Lord Jesus (it not so clearly spoken in the OT)

Kittel's Theological Dictionary of the New Testament entry has the following interesting description of the word group ("**salvation**") as it was used in secular Greek. As you read through these various uses, see if you can identify any spiritual parallels (you will be intrigued I think)...

1. Saving. These terms first refer to salvation (human or divine) from serious peril. Curing from illness is another sense. Horses may save in battle, or night may save an army from destruction, good counsel may save ships, etc. Cities, castles, ships, etc. may be saved as well as people. At times protection may be the meaning, and *soteria* can have the sense of a “safe return.”

2. Keeping. The meaning at times may be that of keeping alive, e.g., pardoning, protecting, keeping from want, keeping a fire going.

3. Benefiting. The idea of rescuing from peril disappears when the idea is that of keeping in good health, or benefiting, or when the noun means “well-being,” i.e., of a city, country, family, etc.

4. Preserving the Inner Being. A special nuance is when the terms refer to preserving the inner being or nature. In philosophy inner health may be the point or the preservation of one’s humanity.

5. Religious Usage. All the nuances occur in religious usage. Thus the gods rescue from the perils of life. Philosophy discusses the preservation of all things from perishing. A demand arises for the preservation of life beyond death. In the Gnostic sphere *gnósis* supposedly saves from death as it is imparted by revelation (Paul's

epistle to the Colossians refutes this heresy) In the mysteries initiates share in the salvation of a mythical divine being from death and thereby attain to a blissful life in the hereafter (a clear counterfeit!). A special Syrian belief mentioned in Origen Against Celsus 7.9 is that there is salvation from eternal punishment by worship of a divine envoy and faith in him.

SOTERIA IN THE SEPTUAGINT

Soteria - 158x in 154v in the OT - [Septuagint \(Lxx\)](#) - (see all 154 verses below)

Here are a few samples from the [Septuagint \(Lxx\)](#) - clearly as study of all 154 verses would make rich fodder for personal study of the various nuance of **soteria**, one of the greatest words in all of Scripture.

Genesis 26:31 "they departed from him in **peace**" - **peace** ([shalom](#)) is translated in [Lxx](#) with **soteria** the idea being "they departed from him in **safety**." (**Peace** [[shalom](#)] also translated with **soteria** in Ge 28:21, Ge 44:17)

Genesis 49:18 "For Your **salvation** ([yeshua](#) = help, deliverance; Lxx = **soteria**) I wait, O LORD. - **NET Note** - As Jacob sees the conflicts that lie ahead for Dan and Gad (see Ge 49:19) he offers a brief prayer for their security.

Exodus 14:13 But Moses said to the people, "Do not fear! Stand by and see the **salvation** ([yeshua](#) = help, deliverance; Lxx = **soteria**) of the LORD which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever.

Comment: Given that the Hebrew word for **salvation** in the previous two passages (also in Ex 15:2, Hannah in 1Sa 2:1) is [yeshua](#), one cannot help but think that the Spirit is inspiring a divine play on words. In fact, go back and read the passages substituting **Jesus** the NT equivalent of [yeshua](#). They read very nicely don't they? This reminds me of Hebrews 1:1-2 God, after He spoke long ago to the fathers in the prophets in **many portions** and in many ways (E.g., use of words like [yeshua](#) which point to the Savior Jesus!), in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

2 Samuel 22:3 My God, my rock, in whom I take refuge, My shield and the horn of my **salvation** (Heb = [yesha'](#), [yêsha'](#)- [03468](#), Lxx = **soteria**), my stronghold and my refuge; My savior (Heb - [yasha'](#) -

03467; Lxx = soteria), You save (Heb - [yasha'](#); Lxx = sozo) me from violence.

2 Samuel 22:51 "He is a tower of **deliverance** (Hebrew = [yeshua](#); Lxx = soteria) to His king, And shows lovingkindness to His anointed, To David and his descendants forever."

2 Kings 5:1 Now Naaman, captain of the army of the king of Aram, was a great man with his master, and highly respected, because by him the LORD had **given victory** ([08668 = teshuah](#) ; Lxx = soteria) to Aram. The man was also a valiant warrior, but he was a leper.

2 Chronicles 20:17 'You need not fight in this battle; station yourselves, stand and see the **salvation** (Heb = [yeshua](#) = help, deliverance; Lxx = soteria) of the LORD on your behalf, O Judah and Jerusalem.' Do not fear or be dismayed; tomorrow go out to face them, for the LORD is with you."

Isaiah 52:10 The LORD has bared His holy arm In the sight of all the nations, That all the ends of the earth may see The **salvation** ([03444](#)) [yeshua](#); Lxx = soteria) of our God.

William Barclay has an interesting discussion on the use of **soteria** in the Septuagint -

But it is only natural that we should look for the beginning of the meaning of soteria in the [Septuagint \(Lxx\)](#), the Greek version of the OT scriptures, for it was on it that so many of the early Christians were nurtured (Ed: In fact most of the NT quotations by Jesus and the writers of the epistles are actually taken from the [Septuagint \(Lxx\)](#) rather than the original Hebrew, a fact which attests to its great value, a value which surprisingly is underestimated by many if not most modern expositors.). It was the Bible of the Church before ever the NT was written and it coloured the thoughts and the language of the early Church all the time.

(i) In the Septuagint soteria means at its simplest `general safety and security'. In the multitude of counsellors there is soteria, says the proverb (Prov. 11. 14). It is Jacob's bargain that if he comes again to his home in soteria Yahweh would be his God (Gen. 28.21). It is Joseph's promise that every man in whose sack the cup is not found shall return home in soteria (Gen. 44.17; cp. Gen. 26.31; Job. 11.20; 13.16; 30.15).

