

Word Study H7725 *shuv* return G4982 *sozo* saved

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Introduction

Consider these verses, the first one from Isaiah (Isa 10:22) and the second from Romans (Rom 9:27 where Paul is quoting Isaiah). I embolden the words that are the same, and highlighted in yellow the one word at the end of the emboldened words that are different. Isaiah says **return** and **Romans** says saved. Also, The Septuagint (LXX), which is the OT translation into Greek, uses the same Strong's number in Isaiah as is used in Rom 9:27.

Isa 10:22 KJV

22 For **though thy people Israel be as the sand of the sea, yet a remnant of them shall return** שׁוּב יָאֵל ^{ya-Shuv}

^{H7725} : the consumption decreed shall overflow with righteousness.

Isa 10:22 LXX+^A

και εαν γενηται ο λαος ισραηλ ως η αμμος της θαλασσης το καταλειμμα αυτων

σωθησεται ^{G4982} λογον γαρ συντελων ^{G4931} και συντεμων ^{G4932} εν δικαιοσυνη

Rom 9:27 KJV

27 Isaiah also crieth concerning Israel, **Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved**: ^{G4982} *sozo* or *sodezo*

^A FWIW. In Isa 10:21 in the Hebrew, the same word return *shub* ^{H7725} is also used, but the LXX doesn't use G4982.

Isa 10:21 KJV The remnant shall return, even the remnant of Jacob, unto the mighty God.

Joh 3:16-17 ^{KJV B}

¹⁶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ¹⁷ For God sent not his Son into the world to condemn the world; but that the world through him might be **saved** G4982 *sozo*.

Word Study Analysis

Q. For the Hebrew word *shuv*, how many times out of 1,339 is it translated save? A. **not once!**

Q. For the Greek word *sozo*, how many times out of 120 is it translated return? A. **not once!**

That's strange to me, stunning really. It's a complete and utter mismatch. These two popular words in the Bible, one Hebrew and one Greek, when they are translated into English, never intersect, **not even once!** I despise the "conspiracy theory mindset" but I struggle to "put the best construction on everything" with regard to this translation.

Well enough of that. Why do I care? why am I making a big deal about this?

My thought process is highly dependent on the "Two House One Covenant" teaching. I have fully bought into it. Antinomian Christianity completely rejects the idea of the House of Israel as does Rabbinical Judaism and Messianic Judaism. If you take the translation of saved found in Romans instead of returned, it makes it much harder to see what's going on and to accept this doctrine I'm so found of. Return implies you came from one place, headed off into another direction of unrighteousness and now need to^C return to the place of righteousness. If one uses the translation save, then it has no sense of direction, nor a history of a people going down the wrong path. When using the word save, it fit's easy into the narrative of Antinomian Christianity where any Tom, Dick or Harry can be saved. I have nothing against Tom, Dick or Harry, but there is no regard to who they are, where they come from, and what is their relationship with the scriptures.

If the translation is saved, then there is less regard to look back into the Torah and the Prophets to see if a student of scripture needs to "connect the dots" from both testaments. I mean, who cares, Tom, Dick and Harry are just a bunch of goy boys bumbling through history who apparently need to be "saved".

Saved from what? And after their saved what is the purpose from that point forward? Antinomian Christianity doesn't effectively answer this question.

If you did try to connect the dots, which the translation return suggests you should, you would see that it was the House of Israel, the prodigal son, who lost his way and needed to return. This is what the Torah and Prophets are all about (see Mat 5:17). The Torah was the contract / covenant with Israel and the Prophets were about warning the House of Israel to cease and desist with her idolatrous ways. The House of Judah, the other house, was certainly behaving badly as well, but it was only the House of Israel whom the prophets said would get the Bill of Divorce (and they did, see Hosea and Jeremiah chapter 3).

This line of thinking doesn't sit well with the theology of Antinomian Christianity (et. al.). Why is that? Because if you recognize that your problem is the Bill of Divorce then after that gets resolved you realize you

^B See Joh-3-1-21-giving-context-to-for-God-so-loved-the-world, article #1441.

^C Because I'm want to embrace the Torah and am allowed to precisely because of the salvific work of Yeshua, I would say "I get to return".

need to honor that which the Bill of Divorce preventing you from doing. You realize you need to honor the covenant with YHVH which, as the law/Torah giver, was given to Israel at Mt. Sinai. You need to flip the switch from being Antinomian Christian to being Pronomian Christian.

Mat 15:21-24 "...I am not sent but unto the lost sheep of the house of Israel.", **Mat 10:5-6** ⁵ These twelve Y'shua sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: ⁶ But go rather to the lost sheep of the house of Israel."

ToDo: It would be interesting to see what percentage of verses in the Hebrew that use H7725 and intersect with verses in the LXX that use G4982 (of which there are 235 instances).

