Greek Word Studies:

Living (2198) (zao) refers literally to natural physical life (opposite of death, Acts 22:22, 25:24, 28:4, Ro 7:1-3, 1Cor 7:39; of Adam = 1Cor 15:45; 2Cor 4:11 = refers to natural lives of believers; Php 1:22 - "to live on in the [physical] flesh": 1Th 4:15,17 = believers physically alive at time of Rapture; Heb 2:2; 9:17; James 4:15 = "we shall live" physically if God so wills it!), to come to life after death (Mt 9:18), to recover life after sickness (Jn 4:50). Zao refers to supernatural, spiritual life (cf Jn 11:25, 26), Paul explaining that Christ "lives because of the power of God." (2Cor 13:4) In Rev 16:3 "living thing" refers to the biological life of all the sea animals. In Rev 19:20 the Antichrist and his False Prophet will be "thrown alive into the lake of fire," indicating they will have conscious awareness of their torment (forever and ever).

Zao refers to the new birth wrought by one's faith in the Gospel (Ro 1:17)

In Php 1:21 Paul said "to live (zao) is Christ" indicating his (as should every believer's) life found it summa bonum, it's highest good, it's truest meaning, it's greatest satisfaction, it's most complete fulfillment, IN CHRIST, in His life lived out through us!

In ancient Greece, Attics rarely used the verb zao except in the present and imperfect tenses, supplying the other tenses from biâ°o (980) which means to spend oneâ€™s existence, simply to pass one's life.

Faith is intimately, vitally associated with zao in the life of believers who "live by faith" (Ro 1:17, Gal 3:11, Heb 10:38)

To live is used frequently as a metaphorical description of one's behavior, lifestyle or daily conduct (Lk 15:13, cp "loose living" = ungodly conduct; lived as a Pharisee = Acts 26:5; live in the sphere, "atmosphere," and power/dominion of sin as one's lifestyle = Ro 6:2 [cf Col 3:7] which contrasts with Jesus life He lives for He "lives to God" = Ro 6:10, Gal 2:19; live like the Gentiles = Gal 2:14; 2Ti 3:12 = live godly as their lifestyle; believers no longer have to live their lives subject to the power of the fallen flesh = Ro 8:12; Ro 10:5 = "live by that righteousness" based on law, legalism - see also Gal 3:12; Titus 2:12 = "live sensibly" referring to believers daily conduct; to "live to righteousness" is now our privilege and power - 1Pe 2:24; believers supernaturally "live through" Christ = 1Jn 4:9). Zao describes Jesus' present heavenly ministry - "He always lives to make intercession" for us (Heb 7:25). The phrase "new and living way" refers to Christ (Heb 10:20; cf "the Way" Jn 14:6). Believers have a living hope based on the resurrection of Jesus Christ (1Pe 1:3).

Zao speaks of the believer's source of a brand new quality of life, a supernatural life in Christ (Ro 6:11, 13; Gal 2:20, Gal 5:25; 1Thes 5:10 = "live together with Him" = speaks of glorified state) and in the Spirit in contrast to living in the unregenerate state (in the flesh) (Ro 6:13). Zao refers to the believer's present "resurrection life" ("alive from the dead" - Ro 6:13). Heb 12:9 emphasizes that godly discipline encourages us and lead us to live godly lives.

In the phrase "living and the dead," zao in the used in the context of judgment to refer to those who are born again (the living) and the dead are those who have rejected Christ (Acts 10:42, 2Ti 4:1, 1Pe 4:5)

Zao speaks of God as the source of life (in Him we live Acts 17:28).

In Romans 7:9 zao is used in the phrase "sin became alive," referring to the ability of the Law to stimulate, excite or stir up our fallen sin nature (to then commit actual sins).


Zao, live (living) is used in the context of the resurrection and life after death (in general = Mt 22:32, Mark 12:27; in reference to Jesus living post-resurrection = Mk 16:11, Lk 24:5, 23, Acts 1:3; Paul's assertion in Acts 25:19; Jesus use of the phrase "As I live" = while He has always lived, this appears to refer to His post-resurrection life; Rev 1:18, 2:8). The phrase "came to life" refers to the resurrection of believers (Rev 20:4). Jesus will be worshipped as the One Who "lives forever and ever." (Rev 4:10, 10:6). Zao describes the counterfeit...
resurrection of the Antichrist (Rev 13:14).