(ii) In the Septuagint soteria means 'deliverance from trouble in general'. The mockers say to the Psalmist, 'There is no soteria for him in God' (Ps. 3.2). God is the soteria of the Psalmist's countenance (Ps. 42.11). He prays to God to command soteria (Ps. 44.4). The man

who waits on God will rejoice in his soteria (Isa. 25.9; cp. Ps. 20.6; Isa. 38.20; Jer. 25.35).

(iii) In the Septuagint soteria specially means 'deliverance from an enemy'. In the AV it is represented by such words as 'salvation', 'help', 'escape', 'victory'. It describes deliverance from the Philistines (Judg. 15.18), from the Ammonites (I Sam. 11.9, 13), from Syria (II Kings 13.5), from Egypt (II Chron. 12.7), from Moab (II Chron. 20.17). It describes Israel's divine deliverance from her enemies through all her history.

(iv) In the Septuagint soteria specially describes 'Israel's deliverance at the Red Sea'. 'Stand still,' says Moses, 'and see the soteria of the Lord which he will show to you today' (Ex. 14.13). Every deliverance was a soteria of the Lord, but the deliverance at the Red Sea was the soteria par excellence. There above all God's hand was seen in all its splendour and its strength.

(v) Sometimes in the Septuagint this soteria is 'eschatological', that is to say, it will find its full flowering and glory only in the new age which is to come. It is not some-thing which exhausts itself in this world. It will be mighty to save in any world that will ever be (Isa. 45.17; 52.10; Jer. 3.23).

(vi) Consistently this soteria is connected with and attributed to God. Contrasted with it 'vain is the help of man' (Ps. 60.11; 108.12; 146.3). It is God who is characteristically the God of soteria, the God of 'salvation' (Ps. 18.46; 38.22; 51.14; 88.1). When the power of man is helpless, the soteria of God steps in. Man's extremity is always God's opportunity.

(vii) Lastly, we may note that this word soteria has a way of appearing in the midst of triumphant lyrical passages of singing thanksgiving. It appears in the Song of Moses after the crossing of the Red Sea (Ex. 15.2), in the Song of David after his deliverance from Saul (2 Sam. 22.3, 36, 47, 51), in the Song of Hannah when she knew she was to have a son (1 Sam. 2.1). It makes the man who experiences it sing for very joy.

So, then, the NT writers when they used soteria entered into a rich heritage, for already it described the saving, pre-serving, providential power of God in the crises of history and the crises of the individual life, a care which does not stop with this world, and a care which makes the man who is wrapped round by it sing with joy. ([New Testament Words](#))

SOZO/SOTERIA

STUDY BY GERALD COWEN

- From Dr Cowen's book which I highly recommend as it blends excellent scholarship with readability and practical application - [Salvation Word Studies from the Greek New Testament](#).

One of the most common expressions in the New Testament to describe the state of the believer in Jesus Christ is the word saved. In fact, the verb form alone (**sozo**) occurs over ninety times in the New Testament and the noun form forty-six times (soterio). Just what does it mean to be saved?

Let us begin by looking at the background of this word. In classical Greek sozo means to escape destruction (to keep a whole skin), to be healed (recover from sickness), keep safe or preserve (such as a city), to be preserved or extant (such as a book), to bring one home safe from a journey, and carry off safe (rescue from something such as death).

In secular Greek papyri from the New Testament period **sozo** had a variety of uses, just as does the English word save.

- (1) It means to recover from sickness. A document from 132 B.C. says, "Your life has been saved in sickness by the great god Socnopaeus."
- (2) It is used of rescue from danger. Another papyrus says, "Thanks to Serapis, when I was in danger at sea, he saved me."
- (3) It may refer to the saving of a person's life. It is said that "in the first place Caesar saved Cleopatra's life when he conquered the kingdom."
- (4) The use of preserving some-thing from going out of existence is illustrated by a reference to "certain books saved at the temple."
- (5) Sozo can also have the meaning "reserving" or "keeping some-thing back" for a special purpose as in the case of "sacred revenues" that are "to be preserved for the gods as in former times."
- (6) Finally, this term can refer to the state of being that results from "being saved" (safe and sound). A reference has been found that refers to "sixty pigeons safe and sound," and another, "I will hand over the freight safe and unharmed."

The use of [soteria](#) (salvation) in the Old Testament has been summarized in the following manner.'

- (1) In the Greek Old Testament, [soteria](#) means "general safety

and security." Proverbs 11:14 says that in the multitude of counselors there is safety (soteria).

(2) It speaks of "deliverance from trouble in general." The man who waits on God will rejoice in his deliverance (Isa. 25:9; Ps. 20:6; Jer. 25:35).

(3) Often, soteria refers to "deliverance from an enemy." It describes God's deliverance of Israel from her enemies (see Judg. 15:18; 1 Sam. 11:9,13; 2 Kings 13:5).

(4) In particular, "salvation" describes Israel's deliverance at the Red Sea. Moses said, "Stand still and see the salvation of the Lord" (Ex. 14:13).

(5) The full extent of salvation is spoken of as future. The glory of God will be completely revealed only in the age to come (Isa. 45:17; 52:10; Jer. 3:23).

(6) The source of salvation is God. He is described as the God of salvation (Ps. 18:46; 38:22; 51:14).

(7) Finally, salvation is a prominent theme in the songs of thanksgiving found in the Old Testament. Hannah thanked God for His salvation when she learned she was to have a son (1 Sam. 2:1; see also Ex. 15:2; 2 Sam. 22:3,36,47,51).

