



## Who Gets Saved?

**Acts 16:31: (NASB) They said, Believe in the Lord Jesus, and you will be saved, you and your household.**

For Christians, the concept of salvation is one of the most prominent and necessary beliefs that we hold. Its necessity cannot be understated, for without it, we truly would be lost and miserable. One of the key questions regarding salvation is, who participates? Do you have to be a member of a particular denomination? Do you have to be a member of a particular church? Do you have to be just a Christian? Not even a Christian? We will look into this all important Biblical teaching and attempt to ask the tough questions, looking for the best scriptural answers that we can find. Who gets saved?



### Questions for consideration:

1. Why do we believe that salvation is necessary?
2. Who is in line to get saved?

#### 1. Why do we believe that salvation is necessary?

 The God of the Bible, Pastor John MacArthur

- Once you affirm the God of the Bible, you get His law, His commandments and His morality.

For a lot of people, the God of the Bible is very limiting.

To begin answering our questions, we need to go back to why salvation was necessary in the first place.

Adam was a perfect man, given the ability to think and choose

- **Genesis 1:27-28: (NASB)** <sup>27</sup>God created man in His own image, in the image of God He created him; male and female He created them. <sup>28</sup>God blessed them; and God said to them, Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.

Adam was a perfect creation of God put in a great position of authority on the earth. However, he was also given rules.

## Adam chose disobedience

- Genesis 3:6: (NASB) *When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.*

Eve may have been deceived, but Adam made a choice. He knew better and did it anyway. The consequences of the curse really fell on Adam.

## His choice led to a life of sin that ended in death

- Genesis 3:17-19: (NASB) *"Then to Adam He said, Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, You shall not eat from it; Cursed is the ground because of you; In toil you will eat of it all the days of your life. <sup>18</sup>Both thorns and thistles it shall grow for you; And you will eat the plants of the field; <sup>19</sup>By the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; For you are dust, and to dust you shall return.*

The dying process included a life now to be built within the confines of imperfection, which meant toil and failure on a regular basis.

## All of Adam's children inherit this terminal disease of sin that leads to death

- Romans 3:23: (NASB) *for all have sinned and fall short of the glory of God...*

All of us are born with sin. We have no choice.



Because of this inherited disease of sin and death, mankind cannot solve its problems

- Romans 7:23: (NASB) *but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.*

Romans was written by the Apostle Paul. Even as a tower of Christian strength, he himself was struggling. He was constantly in conflict with himself, trying to rise up to a higher standard.

All of mankind is doomed!  
All sin, all die!

- Romans 7:24: (NASB) *Wretched man that I am! Who will set me free from the body of this death?*

Because of Adam's original sin, we are all born with the genetic defect that dooms us to the same fate - death. Salvation, therefore, is the rescuing of the human race from this fate. As a race, we have been put on a path that goes the wrong way and we need to be saved from that path of destruction. Salvation is an important part of the Gospel. But what does it really mean?

## 2. Who is in line to get saved?

Here is where this topic gets clouded. The wide variety of Christian denominations provides a wide variety of answers for this all important question.



**CNN Interview, Pastor Joel Osteen with Mike Alano**

- *Jesus came as a sacrifice for our sins and he is the only way.*

Is salvation by the name of Jesus only?

Acts 4:10-12: (NASB) *<sup>10</sup>let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this name this man stands here before you in good health. <sup>11</sup>He is the stone which was rejected by you, the builders, but which became the chief corner stone. <sup>12</sup>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.*

Romans 10:9-10: (NASB) *<sup>9</sup>that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised him from the dead, you will be saved; <sup>10</sup>for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.*

Yes, salvation is by the name of Jesus only! But what about the promises given to the Jews? Where do they fit? How about non-religious people that still live a righteous life? Does that count for something?



### 1) Salvation is a Gift, Pastor David Grice

- *By grace are you saved through faith - not anything that you've done can save you - it's a gift.*

Is salvation a gift?

John 6:44: (NASB) *No one can come to me unless the Father who sent me draws him; and I will raise him up on the last day.*

One can only come to Jesus by the Father's drawing.