God is not a dead god like the idols but is the "Living Father" (Jn 6:57) and the "Living God" (Mt 16:16, Acts 14:15, Ro 9:26, 2Cor 3:3, 6:16, 1Ti 3:15, 4:10, Heb 3:12, Heb 9:13, 10:31, 12:22, Rev 7:2). Jesus is referred to as the "Living One" (Lk 24:5, Rev 1:18) and the "Living Bread" (Jn 6:51) which all must "eat" (clearly speaks of belief as explained in Jn 11:25. Eating probably speaks of entering an unbreakable union of eternal covenant with Jesus - pictured by married couples feeding each other cake) of Him will live (Jn 6:51, 57). His Word is more life giving than physical bread (Mt 4:4, Lk 4:4). Living water (Jn 4:10,11) in context describes Jesus' message of salvation, the Gospel. In the future we will drink from "springs of the water of life" (NIV = "Living water" - Rev 7:17) Jesus is our living Stone (1Pe 2:4 and because of our union with him, we are "living stones" 1Pe 2:5). In John 7:38 living water refers to the Holy Spirit. Believers are to present themselves to God as a living...sacrifice (Ro 12:1) which is our act of worship. God's word is described as living (living oracles = Acts 7:38, living and active = Heb 4:12; living and abiding Word of God = 1Pe 1:23). "Living creatures" describes those around the Throne of God (Rev 4:9, 5:14, Rev 15:7).

ALL THE USES OF ZAO
IN THE NEW TESTAMENT

Zao - 140x in 124 verses - Usage: alive(15), get their living(1), holding(1), life(6), life*(1), live(53), lived(3), lives(19), living(44).

Matthew 4:4 But He answered and said, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.'"

Matthew 9:18 While He was saying these things to them, a synagogue official came and bowed down before Him, and said, "My daughter has just died; but come and lay Your hand on her, and she will live."

Matthew 16:16 Simon Peter answered, "You are the Christ, the Son of the living God."

Matthew 22:32 'I AM (ego eimi - Jesus is equating Himself with Yahweh, the great I Am of Ex 3:14) THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB '? He is not the God of the dead but of the living."

Comment: The clear implication is that the patriarchs live even though they died (which would directly refute the Sadducees who did not believe in the resurrection (context - Mt 22:23-30, 31) and thus denied life after death..

Matthew 26:63 But Jesus kept silent. And the high priest said to Him, "I adjure You by the living God, that You tell us whether You are the Christ, the Son of God."

Matthew 27:63 and said, "Sir, we remember that when He was still alive that deceiver said, 'After three days I am to rise again.'

Mark 5:23 and implored Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live."

Mark 12:27 "He is not the God of the dead, but of the living; you are greatly mistaken."

Mark 16:11 When they heard that He was alive and had been seen by her, they refused to believe it.

Luke 2:36 And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years and had lived with her husband seven years after her marriage,

Luke 4:4 And Jesus answered him, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE.'"

Luke 10:28 And He said to him, "You have answered correctly; DO THIS AND YOU WILL LIVE."

Comment: Jesus was not teaching salvation by works (do this). Salvation is only by faith, but true faith that saves will manifest itself as works. The root is faith, the fruit is works. The "fruit" does not save, but demonstrates the "plant" is alive and "genuine!"
Luke 15:13 "And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living.
32 'But we had to celebrate and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found.'"

Luke 20:38 "Now He is not the God of the dead but of the living; for all live to Him."

Comment: Lk 20:37 Jesus had just mentioned God was the God of the OT patriarchs and for Him to have such a (continuing, living) relationship with them presupposed their resurrection from the dead (see Lk 20:36).

Luke 24:5 and as the women were terrified and bowed their faces to the ground, the men said to them, "Why do you seek the living One among the dead?
23 and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive.