With all the varied uses of **sozo** and **soteria** in the Old Testament and secular literature, these terms have a rich background for use in the New Testament. Some of the old uses are repeated in the New Testament, such as deliverance from the sea (Acts 27:34), deliverance from prison (Phil. 1:19), and safety (Heb. 11:7). However, the vast majority of uses of "salvation" and "save" in the New Testament are in connection with that spiritual deliverance granted by God through faith in His Son, the Lord Jesus Christ. First of all, the New Testament is clear that salvation is one of the main items in the purpose of God. Jesus said, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Again, He said, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). Paul added that Jesus came into the world "to save sinners" (1 Tim. 1:15). The purpose of Jesus' coming to earth is to make the salvation of humankind possible.

In the second place, Jesus is the essential part of God's plan of salvation. It is through Him alone that a person may be saved. Acts 4:12 states, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." This is reminiscent of Jesus' own teaching in John 10:1-9. He said that anyone who tries to enter the sheepfold by any other way than the door is a "thief and a robber"; then He said, "I am the door." Jesus is so much at the center of salvation that sometimes He is equated with it. For example, Luke records Jesus' visit to the house of Zacchaeus (19:1-10). At the end of the visit Jesus said, "This day is salvation come to this house." (See also John

4:22.)

Another thing that ought to be noticed about salvation is that human agency is necessary in bringing it about. Obviously, God could effect it without human effort, but it is also obvious that He has chosen not to do it that way.

Paul, speaking of his ministry to Israel, said, "I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them" (Rom. 11:13-14, author's italics).

He told the Corinthians that believing husbands and wives should not leave their marriage partners because by staying they might be able to "save" them (1 Cor. 7:16). He became "all things to all men" that he might "save some" (1 Cor. 9:22; see also 10:33). The Jews, on the other hand, hindered him from speaking to the Gentiles "that they might be saved" (1 Thess. 2:16).

Paul warned Timothy to be careful about his doctrine because in doing so he would save himself and "them that hear" (1 Tim. 4:16). James said that the man who converts a sinner from the error of his way "shall save a soul from death, and hide a multitude of sins" (5:20).

Finally, Jude encouraged the soul-winner to use whatever approach is necessary to persuade the sinner to be saved when he said, "And of some have compassion, making a difference: And others save with fear, pulling them out of the fire" (Jude 1:22-23). These references are sufficient to show that God uses people to bring about His goal of saving others.

If people are instrumental in bringing salvation to other people, it follows that this gift of salvation may be refused by those to whom it is offered. The author of Hebrews emphasized this point when he said, "How shall we escape, if we neglect so great salvation?" (Heb 2:3).

Again he said, "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb 5:9).

Now let us discuss these factors mentioned in the New Testament that bring about salvation. First, there is the preaching of the cross. The message of Christ's death on the cross is essential. "Unto us which are saved, it is the power of God," Paul said (1 Cor. 1:18). He went on to explain this further, "It pleased God by the foolishness of the thing preached to save them that believe" (1 Cor 1:21).

Next, there is the essential element of the grace of God. The familiar text of Ephesians 2:8 underlines this truth: "For by grace are you saved through faith; and that not of yourselves: it is the gift of God." Add to that the word of Peter at the Jerusalem conference on the salvation of the Gentiles (Acts 15:11), "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they," and one must realize that salvation comes only as a gift from God. Any work on the part of a person seeking salvation is of no consequence in bringing about his or her salvation.

A third factor that leads to salvation is repentance (a change of mind). Paul wrote, "For godly sorrow works repentance to salvation not to be repented of: but the sorrow of the world works death" (2 Cor. 7:10). A person must change his or her mind about God and about sin. Closely connected with repentance is faith. Ephesians 2:8 says, "For by grace are you saved through faith." Paul said the gospel is "the power of God unto salvation to every-one who believes" (Rom. 1:16). To Timothy he wrote concerning the "holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15). In addition, Peter spoke of the connection faith has with salvation: "Receiving the end of your faith, even the salvation of your souls" (1 Pet. 1:9).

A fifth factor mentioned in the New Testament regarding salvation is endurance. Jesus said to the disciples, "And ye shall be hated of all men for my name's sake, but he that endures to the end shall be saved" (Matt. 10:22; see also Matt 24:13). The man who believes truly in Jesus Christ will not be defeated "by his own doubts nor by the arguments and seductions of others. His trust is some-thing to which he must cling as to a life belt in an overwhelming sea" And he will.

One of the reasons for the believer's endurance is an-other factor that brings about salvation, the intercession of Christ. The author of Hebrews said, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). John 17 is an example of this intercessory prayer that undergirds the believer.

Now that some of the facts about salvation and factors involved in salvation have been surveyed, another question needs to be asked. From what is a person saved? In the spiritual sense, there are three categories of deliverance from sin. First, there are those that relate to salvation from the penalty of sin. Jesus came to save sinners from being "lost" (Matt. 18:11). James added that to convert a sinner is to "save a soul from death" (Jas. 5:20). Not only is the believer saved from being lost and from death, but also the believer is saved from the wrath of God. Paul said, "Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).

Next, there is salvation from the power and oppression of sin in this world. Luke recorded the words of Peter to the Jews .at Pentecost; he exhorted them to "save your-selves from this untoward [perverse] generation" (Acts 2:40). Paul testified, even though he was facing death, of God's faithfulness, "And the Lord shall deliver me from every evil work, and will preserve [sozo] me unto his heavenly kingdom" (2 Tim. 4:18). This idea is also found in many other passages, such as Romans 6:14, although the word salvation is not used there.

