

13  
 Catholic concept put into pages on N.T. never gotten past it.  
 1604 Table Alph. declare saint as → "holy one"

when the word started it meant something not in the pages of Scripture. } 7:55

	Text	Passage	Comments	Jews?	Kingdom Era?
sextis	Matthew 27:52	And the graves were opened; and many bodies of the saints which slept arose,	Only Jewish believers could have been included. Gentiles were "without hope in the world."	Y	M
sextis	Acts 1:12	Then Ananias answered, Lord, I have heard by many of the men how much evil the heathen do to thy saints at Jerusalem:	There is no record of any gentile believers (this point in Acts). Com: Junc.com in Acts 10	Y	Y
ooli men	Acts 1:12	And it came to pass, as Peter passed through all quarters, he came down also to the saints which dwelt in Lydda.	There is no record of any gentile believers at this point in Acts. Com: Junc.com in Acts 11	Y	Y
ooli men	Acts 1:14	And he raised up his hand, and allazed them up, and when he had led the saints and widows, presented them all.	There is no record of any gentile believers at this point in Acts. Com: Junc.com in Acts 12	Y	Y
sextis	Acts 15:10	Which thing I forbode in Jerusalem; and many of the saints shall stand in probation, having received authority from the chief priests; and when they were put to death, I gave my voice against them.	As for gentile believers, I will not speak of them, I will speak of Jewish believers.	Y	Y
ooli	Romans 1:7	To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.	Paul writes to believers (v. 5), and has a message to the "beloved of God" and to those "called saints." This is either two groups of people or the sole audience, Roman Jewish Messianic believers who need to understand the new dispensation of grace.	M	Y
ooli men	Romans 8:27	And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.	The Lord is the one who searches hearts (Acts 1:24). He knows the mind of the Spirit because the Spirit intercedes to Him on their behalf. No passage of Scripture clarifies the identity of the saints, but the verses following narrow down the focus to Jewish Messianic believers.	M	Y
sextis	Romans 15:25	Distributing to the necessity of saints, given to hospitality.	Clearly and exclusively Jewish Messianic believers.	Y	Y
sextis	Romans 15:25	And now will I come to Jerusalem to minister unto the saints.	Clearly and exclusively Jewish Messianic believers.	Y	Y
sextis	Romans 15:26	For that they passed them of Macedonia and Achaia to make a certain contribution to the poor saints which are at Jerusalem.	Clearly and exclusively Jewish Messianic believers.	Y	Y
sextis	Romans 15:27	That I may be delivered from them that do not believe in Jesus; and that my service which I will do for Jerusalem may be accepted of the saints.	Clearly and exclusively Jewish Messianic believers.	Y	Y
sextis	Romans 16:2	That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also.	Either Phoebe was a saint and there is an appropriate way to receive a saint, or the Romans were saints and there was an appropriate way to receive one who was helping them (or both).	M	Y
sextis	Romans 16:15	Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.	While it is possible that those named are gentile (possible, but not conclusive), it is very likely that "the saints which are with them" were Jewish believers, either friends and family or those seeking protection from Rome.	M	Y
ooli men	1 Corinthians 6:1-2	1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?	Which saints will judge the world? Dan 7:18, 22, 27; Matt 19:28 answers the question.	M	Y
sextis	1 Corinthians 9:11	Now concerning the collection for the saints, I will have given order to the churches of Galatia, even so do ye.	Clearly and exclusively Jewish Messianic believers.	Y	Y
sextis	1 Corinthians 16:15	As touching you brethren, (ye know the house of Stephanos, that it is the firstfruits of Achaia), and that they have dedicated themselves to the ministry of the saints.)	By context, and the fact it must be the same locality.	Y	Y
sextis	2 Corinthians 1:1	Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:	According to Acts 18:12, there were a large number of Jews living in Achaia (the region of Corinth). Paul and Timothy are writing "with" (in harmony with) the believing saints.	M	Y
ooli men	2 Corinthians 8:4	Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.	Clearly and exclusively Jewish Messianic believers.	Y	Y

