

Salvationing:

Not a Past Participle

by Jackson Snyder, April 24, 2025

[Link to the Video](#)



1904 Buster makes room for his mama at the bargain counter

Buster Brown series by Thomas Edison

Sales of Imperfect, Dirty, Picked-over Garments

Introduction to Salvationing

Please listen carefully while I drone on for 55 minutes about Salvationing, a present participle, a verb, a word I made up. It's something you continually do in the present. You commit to salvationing through life because you cherish a hope that when your life is over, you'll be saved, from (1) the wrath of Elohim, and (2) death, the expression of that wrath. Again, salvation is a hope, it's not a once and always event. You can't get saved unless you also get dead. It's a process, not a product, not a commodity, not something we can say has happened in our lifetime. Salvationing, a continuous activity, is a life-long journey, not a final destination, not a stop-over. It's a lifestyle, a daily walk in trust, every single day, in hope of reaching a definite place when you die. One can't be saved in this manner while still living, though one can hope to be saved from death, and especially from hell or annihilation. Salvationing is an ongoing walk with a divine purpose, a Holy Way, a narrow road, a discipline, a path to perfection paved with pebbles, rocks, stumbling stones and boulders, a constant vigilance, a high life, a race that never ends with a finish line that's usually in an unpredictable location.

Being saved, then, isn't something that can be lost simply because we've never had it in the first place, and can't have it in the now, and very few ever get there. The *derekh*, that *hodos* we tread during our salvationing experience is properly called our *halakhah*, our discipleship or discipline, that minute-by-minute takes a person from one unique challenge or test to another, and then another, and then another: one test to another, one temptation to another, one stumbling stone to another, one blessing to another, one devilish contest to another, each presenting a judgment that we must properly and righteously render in almost everything we encounter, and almost every step of the way. It takes a lot of information and preparation to successfully master the course, and many, many are replete with good intentions, yet even the most zealous careen into the filthy slough of despondency and end up on the trash heap of Gehenna.

An Illustration from the Gospel

Matthew 28:19 is translated:

Go ye therefore and make disciples of all nations, baptizing . . .

But in translating this last week, I found that this well-known phrase and command actually says something different. There are a couple of rather subtle errors. Most will say I'm nit-picking. But in correcting them, the meaning does change. Yahshua actually said,

While Going, discipling all cultures, baptizing in the name . . .

and the most important word is the first, *going*. Not *go ye*, but *going*. Does that make any difference, really? Why, yes, it does. *Go!* (πάω, or ἔρχου) is a one-time activity, an imperative, a command, done and finished; but *going* (πορευθέντες), **the correction**, isn't a command. And it's not a one-time action. *Going* is of *continuous* action: we don't just *go* - *going* continues and never stops.

Grammatically, *going* is present participle.¹ We *go* once, but in *going*, we don't stop until *we stop, or we're stopped from going*. *Going* fits with the other present participles in the sentence, *discipling* (not "make disciples" in the original), and *baptizing*. All three verbs there are continuous action, but translators then and now use a gloss-over from tradition. *Going*, *discipling*, and *baptizing must take place wherever we're going*, and all the time, and that's what we should be *doing*, which is another present participle with continuous action. *Salvation* should also be thought of in this way. We might say, I'm *salvationing*. If we had that word in our vocabulary, it too would be a present participle. But we have no word like that. To be proper, we might say, "I'm *being saved* or *undergoing salvation* as I'm *going, discipling, baptizing*" - all continuous actions. One can by no biblical means actually "get saved." And practically, if someone tells you they "got saved" at some age and they're telling the truth, then they're not actually physically present. You are experiencing a vision, seeing a spirit.

My Testimonial of Fear and Uncertainty

I said to myself, No, Snyder, you weren't *saved* September 9, 1959, but maybe you've been "salvationing" since then, *salvationing* for the last 66 years, and are still *salvationing*, unless you've given up on it and fallen into the hog pen by the side of the path. If we're alive, then we still have a long way to go in the process of *salvationing*; there's a lot we must do and a lot we must be. Here's news: we're not yet *saved*, a past participle, though we may be in the future, and now, we have hope for it.