Finally, in the future the believer shall be saved from the presence of sin and its contamination. In Matthew 19:23-25, entering the kingdom of heaven is equated with being saved; Jesus told the disciples that a "rich man shall hardly enter into the kingdom of heaven." In fact, it is easier for a "camel to go through the eye of a needle." Their reply was, "Who then can be saved?" The final installment of our salvation involves entering the

place where there is nothing that "works abomination or a lie" (Rev. 21:27).

So then, salvation can be spoken of as past, present, and future. It is past for the person who has already received Christ. That person has been saved. Paul used this terminology in Titus 3:5, where he said, "Not by works of righteousness which we have done, but according to his mercy he saved us." Again, in 2 Timothy 1:9, speaking of God, he said, "Who hath saved us, and called us with an holy calling." In the Greek text also, Romans 8:24 reads, "For we are saved by hope." Salvation is described as a continuous action in present time in 1 Corinthians 1:18. Paul said that to the "ones who are being saved" (author's interpretation) the preaching of the cross is the "power of God." The believer is in the process of being saved. (See 1 Cor. 15:2 also.) This process will be completed at the end of the age, when Christ comes to claim His bride, the church. Even those without proper works will still "be saved; yet so as by fire" (1 Cor. 3:15). The church is to discipline those who are living in sin "that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:5). Peter said that we have a salvation that is "ready to be revealed in the last time" (1 Pet. 1:5). And finally, it is in the end times that a voice from heaven will say, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down" (Rev. 12:10).

SOTERIA IN THE NT

WILLIAM BARCLAY

Two of the older uses are repeated in the NT.

(i) Soteria is used of 'deliverance from enemies' (Luke 1.69, 71; Acts 7.25; Jude 25). It is to be noted that all these passages have a characteristically OT background.

(ii) Both noun and verb are used of 'bodily health and safety' in the NT. They are used of Paul's preservation in shipwreck (Acts 27.20, 34) and of Noah's construction of the ark for the saving of himself and of his family (Heb. 11.7).

But, having noted these older usages, we must now come to the distinctive and characteristic NT usages of these words.

(i) Soteria is 'the aim of God' and 'the purpose of Jesus Christ'. The NT knows nothing of an angry God who has to be pacified into forgiving men. It knows nothing of a God whose attitude to men has somehow to be changed from wrath to mercy. In the NT the whole initiative of soteria is with God. God has not appointed us to wrath but to obtain soteria (I Thess. 5.9). God has from the beginning chosen men to 'salvation' (II Thess. 2.13). God will have all men to be 'saved' (1 Tim. 2.4). It is the long-suffering of God which makes soteria possible (II Pet. 3.15). So much so is soteria a prerogative of God that it is ascribed to him in the doxologies of the Revelation (Rev. 7.10; 19.1). It is God himself who has 'saved' us (II Tim. 1.9). Christ Jesus came into the world to 'save' sinners (I Tim. 1.15). He came not to condemn the world, but that through him the world

might be 'saved' (John 3.17). The prime mover in soteria is God.

(ii) For this very reason soteria may be refused. It is something which has to be worked out with fear and trembling (Phil. 2.12). Great as it is, it can still be neglected (Heb. 2.3). The NT never forgets that the perilous free-will of man can frustrate the saving purpose of God.

(iii) The place of Jesus in God's soteria is central. In no one else is soteria, and there is no other name in heaven or earth by which men may be saved (Acts 4.12). He is the archegos, the pioneer, the trail-blazer of soteria (Heb. 2.10). He is the aitos, the moving and essential cause of soteria (Heb. 5.9). Without himself and his work soteria is not possible.

(iv) None the less he needs his human agents. It is Paul's aim to do something to 'save' some of the Jews (Rom. 11.14). He is all things to all men that he may 'save' some (I Cor. 9.22). He exhorts the believing partner in marriage not to leave the unbelieving one for perhaps the believer may 'save' the unbeliever (I Cor. 7.16). Paul's whole desire in God's sight is to 'save' men (I Cor. 10.33). He blames the Jews for hindering him in this work (I Thess. 2.16). Timothy is to take heed to himself and his teaching that he may 'save' himself and others (I Tim. 4.16). The man who converts a sinner 'saves' a soul from death (James 5.20). Jesus Christ needs lips to speak for him, hands to work for him, men to be his heralds.

(v) For this very reason the Christian message is certain things.

(a) The Christian message is 'the word of salvation' (Acts 13.26; Eph. 1.13). It is the good news of God's good will to men.

(b) The Christian message is 'the way of salvation' (Acts 16.17). It shows a man the path that leads to life and not to death.

(c) The Christian message is 'the power of salvation' (Rom. 1.16). It brings a man not only a task but also the strength to do it, not only a way but also the power to walk it, not only an offer but also the power to grasp it.

(d) The 'aim' of the Christian message is salvation (Rom. 10.1; II Cor. 6.1). The aim of the Christian message is not to hold a man over the flames of hell but to lift him up to the life of heaven.

We must now look at what we might call the NT elements of soteria, the things which bring 'salvation'.

(i) Soteria involves 'repentance'. A godly sorrow produces a repentance that works towards salvation (II Cor. 7.10). Soteria is something which has to be worked out with 'fear and trembling' (Phil. 2.12).

(ii) Soteria involves 'faith' (Eph. 2.8; II Tim. 3.15; I Pet. 1.9). It involves taking God at his word and casting oneself in utter trust on the offered mercy of God. It involves 'belief' (Rom. 1.16), the conviction that the promises of God in Christ are true, the willingness to stake one's life on the veracity of Jesus Christ. It involves 'hope' (Rom. 8.24). The repentance, the fear and trembling are not meant to move a man to despair but to move him to seek in radiant hope the remedy in Jesus Christ. Faith, hope and belief are all closely interlinked. They are all different expressions of the trust on which soteria is founded.