John 4:10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."
11 She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water?
John 4:50 Jesus said to him, "Go; your son lives." The man believed the word that Jesus spoke to him and started off.
51 As he was now going down, his slaves met him, saying that his son was living.
53 So the father knew that it was at that hour in which Jesus said to him, "Your son lives"; and he himself believed and his whole household.

John 5:25 "Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live.

John 6:51 "I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."
57 "As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. 58 "This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever."

John 7:38 "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"

John 11:25 Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, 26 and everyone who lives and believes in Me will never die. Do you believe this?"

John 14:19 "After a little while the world will no longer see Me, but you will see Me; because I live, you will live also.

Acts 1:3 To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God.

Acts 7:38 "This is the one who was in the congregation in the wilderness together with the Angel (This is almost certainly the pre-incarnate Messiah - cf Acts 7:30, 38 - see Angel of the LORD) who was speaking to him on Mount Sinai, and who was with our fathers; and he received living oracles to pass on to you.

Acts 9:41 And he gave her his hand and raised her up; and calling the saints and widows, he presented her alive.

Acts 10:42 "And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead.

Acts 14:15 and saying, "Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you that you should turn from these vain things to a living God, WHO MADE THE HEAVEN AND THE EARTH AND THE SEA AND ALL THAT IS IN THEM.

Acts 17:28 for in Him we live and move and exist (God gives life to EVERY person, born again and dead in
trespasses and sin), as even some of your own poets have said, 'For we also are His children.'

Acts 20:12 They took away the boy alive, and were greatly comforted.

Acts 22:22 They listened to him up to this statement, and then they raised their voices and said, "Away with such a fellow from the earth, for he should not be allowed to live!"

Acts 25:19 but they simply had some points of disagreement with him about their own religion and about a dead man, Jesus, whom Paul asserted to be alive.

1 Festus said, "King Agrippa, and all you gentlemen here present with us, you see this man about whom all the people of the Jews appealed to me, both at Jerusalem and here, loudly declaring that he ought not to live any longer.

Acts 26:5 since they have known about me for a long time, if they are willing to testify, that I lived as a Pharisee according to the strictest sect of our religion.

Acts 28:4 When the natives saw the creature hanging from his hand, they began saying to one another, "Undoubtedly this man is a murderer, and though he has been saved from the sea, justice has not allowed him to live."

Romans 1:17 For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS man SHALL LIVE BY FAITH."

Romans 6:2 May it never be! How shall we who died to sin still live in it?

1 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

Romans 7:1 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?

2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.

3 So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.

9 I was once alive apart from the Law; but when the commandment came, sin became alive and I died;

Romans 8:12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh--13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

Comment: Beware that some otherwise conservative, evangelical sources (e.g., College Press NIV Commentary, which as an aside is not my favorite) make the grievous comment "This verse is a strong affirmation of the real possibility that a Christian can fall from grace and lose his salvation. Those who cling to the dogma of 'once saved, always saved' deny this, of course." Paul is not saying one can lose their salvation! The point is that if one has a lifestyle that is continually controlled by the desires of the flesh, how can such a one ever make the claim that he was a believer in the first place and in fact he will die in his sins (unless He accepts the life giving Gospel that also provides the "sin-killing" power of the indwelling Holy Spirit). In short, one who habitually lives like an unbeliever does so because he is and always was an unbeliever. Do not be deceived by a profession of faith without a possession of some power and inclination toward holiness and godliness -- notice I did not say that one would achieve perfection (in regard to holiness or godliness), but that they would definitely give evidence that this was the general direction of their life! Direction not perfection (at least not until glorification. Hallelujah!)

Romans 9:26 "AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,' THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD."

Romans 10:5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

Romans 12:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy
sacrifice, acceptable to God, which is your spiritual service of worship.

Romans 14:7 For not one of us lives for himself, and not one dies for himself; 8 for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's. 9 For to this end Christ died and lived again, that He might be Lord both of the dead and of the living.

Ray Stedman - He is not talking about funerals, and life and death in that sense. He is talking about those who feel free to enjoy liberty to the fullest. They are living, while others, because of deep convictions of their own, limit themselves, and to that degree they are dying, because death is limitation....The important thing is that we belong to the Lord. He understands." That, therefore, is what we ought to remember in our relationships with one another. We belong to the Lord. We are brothers and sisters. We are not servants of each other. We are servants of the Lord and he has the right to change us." While we live, we live to please the Lord. And when we die, we go to be with the Lord. So in life and in death, we belong to the Lord.