holi men  
holi men

seyvatis  
seyvatis

seyvatis

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2 Corinthis 1:9-11	For as touching the ministering to the saints, it is superfluous for me to write to you.	Clearly and exclusively Jewish/Messianic believers	Y	Y
2 Corinthis 1:12	For the administration of this service, not only is superfluous to the saints, but is abundant also by many thanksgivings unto God.	Clearly and exclusively Jewish/Messianic believers	Y	Y
2 Corinthians 13:13	All the saints salute you.	Based on the context of 2 Cor. 8-9, why would there be another definition here?	M	Y
Ephesians 1:1	Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:	Paul is clearly writing to two groups of people. While <i>saints</i> is not defined in this verse, it is "triangulated" in following verses.	M	Y
Ephesians 1:15	Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,	The context shows that the saints are Jewish Messianic believers	M	Y
Ephesians 1:18	(The eyes of your understanding being enlightened) that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints	The self-same phrase references to Israel as God's possession and inheritance (Deut. 1:20-23; Psalms 20:9; 33:12, for example). While many commentators assume gentile believers fit into the inheritance of God, even within Scripture Bible dictionary, and will claim that the redeemed nation of Israel is His inheritance.	Y	Y
Ephesians 2:19	Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;	(It makes no sense for Paul to make a distinction of the two groups of people, saints and fellow citizens, unless there are actually two groups of people.)	Y	Y
Ephesians 3:8	Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;	Again, Paul makes distinction between "you" (the gentile believer) and "all the saints," such separation being meaningless if they are one and the same.	M	Y
Ephesians 4:12	For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:	This verse (along with v. 11) celebrates what God has done to equip the "saints" so that they can do their "work of service" which is "the building up to the body of Christ." This is an example of "to the Jew first." Incidentally, this passage is often misconstrued as something God is still doing, when the passage simple speaks in the past-tense.	M	Y
Ephesians 5:3	But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;	If you are going to associate with the saints, you've got to act like them! Notice the comparative word "as." Gentile believers are to behave "as" Jewish believers.	M	Y
Ephesians 6:18	Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;	Paul had such a burden for his own kinsmen that even though he was the Apostle to the gentiles, he never lost his love for "the saints."	M	Y
Philippians 1:1	Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:	The overseers and deacons are not included in the Saints, and Paul wants to make sure they know this is for them also.	M	Y
Philippians 4:22	All the saints salute you, chiefly they that are of Caesar's household.	Paul is writing to saints, and wants every saint greeted. He is with "brethren" who may or may not be saints. Paul uses the "salute" imperative 22 times in the NT. When it isn't to a specific person, it is "one another." Heb. 13:24 says "Salute them that have rule over you, and the saints." It seems that Paul could have said "Greet everyone" if that is what he meant.	M	Y
Colossians 1:2	To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.	If Saints are all believers, why does Paul distinguish between the Saints and the "faithful brethren?"	M	Y
Colossians 1:4	Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,	Three passages speak of "love for the saints" (Eph 1:15; Col 1:4; Phil 5). Ephesians most clearly gives a separation that shows Paul is speaking of gentile love for Jewish believers.	M	Y
Colossians 1:12	Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:	In Colossians 1 there is a clear (and often ignored) usage of first person plural (us/we) and second person plural (ye). Here, Paul is specifically speaking about himself and Timothy (see v. 1). Furthermore, even if the pronouns are ignored, this verse does not teach that all are saints, only that those in reference have been made "partakers of the inheritance of the saints."	M	Y

seyutis  
seyutis  
hooli men  
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seyutis

Colossians 1:26	Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints;	The mystery was made manifest to the saints (Col. 1:27) narrows the definition of the saints - to whom God would make known - among the gentiles. If the gentiles are the saints, this is non-sense!!	Y	Y
1 John 3:14	When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.	Christ's coming in glory is NOT to the church, thus the saints cannot be the church and any kind of pre-tribulation rapture theology. This fits perfectly with the Second Coming and the inter-Jewish Middle East Kingdom era believers.	Y	Y
Philemon 5	hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;	Philemon was almost certainly a gentile believer who was helpful to the Jewish saints at Jerusalem, and thus held in very high esteem by Paul.	M	Y
Philemon 7	For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.		M	Y
Hebrews 6:10	For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.	In light of Matthew 25:31-46, ministering to the saints would be a natural response of any believer. This seems tied together in vv. 13-14, which reminds us of the birth of the Jewish promise.	M	Y
Hebrews 13:24	Salute all them that have the rule over you, and all the saints. They of Italy salute you.	Why would leaders and saints be separated unless some leaders were not saints?	M	Y
Revelation 5:8	And when he had taken the book, the four beasts and four and twenty elders fall down before the lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.	With the assumption that this is a copy of Revelation and that the prayers of saints are currently being prayed at that time, the saints could not be the already captured Christians.	Y	Y
Revelation 8:3-4	3) And another angel came and stood before the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4) And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.	See note on Revelation 5:8	Y	Y
Revelation 14:13	And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth.	The time of the dead includes the saints, thus must be without resurrection. The church is the dead in Christ and is not included in the resurrection, for it has already been judged. Those that must be the Kingdom era dead are believers.	Y	Y
Revelation 15:2	And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.	The antichrist will make war with the Jewish Christians, thus the Kingdom era Middle East Jewish believers.	Y	Y
Revelation 16:7	So that he shall in captivity shall go into captivity: hold that all that with the sword must be killed with the sword. Here is the patience and the faith of the saints.	The church has been removed, the church era is over, you and I are now in the realm of pre-tribulation.	Y	Y
Revelation 17:14	And he shall be punished that he should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.	The wife (v. 7) is likely the holy city by the great number of saints. The church does not pre-tribulation escape by a rapture. The wife is pre-tribulation and is the "holy city" in Revelation 21:2-3. It is a pre-tribulation escape of the Jewish Christians who are righteous as which is to the holy city.	Y	Y