(iii) Soteria involves 'endurance'. It is he who endures to the end who will find soteria (Matt. 10.22; 24.13). The man who is daunted neither by opposition from without nor discouragement from within will in the end find salvation. He must be defeated neither by his own doubts nor by the arguments and seductions of others. His trust is something to which he must cling as to a life-belt in an overwhelming sea.

(iv) Soteria involves 'the love of truth' (2 Thess. 2.10). It is something that the man who does not love the truth can never find. If a man shuts his eyes to the truth about himself he cannot be moved to the essential repentance. If he shuts his eyes to the truth about Jesus Christ he can never realize the finality of God's offer. And it is always true that there are none so blind as those who will not see.

(v) Soteria sometimes involves 'fear' (Jude 1:23). There is such a thing as a cleansing fear (Ps. 19.9). The fear of the Lord is the beginning of knowledge (Prov. 1.7). There is what someone has called 'the celestial shudder', the sudden spasm of fear at what we are, which drives us to find the hope of what in Christ we may be.

(vi) Soteria always involves 'grace'. It is founded on grace. By grace we are saved (Eph. 2.5). It was the conviction of the early Church that it was by the grace of the Lord Jesus Christ that they were saved (Acts 15.11). The sorrow of repentance, the shudder of fear, is met by the grace of the Lord Jesus Christ, and the very word is the final proof that soteria is a gift which we have not earned and could not earn but which comes to us from the sheer goodness and generosity of God.

(vii) Soteria involves 'the message of the cross' even if that message seems at first hearing foolishness (I Cor. 1.18), and it involves the fact that we must never forget that message, that it must remain printed for ever on our memories (I Cor. 15.2). It involves the sight of the cross and the constant memory of the cross, the realization of the love of God and a life lived in that realization.

(viii) The writer to the Hebrews alone has one further thing to say. He would say that soteria involves 'the continued work of Christ'. It is his vision that Christ ever liveth to make intercession for us (Heb. 7.25). With one of the greatest reaches of thought in the NT he still sees Christ pleading for men, carrying on his high priestly work, and still opening the way to God for men, the vision of a Christ who loved us from the

first of time and who will love us to the last, and whose continued love is our eternal hope of soteria.

In many cases in the NT soteria occurs as it were without explanation and without qualification. It is used as a word of whose meaning everyone would understand at least something. Such passages are Luke 19.9; Acts 11.14; 16.30; I Cor. 3.15; II Cor. 2.15). But if we are to get the full value and the full meaning out of this word, we must ask the question : What is a man saved from? What is the deliverance which soteria promises? Before we begin to examine the NT for this purpose we must note one thing. The verb sozein (sozo) means both to save a man in the eternal sense, and to heal a man in the physical sense. **Salvation in the NT is 'total salvation'. It saves a man, body and soul.**

(i) Soteria is salvation from 'physical illness' (Matt. 9.21; Luke 8.36, in both of which cases the verb is sozein). Jesus was concerned with men's bodies as well as with men's souls. It is significant that the Church is rediscovering that today. Such salvation may not cure, but it always enables the sufferer to transmute the suffering into glory.

(ii) Soteria is salvation from danger. When the disciples were in peril they cried out to be 'saved' (Matt. 8.25; 14.30). This does not mean protection from all peril and from all harm, but it does mean that the man who knows that he is within the soteria of God knows, as Rupert Brooke had it, that he is 'safe when all safety's lost'. It is the conviction that nothing in life or in death can separate him from the love of God.

(iii) Soteria is salvation from 'life's infection'. A man is saved from a crooked and perverse generation (Acts 2.40). The man who knows the soteria of God has within him and upon him a prophylactic quality, a divine antiseptic which enables him to walk in the world and yet to keep his garments unspotted from the world.

(iv) Soteria is salvation from 'lostness'. It was to seek and to save the lost that Jesus came (Matt. 18.11; Luke 19.10). It was to rescue a man when he was on the way to a situation in which he would lose his life and lose his soul. It was to turn him from the way that led to the most deadly kind of death to the way that led to the most vital kind of life.

(v) Soteria is salvation from 'sin'. Jesus was called Jesus because he was to save his people from their sins (Matt. 1.21). By himself man is the slave of sin. He cannot liberate himself from it. He can diagnose his situation easily enough, but he cannot cure his disease. The saving power of Christ alone can do that. 'He breaks the power of cancelled sin. He sets sin's prisoner free.'

(vi) Soteria is salvation from 'wrath' (Rom. 5.9). The NT cannot be emptied of the conception of judgment. That conception is fundamental to it. Jesus Christ did something, God did something, which freed men from the wrath of injured holiness and transgressed justice. In Jesus Christ something happened which put a man into a new relationship with God.

(vii) One last thing we may note. Soteria is eschatological. That is to say, we can begin to enjoy it here and now, but its full impact and its full wonder will only come to us in the day when Jesus Christ is enthroned King of all the world (Rom. 13.11; I Cor. 5.5; II Tim. 4.18; Heb. 9.28; I Pet. 1.5; Rev. 12.10). It is quite true that the Second Coming of Christ is not a popular doctrine. But it does conserve the tremendous truth that this world is going some-where, and when the world reaches its final consummation so will soteria be finally perfected.