I referred to myself because it was September 9, 1959 that I first said "the sinners prayer" at the "holy prayer rail." I wrote that date on the inside cover of my junior KJV Bible at the age of 6 - "Saved, September 9, 1959." But in 1969, I learned that this prayer was only a start; I wasn't saved 10 years previously; I was still really scared of death and hell, especially as the preacher described it, for in 1959, he said the same thing he's still saying today - come get saved from the everlasting fire in hell! He likely said, "When ya get saved, yous always saved. Git it done right now sose ya don't have to worry 'bout hell no more, 'cause ya only gots to get saved once. And what if, when ya git home, that ol' grim reaper's there, come to git ya, come to take ya away?"

In my junior KJV is written something puzzling - there are two more "saved" dates written

¹ participle: a word formed from a verb (e.g., *going, gone, being, been*) and used as an adjective (e.g., *working woman, burned toast*) or a noun (e.g., *good breeding*). In English, participles are also used to make compound verb forms (e.g., *is going, has been*).

beneath the 1959 - one in 1960 and one in 1963. I was confused. Had I backslidden so far in 1960 at 7 years of age that I needed to get saved again? And what about 1963 at 10? If it was once and done, why were there these other dates? And I remember again at church camp in 1966 and 1967? Did I definitely get saved those times? What had I done as an innocent youth to get one leg in hell? I was very confused - that is, until I became a Methodist and a Bible student. The words of the Master calmed my fears, and led me to the truth of salvationing.

The Authority of Yahshua's Actual Words

Someone's dogma of salvation was wrong, and then as now, Yahshua couldn't be wrong, so someone else had to be wrong. I learned wrong from one of the devil's unwitting deceivers. And that's why so many of those poor lost sheep in the pews still end up as lost as Hogan's Goat 66 years later. The preacher, teacher, discipler followed his crowd, his denomination, his bread and butter, rather than the words of his master. And one man's error along with deliberate errors in the Bible has affected the ultimate salvation of hundreds, even thousands, maybe millions of others. **That's why we need thinking believers. That's we all need discipleship training from sanctified sources.** That's why we must learn how to effectively read, what to do, what to say, how to act, and even how to look when we are seriously salvationing. Some of these don't come naturally, for there are two spirits vying for our beings. And now thinking believers are seeing why people today are leaving Christianity in dizzying numbers, and hop from one Hebrew group to another. Our personal righteousness means little if our pathway of understanding is wrong in the first place.

Not on the Bargain Counter of Religion

Salvation isn't a one-stop shop, not an achievement, not something to be grasped or stolen, not an end in itself, not something to be cheaply obtained, not a one-time decision or ritual. It's not a clearance item or a close-out displayed on the bargain-counter of religion near the check-out aisle. Though designed for all, it's not for everybody, and really very few are willing to accept it because true salvationing requires work, planning, courage, vigilance, education, love and subjection, and it doesn't pay off until a person is physically dead. And only then can a person claim to be saved. For those of us truly participating in the halakhah, we'll open new eyes and we'll see that we're in an entirely new place: and surprise - we find *we no longer have physical eyes*, but we still see, and can see everything without limits. The limitations of the biological machine are torn asunder. We find ourselves, as Barnabas describes, in "another world." It's then that our hope becomes sight; and we'll very soon be delighted to explore our new environment; every new step in any direction will be wonderful. And soon after, when we learn what we're there to do, and that we are given all the resources to do it, the remembrances of salvationing's hardships will all blow away as bubbles on the breeze.

Hope and Expectation

We may know the day and the hour that we started the journey, but we can't in truth claim that we're saved as yet because, though some of us have plenty of hope that we are, though we know that we know that we know we are, the fact is (and we must admit it), we really don't know anything much about it, except if we trust Yahshua enough to seek out his true words and do as he says, before long, and trust him for all we need, we'll soon see that he's present with us, and that he loves us. That takes some time; we must collect evidence. Teshuvah (turning back to Elohim) is also a process, as is trust; we may even come to love him.