1 Corinthians 1:26-30: (NASB) *<sup>26</sup>For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; <sup>27</sup>but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, <sup>28</sup>and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, <sup>29</sup>so that no man may boast before God. <sup>30</sup>But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption...*

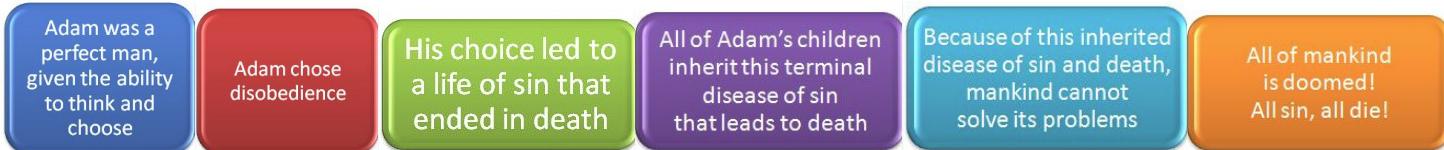
Philippians 3:12-14: (NASB) *<sup>12</sup>Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. <sup>13</sup>Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, <sup>14</sup>I press on toward the goal for the prize of the upward call of God in Christ Jesus.*

Not only is salvation a gift, but it *seems* to be by invitation only!



Observations about salvation so far:

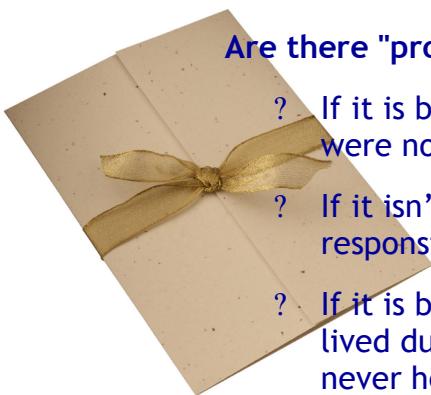
- Salvation is necessary to cancel the sin of Adam which brought sin and death upon us all;



- Salvation is only available through the name of Jesus;
- Salvation *seems* to be by invitation only.

Are there "problems" with the concept of salvation?

- ? If it is by invitation only, then what about the billions and billions who were not invited?
- ? If it isn't by invitation only, then doesn't that negate personal responsibility? If everybody gets saved, does it matter what you do?
- ? If it is by the name of Jesus only, then what about all of the people who lived during the 4,000 years before Jesus, not to mention all those who never heard his name since?





- How do we understand salvation with Jesus himself purposely speaking in parables so that some wouldn't understand?

Mark 4:11-12: (KJV) <sup>11</sup>And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: <sup>12</sup>That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

How do we deal with these issues?

### First of all, Satan controls this world:

Matthew 4:8-10: (NASB) <sup>8</sup>Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory; <sup>9</sup>and he said to him, All these things I will give you, if you fall down and worship me. <sup>10</sup>Then Jesus said to him, Go, Satan! For it is written, you shall worship the Lord your God, and serve Him only.

Jesus never disputes Satan that the kingdoms aren't Satan's (under his control). He instead warns not to tempt.

Revelation 12:9: (NASB) *And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.*

If Satan is in control as these scriptures say that he is, does that have any bearing on the just application of salvation?

Let's look at another perspective. Who is Christopher Hitchens?

(Source: Excerpted from Wikipedia) Identified as a champion of the "new atheism" movement, Hitchens describes himself as an anti-theist.... He argues that the concept of God or a supreme being is a totalitarian belief that destroys individual freedom, and that free expression and scientific discovery should replace religion as a means of teaching ethics and defining human civilization. He wrote at length on atheism and the nature of religion in his 2007 book, "God Is Not Great."

### )() Vicarious Redemption, Christopher Hitchens

- Christianity shackles itself to the terrible books of the Jewish Old Testament...With this insufferable burden you have saddled yourself with a wicked religion...The fault that is to the pure Christian religion is a doctrine that I think is strictly immoral, the idea of "Vicarious Redemption."*

2 Corinthians 11:14-15: (NASB) <sup>14</sup>No wonder, for even Satan disguises himself as an angel of light. <sup>15</sup>Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds.

Satan disguises himself? Doesn't that make salvation even more difficult? Satan's goal is to confuse so that the truth cannot be found, both inside and outside of Christianity.