Soteria is that which saves a man from all that would ruin his soul in this life and in the life to come. ([New Testament Words](#))

ALL THE NT USES OF SOTERIA

Soteria - 46x in 45v in the NT - NAS Usage: deliverance(2), preservation(1), salvation(42).

Mark 16:8 They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.

Luke 1:69 And has raised up a horn of salvation for us In the house of David His servant--

71 Salvation FROM OUR ENEMIES, And FROM THE HAND OF ALL WHO HATE US;

77 To give to His people the knowledge of salvation By the forgiveness of their sins,

Luke 19:9 And Jesus said to him, "Today salvation has come to this house, because he, too, is a son of Abraham.

John 4:22 "You worship what you do not know; we worship what we know, for salvation is from the Jews.

Acts 4:12 "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."

Acts 7:25 "And he supposed that his brethren understood that God was granting them deliverance through him, but they did not understand.

Acts 13:26 "Brethren, sons of Abraham's family, and those among you who fear God, to us the message of this salvation has been sent.

47 "For so the Lord has commanded us, 'I HAVE PLACED YOU AS A LIGHT FOR THE GENTILES, THAT YOU MAY BRING SALVATION TO THE END OF THE EARTH.'"

Acts 16:17 Following after Paul and us, she kept crying out, saying, "These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation."

Acts 27:34 "Therefore I encourage you to take some food, for this is for your preservation, for not a hair from the head of any of you will perish."

Romans 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Romans 10:1 Brethren, my heart's desire and my prayer to God for them is for their salvation.

10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

Romans 11:11 I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous.

Romans 13:11 Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

2 Corinthians 1:6 But if we are afflicted, it is for your comfort and salvation; or if we are comforted, it is for your comfort, which is effective in the patient enduring of the same sufferings which we also suffer;

2 Corinthians 6:2 for He says, "AT THE ACCEPTABLE TIME I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU." Behold, now is "THE ACCEPTABLE TIME," behold, now is "THE DAY OF SALVATION "--

2 Corinthians 7:10 For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death.

Ephesians 1:13 In Him, you also, after listening to the message of truth, the gospel of your salvation-- having also believed, you were sealed in Him with the Holy Spirit of promise,

Philippians 1:19 for I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Jesus Christ,

28 in no way alarmed by your opponents-- which is a sign of destruction for them, but of salvation for you, and that too, from God.

Philippians 2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;

1 Thessalonians 5:8 But since we are of the day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation.

9 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ,

2 Thessalonians 2:13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.

2 Timothy 2:10 For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory.

2 Timothy 3:15 and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.

Hebrews 1:14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

Hebrews 2:3 how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,

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

Hebrews 5:9 And having been made perfect, He became to all those who obey Him the source of eternal salvation,

Hebrews 6:9 But, beloved, we are convinced of better things concerning you, and things

that accompany salvation, though we are speaking in this way.

Hebrews 9:28 so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.

Hebrews 11:7 By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

1 Peter 1:5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

9 obtaining as the outcome of your faith the salvation of your souls.

10 As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries,

1 Peter 2:2 like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation,

2 Peter 3:15 and regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you,

Jude 1:3 Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints.

Revelation 7:10 and they cry out with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb."

Revelation 12:10 Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night.

Revelation 19:1 After these things I heard something like a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation and glory and power belong to our God;

ALL THE OT USES OF SOTERIA

Soteria - 158x in 154v in the OT - [Septuagint \(Lxx\)](#)

Genesis 26:31 In the morning they arose early and exchanged oaths; then Isaac sent them away and they departed from him in peace.

Genesis 28:21 and I return to my father's house in safety, then the LORD will be my God.

Genesis 44:17 But he said, "Far be it from me to do this. The man in whose possession the cup has been found, he shall be my slave; but as for you, go up in peace to your father."

Genesis 49:18 "For Your salvation I wait, O LORD.

Exodus 14:13 But Moses said to the people, "Do not fear! Stand by and see the salvation of the LORD which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever.

Exodus 15:2 "The LORD is my strength and song, And He has become my salvation; This is my God, and I will praise Him; My father's God, and I will extol Him.

Judges 15:18 Then he became very thirsty, and he called to the LORD and said, "You have given this great deliverance by the hand of Your servant, and now shall I die of thirst and fall into the hands of the uncircumcised?"

1 Samuel 2:1 Then Hannah prayed and said, "My heart exults in the LORD; My horn is exalted in the LORD, My mouth speaks boldly against my enemies, Because I rejoice in Your salvation.

1 Samuel 11:9 They said to the messengers who had come, "Thus you shall say to the men of Jabesh-gilead, 'Tomorrow, by the time the sun is hot, you will have deliverance.'" So the messengers went and told the men of Jabesh; and they were glad.

13 But Saul said, "Not a man shall be put to death this day, for today the LORD has accomplished deliverance in Israel."

1 Samuel 14:45 But the people said to Saul, "Must Jonathan die, who has brought about this great deliverance in Israel? Far from it! As the LORD lives, not one hair of his head shall fall to the ground, for he has worked with God this day." So the people rescued Jonathan and he did not die.

1 Samuel 19:5 "For he took his life in his hand and struck the Philistine, and the LORD brought about a great deliverance for all Israel; you saw it and rejoiced. Why then will you sin against innocent blood by putting David to death without a cause?"

2 Samuel 10:11 He said, "If the Arameans are too strong for me, then you shall help me, but if the sons of Ammon are too strong for you, then I will come to help you.

2 Samuel 15:14 David said to all his servants who were with him at Jerusalem, "Arise and let us flee, for otherwise none of us will escape from Absalom. Go in haste, or he will overtake us quickly and bring down calamity on us and strike the city with the edge of the sword."