11 For it is written, "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD."

1 Corinthians 7:39 A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord.

1 Corinthians 9:14 So also the Lord directed those who proclaim the gospel to get their living from the gospel.

1 Corinthians 15:45 So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam became a life-giving spirit.

2 Corinthians 1:8 For we do not want you to be unaware, brethren, of our affliction which came to us in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life;

2 Corinthians 3:3 being manifested that you are a letter of Christ, cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

2 Corinthians 4:11 For we who live are constantly being delivered over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh.

2 Corinthians 5:15 and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.

2 Corinthians 6:9 as unknown yet well-known, as dying yet behold, we live; as punished yet not put to death, 16 Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

2 Corinthians 13:4 For indeed He was crucified because of weakness, yet He lives because of the power of God. For we also are weak in Him, yet we will live with Him because of the power of God directed toward you.

Galatians 2:14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?"

Galatians 2:19 "For through the Law I died to the Law, so that I might live to God. 20 "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

Galatians 3:11 Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH." 12 However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM."

Galatians 5:25 If we live by the Spirit, let us also walk by the Spirit.

Philippians 1:21 For to me, to live is Christ and to die is gain. 22 But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose.
Colossians 2:20 If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as, Colossians 3:7 and in them you also once walked, when you were living in them.

1 Thessalonians 1:9 For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God,

1 Thessalonians 3:8 for now we really live, if you stand firm in the Lord.

1 Thessalonians 4:15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. 17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

1 Thessalonians 5:10 who died for us, so that whether we are awake or asleep, we will live together with Him.

1 Timothy 3:15 but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.

1 Timothy 4:10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.

1 Timothy 5:6 But she who gives herself to wanton pleasure is dead even while she lives.

2 Timothy 3:12 indeed, all who desire to live godly in Christ Jesus will be persecuted.

2 Timothy 4:1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

Titus 2:12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,

Hebrews 2:15 and might free those who through fear of death were subject to slavery all their lives. Hebrews 3:12 Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God.

Hebrews 4:12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

Hebrews 7:8 In this case mortal men receive tithes, but in that case one receives them, of whom it is witnessed that he lives on. 25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.

Hebrews 9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? 17 For a covenant is valid only when men are dead, for it is never in force while the one who made it lives.

Hebrews 10:20 by a new and living way which He inaugurated for us through the veil, that is, His flesh, 31 It is a terrifying thing to fall into the hands of the living God. 38 BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.

Hebrews 12:9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels,

James 4:15 Instead, you ought to say, "If the Lord wills, we will live and also do this or that."

1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has
caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,
23 for you have been born again not of seed which is perishable but imperishable, that is, through the living
and enduring word of God.

1 Peter 2:4 And coming to Him as to a living stone which has been rejected by men, but is choice and precious
in the sight of God,
5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual
sacrifices acceptable to God through Jesus Christ.
24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness;
for by His wounds you were healed.

1 Peter 4:5 but they will give account to Him who is ready to judge the living and the dead.
6 For the gospel has for this purpose been preached even to those who are dead, that though they are judged in
the flesh as men, they may live in the spirit according to the will of God.

1 John 4:9 By this the love of God was manifested in us, that God has sent His only begotten Son into the world
so that we might live through Him.

Revelation 1:18 and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of
death and of Hades.

Revelation 2:8 "And to the angel of the church in Smyrna write: The first and the last, who was dead, and has
come to life, says this:

Revelation 3:1 "To the angel of the church in Sardis write: He who has the seven Spirits of God and the seven
stars, says this: 'I know your deeds, that you have a name that you are alive, but you are dead.