### )() Definition of Salvation, Pastor Paul Washer

- At this moment God commands all men to repent and believe - that today is the day of Salvation. Flee from the wrath to come...*
- Repentance is simply giving up to stop fighting against God...and to fall upon Christ...*



How can this be in light of mankind being blinded by Satan?

**2 Corinthians 4:3-4:** (NASB) *<sup>3</sup>And even if our gospel is veiled, it is veiled to those who are perishing, <sup>4</sup>in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.*

If Satan blinded the eyes of the unbeliever, who is accountable? The one that has been blinded or the one doing the blinding? If you've been blinded by an outside source, where is your accountability?



#### HOW DO WE HARMONIZE ALL OF THESE:

- ✓ The scriptural concept of Jesus as the way to salvation;
- ✓ The scriptural concept of an individual invitation for those being drawn by God; implying not all are drawn;
- ✓ Jesus speaking in parables, not wanting to convert the masses;
- ✓ The scriptural concept that everyone should be able to understand God, but does that automatically lead one to Jesus; and
- ✓ The scriptural concept of Satan purposely confusing the whole issue!



To get to the bottom of this, let's look closely at what true Christians are "called out" to be and to do.

**Genesis 22:18:** (NASB) *In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.*

This promise given to Abraham was repeated over and over again to Abraham, Isaac, and Jacob. But what does this mean?

**Galatians 3:16:** (NASB) *Now the promises were spoken to Abraham and to his seed. He does not say, And to seeds, as referring to many, but rather to one, And to your seed, that is, Christ.*

The Apostle Paul makes the connection from the Old Testament to the New Testament by telling us that Jesus is the seed of Abraham, so Jesus is the conduit for the blessing of all.



**Vicarious Redemption, Christopher Hitchens**

- *...The torture and human sacrifice of somebody...which I did not ask for, commits me and I have no choice in the matter and that my sins are forgiven by this human sacrifice...If I like you I can pay your debt - I can do it for love or for suffering humanity...what can't be done is to take away your sins...*



Galatians 3:27 and 29: (NASB) <sup>27</sup>For all of you who were baptized into Christ have clothed yourselves with Christ. <sup>29</sup>And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

Okay, what is it that you inherit?

1 Peter 2:9: (KJV) *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:*

There are those who "belong to Christ" and are a "people for His name" as well as a "royal priesthood." It looks like here is the concept of an invitation to do a special work.

What does the Bible say about those that are *not* called out, then?

Romans 8:19-21: (NASB) <sup>19</sup>For the anxious longing of the creation waits eagerly for the revealing of the sons of God. <sup>20</sup>For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope <sup>21</sup>that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

The rest of the world is looking for the answers to their misery. Who are the "sons of God" for whom the rest of creation is waiting? If they are doomed, why are they waiting for the revealing of the sons of God?

The masses of humanity are given the same freedoms, even though they weren't of the invited ones? It seems to be saying that salvation has two different parts.

1 Timothy 4:10: (KJV) *For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.*

1 John 2:2: (NIV) *He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.*

1 Timothy 5:24: (KJV) *Some men's sins are open beforehand, going before to judgment; and some men they follow after.*

All of these are being spoken of in the context of salvation. How does that fit in with the concept of an invitation and the name of Jesus when most people don't even acknowledge it?

According to Scripture, there are two different groups that have a path to salvation -1) the called out ones, and 2) the rest of the world.

2 Corinthians 5:17-19: (NASB) <sup>17</sup>Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. <sup>18</sup>Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, <sup>19</sup>namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

This describes a two-phased process wherein we have been reconciled, so we pass this ministry on to the world.



### Condemning Vicarious Redemption, Christopher Hitchens

- Regarding Vicarious Redemption - I didn't ask for it and would rather live without it... Wait, it wasn't an offer - you refuse it on pain of death! I'm not free to refuse this offer, you're making me an offer I can't decline...was that a threat?

**John 5:29-30:** (NASB) <sup>29</sup>and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment. <sup>30</sup>I can do nothing on my own initiative. As I hear, I judge; and my judgment is just, because I do not seek my own will, but the will of Him who sent me.