2 Samuel 19:2 The victory that day was turned to mourning for all the people, for the people heard it said that day, "The king is grieved for his son."

2 Samuel 22:3 My God, my rock, in whom I take refuge, My shield and the horn of my salvation, my stronghold and my refuge; My savior, You save me from violence.

36 "You have also given me the shield of Your salvation, And Your help makes me great.

47 "The LORD lives, and blessed be my rock; And exalted be God, the rock of my salvation,

51 "He is a tower of deliverance to His king, And shows lovingkindness to His anointed, To David and his descendants forever."

2 Samuel 23:5 "Truly is not my house so with God? For He has made an everlasting covenant with me, Ordered in all things, and secured; For all my salvation and all my desire, Will He not indeed make it grow?

10 He arose and struck the Philistines until his hand was weary and clung to the sword, and the LORD brought about a great victory that day; and the people returned after him only to strip the slain.

12 But he took his stand in the midst of the plot, defended it and struck the Philistines; and the LORD brought about a great victory.

2 Kings 5:1 Now Naaman, captain of the army of the king of Aram, was a great man with

his master, and highly respected, because by him the LORD had given victory to Aram. The man was also a valiant warrior, but he was a leper.

2 Kings 13:5 The LORD gave Israel a deliverer, so that they escaped from under the hand of the Arameans; and the sons of Israel lived in their tents as formerly.

17 He said, "Open the window toward the east," and he opened it. Then Elisha said, "Shoot!" And he shot. And he said, "The LORD'S arrow of victory, even the arrow of victory over Aram; for you will defeat the Arameans at Aphek until you have destroyed them."

1 Chronicles 11:14 They took their stand in the midst of the plot and defended it, and struck down the Philistines; and the LORD saved them by a great victory.

1 Chronicles 16:23 Sing to the LORD, all the earth; Proclaim good tidings of His salvation from day to day.

35 Then say, "Save us, O God of our salvation, And gather us and deliver us from the nations, To give thanks to Your holy name, And glory in Your praise."

1 Chronicles 19:12 He said, "If the Arameans are too strong for me, then you shall help me; but if the sons of Ammon are too strong for you, then I will help you.

2 Chronicles 6:41 "Now therefore arise, O LORD God, to Your resting place, You and the ark of Your might; let Your priests, O LORD God, be clothed with salvation and let Your godly ones rejoice in what is good.

2 Chronicles 12:7 When the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, "They have humbled themselves so I will not destroy them, but I will grant them some measure of deliverance, and My wrath shall not be poured out on Jerusalem by means of Shishak.

2 Chronicles 20:17 'You need not fight in this battle; station yourselves, stand and see the salvation of the LORD on your behalf, O Judah and Jerusalem.' Do not fear or be dismayed; tomorrow go out to face them, for the LORD is with you."

Ezra 9:8 "But now for a brief moment grace has been shown from the LORD our God, to leave us an escaped remnant and to give us a peg in His holy place, that our God may enlighten our eyes and grant us a little reviving in our bondage.

13 "After all that has come upon us for our evil deeds and our great guilt, since You our God have requited us less than our iniquities deserve, and have given us an escaped remnant as this,

Esther 4:11 "All the king's servants and the people of the king's provinces know that for any man or woman who comes to the king to the inner court who is not summoned, he has but one law, that he be put to death, unless the king holds out to him the golden scepter so that he may live. And I have not been summoned to come to the king for these thirty days."

17 So Mordecai went away and did just as Esther had commanded him.

Esther 8:12 on one day in all the provinces of King Ahasuerus, the thirteenth day of the twelfth month (that is, the month Adar).

Job 2:9 Then his wife said to him, "Do you still hold fast your integrity? Curse God and die!"

Job 5:4 "His sons are far from safety, They are even oppressed in the gate, And there is no deliverer.

Job 11:20 "But the eyes of the wicked will fail, And there will be no escape for them; And their hope is to breathe their last."

Job 13:16 "This also will be my salvation, For a godless man may not come before His presence.

Job 20:20 "Because he knew no quiet within him, He does not retain anything he desires.

Job 30:15 "Terrors are turned against me; They pursue my honor as the wind, And my prosperity has passed away like a cloud.

22 "You lift me up to the wind and cause me to ride; And You dissolve me in a storm.

Psalm 3:2 Many are saying of my soul, "There is no deliverance for him in God." Selah.

8 Salvation belongs to the LORD; Your blessing be upon Your people! Selah.

Psalm 12:5 "Because of the devastation of the afflicted, because of the groaning of the needy, Now I will arise," says the LORD; "I will set him in the safety for which he longs."

Psalm 18:2 The LORD is my rock and my fortress and my deliverer, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold.

35 You have also given me the shield of Your salvation, And Your right hand upholds me; And Your gentleness makes me great.

46 The LORD lives, and blessed be my rock; And exalted be the God of my salvation,

50 He gives great deliverance to His king, And shows lovingkindness to His anointed, To David and his descendants forever.

Psalm 20:6 Now I know that the LORD saves His anointed; He will answer him from His holy heaven With the saving strength of His right hand.

Psalm 22:1 For the choir director; upon Aijeleth Hashshahar. A Psalm of David. My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning.

Psalm 33:17 A horse is a false hope for victory; Nor does it deliver anyone by its great strength.

Psalm 35:3 Draw also the spear and the battle-axe to meet those who pursue me; Say to my soul, "I am your salvation."

Psalm 37:39 But the salvation of the righteous is from the LORD; He is their strength in time of trouble.

Psalm 38:22 Make haste to help me, O Lord, my salvation!