Salvation and eternal, delightful, purposeful life is the greatest *hope* we can feel, hope being defined as "a *feeling* of expectation, a *desire* for a something to happen; a *sense* of trust for something, a *wish* to receive or have something happen." This hope is akin to what the man begging at the beautiful Yaphah gate felt when he saw Kefa and Yoch, those well-known Nazorean heresiarchs approaching. The lame suddenly had great expectations again. And through his expectations for something, he did receive, but-not-what-he-was-expecting. He received far better than what he begged for. Much, much better than he could imagine.

Hope is also defined in a round-about way by Barnabas in his letter to the Hebrew Essenes, chapter 11: "Now belief, or trust, or faithfulness - *pistis* means all these - for or in something is the *realization* of what's *hoped* for, the *evidence* of what isn't yet seen. 2 It was their hope in something that made our ancestors pleasing to Elohim." (ISR + CEV) He's saying that what you get from belief, trust, faithfulness is tangible - it's *real* when it comes to that which you hope for or in. Trust Yahshua and he's there. And though you may not see it yet, have it yet, these qualities are real evidence that what or who you've hoped for is *on the way*. This comes very close to the concept of "name it and claim it," though what Barnie is referring to is not that Lincoln Town Car, but eternal life with love, companionship, and above all, purpose. Thank you, Father. Think on these things, and you'll never lack evidence for their reality.

{optional}

I'm Saved! or "I'll Be Saved!"

Salvation is a process that extends throughout the lifespan. We can say we hope for eventual salvation, or trust for it, but we can hardly say we're saved or have been saved. And even if we say it by faith, we won't see it until we encounter the wrath to come and find - that it passes right by, for we discover ourselves above it and beyond it. "I'm saved" isn't a statement of fact; it's a statement of hope. A better way of saying it is, "I'm justified": that's something we can rightly claim. No two-minute prayer will get us saved, no ritual, no good deed, no religious creed, no pronouncement, no scheme, no fellowship, no relative's love; but a lifetime of confidence is required, of obedience, of righteousness, of rightness, of constant intentional living - such will surely bring us from hope to sight when our time comes, usually when we least expect it.

Many Received a Preview

Many have been fortunate to receive a preview of the saved life only to be cast back into the world of sin and domination. "You're not yet ready! A second chance for you! You've still got a mess to clean up." But for most of us, the only evidence we have is our hope, our changed life, and our new, outstanding, and growing relationship with our creator and sanctifier. To be saved, when the time comes, we must be perfect, which means complete, *but not in the eyes of our world*, but through the sacrifice of our Savior, who loves us and is full of mercy, and ultimately, cherished by the Great Mind.

Warning!

I want you to discover biblical salvation so perhaps you can explain it to others so that we reach all who are sent our way. I've studied this from Yahshua's perspective a great deal, and I think about it all the time, especially while sitting in the church pew. Yahshua's is the last word on the subject is that confusing words must be discarded, for what Yahshua plainly said isn't at all what the world and church are saying. Even the simple truth of the Master is becomes confused with so many voices inside and outside of us. Let's remember what the Teacher had to say about days like ours: Matthew 24:

24 For there will arise false-messiahs and false-prophets, and they'll render great signs and miracles to misdirect (if possible) even the chosen! 25 Pay attention; **I've told you ahead of time!** 11 And many false prophets will arise to misdirect. 12 Because of the increase of lawlessness, the love of many will cool. 13 ***But the one who holds out till the end will be saved;*** 14 and the good news of the Sky-realm will be announced in all places as a testimonial to all! And then the end *of the age* will arrive.

We've heard simplistic explanations four entire lives rehearsed by influential people, powerful organizations, and respected religious entities. Our minds naturally seek the easy way, the way of least resistance, the simpler the better, and we grasp what's puerile and facile; and we're told that the master's plan is simple and uncomplicated. People wonder why the simple way isn't the effectively way, and certainly not life-changing. We know this from the many who head the simple and call themselves Christians - followers of Christ - but have little or no evidence in their common life and speech. There are many folks who wear his cross around their necks, but but the shared yoke of that cross isn't in evidence. So few are in the inner circle; so few are seeking the disciplines required for salvation. The road to eternity seems easy, but anyone whose been on that road for any amount of time will tell you that it's not easy. And when they say it's easy and simple, you know to stay away from them.