There are two classes of people described here: 1) Those who did good deeds come forth to a resurrection of life; 2) those who did evil deeds come forth to a resurrection of judgment.

We believe that Mr. Hitchens strong reactions are for naught, because we don't think that he understands what Jesus' sacrifice really did.

#### A story by Rick:

Two men lived in a society where it is important to be able to handle boats. Each of these men were born with a stub for their right arm. Part of living in this society was being able to lift a boat above one's head.

One of the men tried and tried to do this since his youth, but he just couldn't. The other gave up long ago because of his handicap. Because the ability to carry a boat in this society was a matter of life and death, it came time that both were put to the test and neither could do what was required. Was it their faults that they couldn't carry the boat? No, they were born with this problem.

Along came another man who offered to carry their boats for them, exchanging his own life for theirs. He saved their lives but didn't take away their responsibility.

The next day, the two men woke up and their arms were whole again. They were saved from something that wasn't their fault. One kept trying and one was always bitter, but both of them were now fully accountable for their lives.

What Jesus did was take away our handicap, not our responsibility. He gave the opportunity for life for everyone. That is why there is a resurrection to judgment, where we will be "on trial" to account for the things we have done.



Acts 24:15: (NASB) *having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked.*

Acts 17:30-31: (NASB) <sup>30</sup>*Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, <sup>31</sup>because He has fixed a day in which He will judge the world in righteousness through a man whom He has appointed, having furnished proof to all men by raising him from the dead.*

He is calling for repentance now because there is a coming day of judgment.

"Being saved" doesn't mean we can do whatever we want because of grace. It just means the handicap has been removed and we are now accountable for what we do.

Romans 2:5-9: (NASB) <sup>5</sup>*But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, <sup>6</sup>who will render to each person according to his deeds: (accountability) <sup>7</sup>to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; (these are the true followers of Christ) <sup>8</sup>but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. (everybody else) <sup>9</sup>There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,*

### Christopher Hitchens concludes on Vicarious Redemption

- *To take away your sins is to take away your responsibility, I can't believe you I can't wash you white as snow again and make you new again...Its more than can be and more than should be promised...Vicarious Redemption is scapegoating...It's an old primitive practice from the middle east, it doesn't deserve the attention of civilized or thoughtful people...*

But Mr. Hitchens is not correct - Jesus took away the handicap that wasn't our fault - he didn't remove our responsibility!

We still have to do the will of God - either now or later. Later Satan will be bound and will not be able to influence those turning to the Lord. Jesus' sacrifice does *not* take away the personal responsibility for the things for which you are personally responsible. Jesus' sacrifice *does* take away personal responsibility and consequence for the things that were given to you by way of inherited disadvantage - things that were completely beyond your choice and control.

1 Timothy 2:3-4: (KJV) <sup>3</sup>*For this is good and acceptable in the sight of God our Savior; <sup>4</sup>Who will have all men to be saved, and to come unto the knowledge <1922> of the truth.*



**Knowledge:** Strong's #1922 recognition, full discernment, acknowledgement

In the previous example, the called ones were to believe first and then come to salvation. Here, men are coming to knowledge of the truth *after* they are saved. The first group are called out Christians, the believers. ("Believe on the Lord Jesus and be saved.") The message to the second group is, "Be saved, and come unto the knowledge of the truth."

2 Peter 3:7-9: (NASB) <sup>7</sup>*But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men. <sup>8</sup>But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. <sup>9</sup>The Lord is not slow about His promise, as some count*



slowness, but is patient toward you, **not wishing for any to perish but for all to come to repentance.**

When God wants it, it will happen. What seems like is taking forever is an instant to God.

**Isaiah 42:1-4:** (NRSV) *<sup>1</sup>Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. <sup>2</sup>He will not cry or lift up his voice, or make it heard in the street; <sup>3</sup>a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. <sup>4</sup>He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching.*

There will be a time when justice reigns upon the earth, as a result of the Day of Judgment. This is good news!

**Daniel 7:13-14:** (NKJV) *<sup>13</sup>I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought him near before Him. <sup>14</sup>Then to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom the one which shall not be destroyed.*

This is an earthly picture in the prophecy of Daniel, talking about a kingdom with all people, nations and languages. Jesus said there is a resurrection for all - with accountability, and this kingdom is the end result.