Psalm 42:11 Why are you in despair, O my soul? And why have you become disturbed within me? Hope in God, for I shall yet praise Him, The help of my countenance and my God.

Psalm 44:4 You are my King, O God; Command victories for Jacob.

Psalm 51:14 Deliver me from bloodguiltiness, O God, the God of my salvation; Then my tongue will joyfully sing of Your righteousness.

Psalm 60:11 O give us help against the adversary, For deliverance by man is in vain.

Psalm 69:13 But as for me, my prayer is to You, O LORD, at an acceptable time; O God, in the greatness of Your lovingkindness, Answer me with Your saving truth.

29 But I am afflicted and in pain; May Your salvation, O God, set me securely on high.

Psalm 71:15 My mouth shall tell of Your righteousness And of Your salvation all day long; For I do not know the sum of them.

Psalm 74:12 Yet God is my king from of old, Who works deeds of deliverance in the midst of the earth.

Psalm 88:1 A Song. A Psalm of the sons of Korah. For the choir director; according to Mahalath Leannoth. A Maskil of Heman the Ezrahite. O LORD, the God of my salvation, I

have cried out by day and in the night before You.

Psalms 89:26 "He will cry to Me, 'You are my Father, My God, and the rock of my salvation.'

Psalms 108:12 Oh give us help against the adversary, For deliverance by man is in vain.

Psalms 118:14 The LORD is my strength and song, And He has become my salvation.

15 The sound of joyful shouting and salvation is in the tents of the righteous; The right hand of the LORD does valiantly.

21 I shall give thanks to You, for You have answered me, And You have become my salvation.

28 You are my God, and I give thanks to You; You are my God, I extol You.

Psalms 119:155 Salvation is far from the wicked, For they do not seek Your statutes.

Psalms 132:16 "Her priests also I will clothe with salvation, And her godly ones will sing aloud for joy.

Psalms 140:7 "O GOD the Lord, the strength of my salvation, You have covered my head in the day of battle.

Psalms 144:10 Who gives salvation to kings, Who rescues David His servant from the evil sword.

Psalms 146:3 Do not trust in princes, In mortal man, in whom there is no salvation.

Psalms 149:4 For the LORD takes pleasure in His people; He will beautify the afflicted ones with salvation.

Proverbs 2:7 He stores up sound wisdom for the upright; He is a shield to those who walk in integrity,

Proverbs 11:14 Where there is no guidance the people fall, But in abundance of counselors there is victory.

Isaiah 12:2 "Behold, God is my salvation, I will trust and not be afraid; For the LORD GOD is my strength and song, And He has become my salvation."

Isaiah 25:9 And it will be said in that day, "Behold, this is our God for whom we have waited that He might save us. This is the LORD for whom we have waited; Let us rejoice and be glad in His salvation."

Isaiah 26:18 We were pregnant, we writhed in labor, We gave birth, as it seems, only to wind. We could not accomplish deliverance for the earth, Nor were inhabitants of the world born.

Isaiah 33:2 O LORD, be gracious to us; we have waited for You. Be their strength every morning, Our salvation also in the time of distress.

6 And He will be the stability of your times, A wealth of salvation, wisdom and knowledge; The fear of the LORD is his treasure.

Isaiah 38:20 "The LORD will surely save me; So we will play my songs on stringed instruments All the days of our life at the house of the LORD."

Isaiah 45:17 Israel has been saved by the LORD With an everlasting salvation; You will not be put to shame or humiliated To all eternity.

Isaiah 46:13 "I bring near My righteousness, it is not far off; And My salvation will not delay. And I will grant salvation in Zion, And My glory for Israel.

Isaiah 47:15 "So have those become to you with whom you have labored, Who have trafficked with you from your youth; Each has wandered in his own way; There is none to save you.

Isaiah 49:6 He says, "It is too small a thing that You should be My Servant To raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations So that My salvation may reach to the end of the earth."

8 Thus says the LORD, "In a favorable time I have answered You, And in a day of salvation I have helped You; And I will keep You and give You for a covenant of the people, To restore the land, to make them inherit the desolate heritages;

Isaiah 52:7 How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, And says to Zion, "Your God reigns!"

10 The LORD has bared His holy arm In the sight of all the nations, That all the ends of the earth may see The salvation of our God.

Isaiah 59:11 All of us growl like bears, And moan sadly like doves; We hope for justice, but there is none, For salvation, but it is far from us.

Isaiah 63:8 For He said, "Surely, they are My people, Sons who will not deal falsely." So He became their Savior.

Jeremiah 3:23 "Surely, the hills are a deception, A tumult on the mountains. Surely in the LORD our God Is the salvation of Israel.

Jeremiah 25:35 "Flight will perish from the shepherds, And escape from the masters of the flock.

Jeremiah 30:6 'Ask now, and see If a male can give birth. Why do I see every man With his hands on his loins, as a woman in childbirth? And why have all faces turned pale?

Jeremiah 31:22 "How long will you go here and there, O faithless daughter? For the LORD has created a new thing in the earth-- A woman will encompass a man."

Daniel 11:42 "Then he will stretch out his hand against other countries, and the land of Egypt will not escape.

Obadiah 1:17 "But on Mount Zion there will be those who escape, And it will be holy. And the house of Jacob will possess their possessions.

Habakkuk 3:8 Did the LORD rage against the rivers, Or was Your anger against the rivers, Or was Your wrath against the sea, That You rode on Your horses, On Your chariots of salvation?

13 You went forth for the salvation of Your people, For the salvation of Your anointed. You struck the head of the house of the evil To lay him open from thigh to neck. Selah.