Revelation 4:9 And when the living creatures give glory and honor and thanks to Him who sits on the throne, to
Him who lives forever and ever,
10 the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives
forever and ever, and will cast their crowns before the throne, saying,

Revelation 7:2 And I saw another angel ascending from the rising of the sun, having the seal of the living God;
and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea,

Revelation 10:6 and swore by Him who lives forever and ever, WHO CREATED HEAVEN AND THE THINGS IN IT,
AND THE EARTH AND THE THINGS IN IT, AND THE SEA AND THE THINGS IN IT, that there will be delay no
longer,

Revelation 13:14 And he deceives those who dwell on the earth because of the signs which it was given him to
perform in the presence of the beast, telling those who dwell on the earth to make an image to the beast who
had the wound of the sword and has come to life.

Revelation 15:7 Then one of the four living creatures gave to the seven angels seven golden bowls full of the
wrath of God, who lives forever and ever.

Revelation 19:20 And the beast was seized, and with him the false prophet who performed the signs in his
presence, by which he deceived those who had received the mark of the beast and those who worshiped his
image; these two were thrown alive into the lake of fire which burns with brimstone.

Revelation 20:4 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.
5 The rest of the dead did not come to life until the thousand years were completed. This is the first
resurrection.
Romans 9:27  Isaiah cries out concerning Israel, "THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED; (NASB: Lockman)

Greek: Esaias de krazei (3SPAI) huper tou IsraEl, Ean e o arithmos ton huion Israel os e ammos tes thalasses, to hupoleimma sothesetai; (3SFPI)

Amplified: And Isaiah calls out (solemnly cries aloud) over Israel: Though the number of the sons of Israel be like the sand of the sea, only the remnant (a small part of them) will be saved [in destruction, condemnation, judgment](Amplified Bible - Lockman)

Barclay: And Isaiah cries about Israel: "Even though the number of the sons of Israel shall be as the sand of the sea, only the remnant will be saved,  (Westminster Press)

ESV:  And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, (ESV)

ICB: And Isaiah cries out about Israel: "There are so many people of Israel. They are like the grains of sand by the sea. But only a few of them will be saved. (ICB: Nelson)

NKJV: Isaiah also cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, only the remnant will be saved. (NIV - IBS)

And Isaiah cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, The remnant will be saved. (NIV)

NLT: Concerning Israel, Isaiah the prophet cried out, "Though the people of Israel are as numerous as the sand on the seashore, only a small number will be saved. (NLT - Tyndale House)

Phillips: And Isaiah, speaking about Israel, proclaims: 'though the number of the children of Israel be as the sand of the sea, the remnant will be saved.' (Phillips: Touchstone)

Wuest: And Isaiah cries in anguish concerning Israel, If the number of the children of Israel be as the sand of the sea, the remnant will be saved. (Eerdmans)

Young’s Literal: And Isaiah doth cry concerning Israel, 'If the number of the Israelites be like the sand by the sea, the remnant shall be saved;' (Young’s Literal)

Septuagint (LXX) of Isa 10:22: kai ean genetai (3SAMS) o laos Israel os e ammos tes thalasses, to kataleimma auton sothesetai (3SFPI)

AND ISAIAH CRIES OUT CONCERNING ISRAEL: Esaias de krazei (3SPAI) huper tou IsraEl: (Isaiah 1:1) (Isaiah 10:20, 21, 22, 23)

In quoting this Old Testament passage Paul is shifting his emphasis form the inclusion of Gentiles in the people of God to explain the truth of remnant (which permeates the entire OT - see discussion), explaining that only a remnant of Israel will be saved.

Note there is some difference between the Greek Textus Receptus (source of KJV, NKJV) and more modern Greek manuscripts (source of NASB, NIV, etc) in the specific Greek word translated "remnant". Here is the version of the Greek used in the NAS translation...

Greek Nestle-Aland of Romans 9:27: Esaias de krazei (3SPAI) huper tou IsraEl, Ean e o arithmos ton huion Israel os e ammos tes thalasses, to hupoleimma (remnant) sothesetai; (3SFPI) (Comment: The Textus Receptus has kataleimma in place of hupoleimma, most Greek authorities favoring the later word, although the meaning differs only slightly between the two words.)

Paul in quoting Isaiah 10:22 quotes not from the Hebrew text but the Greek text (LXX) which explains in part why the phrase "A destruction is determined, overflowing with righteousness" which is found only in the
Hebrew, is not used here in Romans 9:27

NAS translation of Isaiah 10:22 For though your people, O Israel, may be like the sand of the sea, Only a remnant within them will return; A destruction is determined, overflowing with righteousness.