**Colossians 1:20:** (NASB) *<sup>20</sup>and through him to reconcile all things to himself, having made peace through the blood of his cross; through him, I say, whether things on earth or things in heaven.*

Jesus' objective was to reconcile all things to himself - not just a few, not just the elect, not just the royal priesthood, but the whole earth that is waiting in pain for the manifestation of the Son of God. If it's torment, they wouldn't be looking forward to it. We see in the Scriptures that salvation has two parts: 1) those who follow after Jesus now, and 2) everybody else. The good news is, it involves everybody! The good news is everybody is accountable.

**So who gets saved?  
For Jonathan and Rick and Christian Questions...  
Think about it...!**

**And now even more to think about...  
only in the Full Edition of CQ Rewind!**



### **God's plan for Israel to be saved:**

**Romans 11:25-29:** (NASB) *<sup>25</sup>For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; <sup>26</sup>and so all Israel will be saved; just as it is written, The Deliverer will come from Zion, He will remove ungodliness from Jacob. <sup>27</sup>This is My covenant with them, When I take away their sins. <sup>28</sup>From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's*



choice they are beloved for the sake of the fathers; <sup>29</sup>for the gifts and the calling of God are irrevocable.

### God's Plan for ALL to be saved:

Psalms 145:9-13: (NRSV) <sup>9</sup>The LORD is good to all, and his compassion is over all that he has made. <sup>10</sup>All your works shall give thanks to you, O LORD, and all your faithful shall bless you. <sup>11</sup>They shall speak of the glory of your kingdom, and tell of your power, <sup>12</sup>to make known to all people your mighty deeds, and the glorious splendor of your kingdom. <sup>13</sup>Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations. The LORD is faithful in all his words, and gracious in all his deeds.

Zephaniah 3:8-9: (NRSV) <sup>8</sup>Therefore wait for me, says the LORD, for the day when I arise as a witness. For my decision is to gather nations, to assemble kingdoms, to pour out upon them my indignation, all the heat of my anger; for in the fire of my passion all the earth shall be consumed. <sup>9</sup>At that time I will change the speech of the peoples to a pure speech, that all of them may call on the name of the LORD and serve him with one accord.

Philippians 2:7-11: (NRSV) <sup>7</sup>but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, <sup>8</sup>he humbled himself and became obedient to the point of death-- even death on a cross. <sup>9</sup>Therefore God also highly exalted him and gave him the name that is above every name, <sup>10</sup>so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, <sup>11</sup>and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

### God as an impartial Judge - "in that day:"

Romans 2:11-16: (NASB) <sup>11</sup>For there is no partiality with God. <sup>12</sup>For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; <sup>13</sup>for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified. <sup>14</sup>For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, <sup>15</sup>in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, <sup>16</sup>on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

### The future work of the True Church:

Matthew 19:27-28: (NASB) <sup>27</sup>Then Peter said to Him, "Behold, we have left everything and followed You; what then will there be for us?" <sup>28</sup>And Jesus said to them, "Truly I say to you, that you who have followed me, in the regeneration when the Son of Man will sit on his glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Revelation 20:4-6: (NASB) <sup>4</sup>Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. <sup>5</sup>~~The rest of the dead did not come to life until the thousand years were completed.~~ (spurious) This is the first resurrection. <sup>6</sup>Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Early in the program, Pastor Paul Washer referred to this 2 Corinthians text saying now is "THE day of Salvation." When we look at the original text in Isaiah 49, it clearly states "A day of salvation." This thought confirms the two aspects of salvation that we laid out in this program.

2 Corinthians 6:1-2: (NASB) <sup>1</sup>And working together with him, we also urge you not to receive the grace of God in vain— <sup>2</sup>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.

**Isaiah 49:8-10:** (NASB) <sup>8</sup>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 inheritances; <sup>9</sup>saying to those who are bound, 'Go forth,' to those who are in darkness, 'Show yourselves.' Along the roads they will feed, and their pasture will be on all bare heights. <sup>10</sup>They will not hunger or thirst, nor will the scorching heat or sun strike them down; For He who has compassion on them will lead them and will guide them to springs of water.