The Great Deception

Last Sunday was a further example to me of the church's progress in simplicity. Easter found the church full of people, many I'd not before seen in the dozen years on the piano bench. I wondered, will these folks ever darken the door again? Then I think, Can I rely on the call repeated from the pulpit time after time to bring Messiah's justifying spirit to anoint and persuade these people? No, I can't. For what I hear from that pulpit and that television speaker is, "Come on up, kneel at the altar, and pray a little prayer with me. Receive eternal life right here and now." Or "Walk up to the front to join the church, and we'll vote you right in. Nothin' to worry about." Or "If you died tonight, are you sure you'd go to heaven? How'd you like to be sure?" Let's have Paul judge those sayings, from 2 Thessalonians 2:

8 And then the lawless² will be revealed, whom the Master Yahshua will overthrow with the breath of his mouth and destroy by the splendor of his presence.³ 9 Who is present in accordance with how Satan works. He will use all sorts of displays of power through signs and wonders that serve the lie, 10 and all the ways that unrighteousness deceives those who are perishing. *They perish because they refused to love the truth in order to be saved.* 11 For this reason *Elohim sends them a powerful delusion* so that they will believe what's false 12 and so that all will be judged who have not believed the truth but have delighted in unrighteousness.

Is this the great deception spoken of by Paul? I asked AI, and the entity replied truthfully in these words:

The "great deception" in the New Testament, particularly referenced in 2 Thessalonians 2:11-12, describes a powerful deception that will lead many to believe what is false, ultimately resulting in their condemnation. This deception is attributed to the "man of lawlessness," who will be present with all wicked deception and power of Satan.

² ἄνομος - lawless - Torahlessness. NIV goes very far in disguising the correct translation of the scripture.

³ παρουσίας - and again the NIV misrepresents this word as "coming" when it means "presence." Why? Because the translators want to keep the traditional futurist approach that they preserve from being unmasked. Coming and Presence have two very different definitions, especially in context with the Master's so-called "second coming."

We're no longer in the days of that particular "the man of lawlessness" - no, we're in the days of myriads of men and women of lawlessness. In Paul's parlance, lawlessness is ignoring the Torah, the believers' "manual of disciple." Keeping the Torah and his son's amendments are our emblems of belief. Being without the Torah is the mark of this deception. Could it be that all these thousands of Torahless, lawless ministers are empowered by Satan to bring forth the great deception of today? I can understand why preachers have jettisoned the Commandments of YHWH. It's easy to get "disciples" when nothing is required but giving a little money and showing up twice a year.

Yahshua surely included the hardships a new disciple should consider. From a survey examining his life, he might have told them something like this:

Before you come, consider the sacrifices you must possibly make, the troubles you must face, the disciplines you must learn, the tarrying you must endure, the commandments you must keep, the food you must eat, the trophies you must earn, the loved ones you will lose, the disciple-making you must commit, the holiness you must practice, the prayer you must repeat, the persecution you will suffer - and the real possibility of a martyr's death.

Actually, in many places and many more words, he says these very things. My friends, as you've probably learned, if we really want to be in the Jesus' gang, we must be willing to do as he did and suffer what he suffered. We must yield ourselves entirely - yield to his will, which we aren't yet entirely familiar with. But considering what we do know, we do the best we can, and as we learn, we do more, and do it joyfully because we're rewarded in wonderful ways, both now as we will be then. Yet, still, we must learn before we know. If your testimonials are true, I'm sure you've considered and experienced much as he did. I know I've suffered a lot, but I've been blessed in even greater measure, I believe.

So hold firm, then advance! You've gone beyond your peers in many areas; you're excelling in matters of belief, knowledge, and discipleship. But you're not done. We're not done. Work next on your spirituality, for you may not be saved to the utmost if your spirit is retarded. It's very difficult to advance in spirituality remotely. To advance in these areas, you need mentors close by. Pray for a spiritual man perfected in love. Pray for a spiritual woman.. Pray that the Father might baptize you afresh in spirit and fire. Read again Acts 1 & 2 as Pentecost is almost upon us. And as you read, pray earnestly - and tarry - seek these same signs you read about, that zeal might be poured out on you and your family. If you salvation in great expectation, spirit will come break in when you least expect it, and you'll experience your own taste of another world and doubt no more.

End Part 1