H7725 *shuv* ^{KJC 1,339}: **return** ^{(ed) 396}, **again** ²⁴⁵, **turn** ^{(ed) 200}, **bring** ⁷²; **back** ⁷⁰; **brought** ³⁹; **come** ³⁰; **restore** ^{(d)43}; **answer** ¹⁷

שוב

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

LXX related word(s)

G2947 st. kulio	G4198 st. poreuo	G430 st. an echo	G305 ana baino	G344 ana kampto
G565 ap erchomai	G630 apo luo	G1257 dia leipo	G1459 eg kata leipo	G1653 eleeo
G1880 ep an erchomai	G1904 ep erchomai	G1914 epi blepo	G1995 epi strophe	G2043 ereido
G2064 erchomai	G2240 heko	G2597 kata baino	G3049 logizomai	G3328 meta ballo
G3346 meta tithemi	G3729 hormao	G3825 palin	G3854 par ginomai	G3973 pauo
G4334 pros erchomai	G4369 pros tithemi	G4982 sozo	G611 st. apo krino	G591 apo didomi
G2730 katoikizo	G471 st. ant eipon	G312 an aggello	G321 an ago	G399 an phero
G468 ant apo doma	G496 anti pipto	G518 ap aggello	G520 ap ago	G612 apo krisis
G649 apo stello	G659 apo tithemi	G1209 dechomai	G1259 di allasso	G1521 eis ago
G1533 eis phero	G1821 ex apo stello	G1911 epi ballo	G2018 epi phero	G2186 eph istemi
G2524 kath iemi	G2698 kata tithemi	G2967 koluo	G3340 meta noeo	G3825 palin
G4060 peri tithemi	G4317 pros ago	G4374 pros phero	G5021 tasso	G5342 phero
G5623 ophleo	G467 ant apo didomi	G114 atheteo	G635 apo planao	G3627 oikteiro
G4863 sun ago	G868 aph istemi	G1325 didomi	G1863 ep ago	G2525 kath istemi

G2664 kata pauo	G4762 strepho	G600 apo kath istemi	G1994 epi strepho	G654 apo strepho
G390 ana strepho	G5290 hupo strepho			

G4982 *sozo* or *sodezo* ^{KJC 120} save(d)⁹⁴ whole¹¹, made⁹, healed³, [do, preserver well]¹

σώζω

Strong's. From a primary word **σῶς** sōs (contraction for the obsolete **σᾶος** saos, “safe”); to *save*, that is, *deliver* or *protect* (literally or figuratively): - heal, preserve, save (self), do well, be (make) whole.

Thayer Definition:

- 1) to save, keep safe and sound, to rescue from danger or destruction
 - 1a) one (from injury or peril)
 - 1a1) to save a suffering one (from perishing), i.e. one suffering from disease, to make well, heal, restore to health
 - 1b1) to preserve one who is in danger of destruction, to save or rescue
 - 1b) to save in the technical biblical sense
 - 1b1) negatively
 - 1b1a) to deliver from the penalties of the Messianic judgment
 - 1b1b) to save from the evils which obstruct the reception of the Messianic deliverance

Part of Speech: verb

A Related Word by Thayer's/Strong's Number: from a primary *sos* (contraction for obsolete *saoz*, “safe”)

Citing in TDNT: 7:965, 1132

Total KJV Occurrences: 120

saved, 53 Mat 10:22, Mat 19:25, Mat 24:13, Mat 24:22, Mat 27:42, Mar 10:26, Mar 13:13, Mar 13:20, Mar 15:31, Mar 16:16, Luk 7:50, Luk 8:12, Luk 13:23, Luk 18:26, Luk 18:42, Luk 23:35, Joh 3:17, Joh 5:34, Joh 10:9, Act 2:21, Act 2:47, Act 4:12, Act 11:14, Act 15:1, Act 15:11, Act 16:30-31 (2), Act 27:20, Act 27:31, Rom 5:9-10 (2), Rom 8:24, Rom 9:27, Rom 10:9, Rom 10:13, Rom 11:26, 1Co 1:18, 1Co 3:15, 1Co 5:5, 1Co 10:33, 1Co 15:2, 2Co 2:15, Eph 2:5, Eph 2:8, 1Th 2:16, 2Th 2:10, 1Ti 2:4, 1Ti 2:15, 2Ti 1:9, Tit 3:5, 1Pe 4:18, Jud 1:5, Rev 21:24

save, 41 Mat 1:21, Mat 8:25, Mat 14:30, Mat 16:25, Mat 18:11, Mat 27:40, Mat 27:42, Mat 27:49, Mar 3:4, Mar 8:35 (2), Mar 15:30-31 (2), Luk 6:9, Luk 9:24 (2), Luk 9:56, Luk 17:33, Luk 19:10, Luk 23:35, Luk 23:37, Luk 23:39, Joh 12:27, Joh 12:47, Act 2:40, Rom 11:14, 1Co 1:21, 1Co 7:16 (2), 1Co 9:22, 1Ti 4:15-16 (2), Heb 5:7, Heb 7:25, Jam 1:21, Jam 2:14, Jam 4:12, Jam 5:15, Jam 5:20, 1Pe 3:21, Jud 1:23

whole, 11 Mat 9:21-22 (3), Mar 5:28, Mar 5:34, Mar 6:56, Mar 10:52, Luk 8:48, Luk 8:50, Luk 17:19, Act 4:9

made, 9 Mat 9:22 (2), Mar 5:34, Mar 6:56, Mar 10:52, Luk 8:48, Luk 8:50, Luk 17:19, Act 4:9

healed, 3 Mar 5:23, Luk 8:36, Act 14:9

do, 1 Joh 11:12

preserve, 1 2Ti 4:18

well, 1 Joh 11:12

LXX related word(s)

H247 azar	H1272 barach	H2421 chayah qal,pi,hi	H2620 chasah
H3045 yada	H3467 yasha hi,ni	H4422 malat ni,pi,hi	H5337 natsal ni,pi,hi
H6299 padah qal,ni	H6403 palat pi.	H7200 raah	H7682 sagav pu.
H7725 shuv	H7804 sheziv	H7999 shalam pu.	H8300 sarid