Septuagint (LXX) of Isaiah 10:22 kai ean genetai (3SAMS) o laos Israel os e ammos tes thalasses to kataleimma (remnant from kataleipo = leave behind) auton sothesetai (3SFPI) (Brenton's English rendering of the LXX of Isaiah 10:22: And though the people of Israel be as the sand of the sea, a remnant of them shall be saved.)

Cries (2896) (krazo) refers to speaking or demanding with a loud voice, crying out, screaming, shrieking, making a vehement outcry. To communicate something in a loud voice. This may bring out the thought of urgency rather than simply being loud.

Note use of present tense which says the prophet continues to cry out. Isaiah cried in anguish over the outlook for Israel, but his cry contains the prophetic hope (certainty) of a future remnant of Israel (Jews who believe in their Messiah for redemption, in so doing entering into the New Covenant in His blood, even as Jeremiah had prophesied about in Jeremiah 31:31 "new covenant")

Marvin Vincent comments that krazo is

An impassioned utterance...compare John 7:28, 37; Acts 19:28; 23:6. Mostly of an inarticulate cry The prophet in awful earnestness, and as with a scream of anguish, cries over Israe" (Morison)...(Vincent adds that in Lu 18:39 krazo is) A stronger word than boao, cried, in Luke 18:38, which is merely to cry or shout, while this is to cry clamorously; to scream or shriek. (Word Studies in the NT)

Concerning (5228)(huper) literally means over, which Vincent remarks is as if Paul is "proclaiming a judgment which hangs over Israel." (Ibid)

Paul is now underscoring the truth that only the remnant of the Jews will be saved -- that is what He had always said and thus it proves that the word of God has indeed not failed.

THOUGH THE NUMBER OF THE SONS OF ISRAEL BE AS THE SAND OF THE SEA IT IS THE REMNANT THAT WILL BE SAVED: ean e (3SPAS) o arithmos ton huion Israel os e ammos tes thalasses to hupoleimma sothesetai (3SFPI): (Ro 11:4, 5, 6; Ezra 9:8,14; Isaiah 1:9; 10:20,21; 11:11; 24:13; Jeremiah 5:10; Ezekiel 6:8; Micah 5:3, 4, 5, 6, 7, 8)

Number (706) (arithmos) means a cardinal number or as in this context a numerical total, the actual number not being specified except figuratively (compared to grains of sand).

Sand (285) (ammos) refers to sand or a sandy shore (in Rev 12:18). Ammos is usually used figuratively (including uses in LXX and Philo) to refer to things that cannot be counted.

What a dramatic contrast Paul is laying out... sons of Israel as numerous as grains of sand but only a small number of "grains" of which will be saved!

Hosea makes a prediction similar to Isaiah's...

Hosea 1:10 Yet the number of the sons of Israel Will be like the sand of the sea, Which cannot be measured or numbered; And it will come about that, in the place Where it is said to them, "You are not My people," It will be said to them, "You are the sons of the living God."

Sea (2281) (thalassa) refers to a large body of water and in the NT is used to refer to several different named bodies (Mediterranean, Red, Galilee). Here the use is figurative the sand of the seashore symbolizing numberlessness.

Remnant (5275 = verb form hupoleipo) (hupoleimma from verb hupoleipo <> from hupo = under, beneath + leipo = leave, lack) (Click study of the remnant especially from an Old Testament perspective) means a remnant, remainder or residue, a small number or a relatively small surviving group. The definite article preceding hupoleimma in the Greek indicates this is a very specific remnant, the Jews who listen to the message of truth, the gospel of their salvation and believe in the Messiah. This is not just "a" remnant, but "the remnant", which as previously discussed is a doctrinal truth that runs throughout the pages of OT Scripture like a golden lifeline
and runs intimately throughout Romans 9-11. The doctrine of the remnant will reach its consummation and ultimate fulfillment in the book of the Revelation. (See related offsite discussion or as a The Doctrine of the Remnant and the Salvation of Israel in Romans 9-11)