13  
47 Total

5  
Hooli-19

Who Are the Saints? Part 1  
Randy White

Dec. 30, 2018

- 1:06 → Every one knows who they are.  
 Catholics → can. by Pope  
 Protestant/Evangelical/Funda. → Christians/Believers
- 3:50 → Got Questions. Org  
 Panot Answer  
 Scripture → are the body of Christ → everyone who received Christ by faith
- 5:08 → Compelling Truth. Org → anyone who follows Jesus → set apart unto God works through Christ.
- 5:42 → Everyone will give the same Answer (Dispensation + Covenant)
- 6:01 → Look at history of who started teaching this first
- 6:08 → Anti-Nicene Fathers  
 Earliest writings of the Christian Faith
- 10:11 → About 300 AD before any refer to saints as all believers. Only 5 or 6 ref. to go by.  
 Most were to Jewish Saints in Jerusalem } so are you following the Father
- 10:50 → There are no saints today.  
 After Kingdom offer was withdrawn Saints were taken away.
- 11:27 → Wycliffe Trans. was the 1st in 1100 or 1200 (wrong)  
 By 1500s "saint" came to mean mostly those can. by Pope.  
 By 1611 the Church of England was more Evangelical so they started to use the English word "saint."
- 12:36 → English word "saint" is an Anachronism. Means something today not in existence then.
- 12:58 → Jerome's Latin used "Sacerdos" → set apart = Holy ones
- 13:11 → Go back to Greek you have "hagios" is or are a person or group set aside for a particular task.
- 13:31 → Maybe you could say believers were set aside to a particular task.
- 13:54 → Leads to Calvinism according to Bondy
- 14:39 → O.T. saints are always when referring to people → Sanctified Assembly Israel (15:5?)
- 15:04 → O.T. equivalent of saint is the word Holy.

- 15:33 → Hagos just means holy, sanctified, set-apart
- 16:03 → Israel was the sanctified assembly in the O.T.
- 16:25 → Only 200 years after the close of N.T. is the word saints used of all believers. changed from O.T. + N.T. → Church Fathers → what everyone teaches today  
Replacement theology has come in and made us all saints
- 17:24 → Only those Jews participating in the Kingdom life were called saints.  
Kingdom still being offered to Israel during the time of the Epistles  
No Kingdom offer 70 A.D.
- 19:09 → Prior to 70 A.D. the references to the "saints" are to Jewish Messianic Believers
- 20:25 → church Father said we are all "saints" in line with replacement theology
- 21:00 → began discussion of self-identity
- 22:01 → Biblical Integrity is important → used phoebe as an example.
- 23:00 → 60% of the time Hagos is translated holy.  
50% → why "holy" → why 5000 "saints"
- 23:59 → Easy first principle → stake in down the man to beat
- 24:00 → Matt. 27:52 only Jewish believers could have risen.
- 25:58 → No one is saying these aren't Jewish Believers.
- 26:22 → Acts 9:18 → they saints @ Jerusalem
- 28:11 → Acts 9:32
- 29:32 → Act 9:41 → saints and widows
- 31:52 → Rom. 1:7 → 2 groups of people beloved of God + those called to be saints
- 33:04 → Paul wrote to Jewish believers living in Rome  
God has done a new thing
- 34:19 → Rom. 8:27
- 36:09 → Rom. 12:13 → doing Kingdom work

Got Questions.org  
Is Not Giving  
a  
Highly Divided  
Answer

Original said After this → 70 A.D.

- 36:36 → No saints after 70 A.D because there is no Kingdom offer.
- 38:49 → If the easy ones point there the ~~challenge~~ challenging ones have to end up there.

Who Are The Saints? Part 2

Handy White

Jan. 6, 2019

7:55 → same argument come out of the 1300s. From the beginning the word saint meant someone (can. by the Catholic Church, when the word started in English it meant something not in the pages of Scripture. In the 13+1400s when the English Bible was being written this Catholic concept was put into the pages of the N.T. we never really have gotten past this. Hagios → ever since John Wycliffe it has been saint. So they put in the word saint. The word hagios means holy the holy ones. Took hagios + translated it as something it didn't mean i.e. saints. I think in every Bible translation there is they used the word "saint" when Paul wouldn't have known what that meant and more than a nuclear reactor. Paul never wrote about saints because there was no such thing as a saint. Paul would have talked about believers, brethren, those kind of things. Would be nice to have a translation that didn't say saints. It's never going to happen. When you see the word saints it just means the holy ones, so you will need to do some work on interpretation when this comes in. (10:29)

11:10 → I analyzed them with a couple of assumptions

- 1) Assumption of a Pretribulational Rapture.
- 2) The Kingdom Era → a time period in which the Kingdom of God was being offered to the Jewish Nation. Only when the Son is present to Israel to accept or reject Day of Pentecost (begun) ended with the destruction of Jerus. in 70 AD. Offer withdrawn in 70 AD
- 3) Saints are Jewish believers in a Kingdom Era who can receive the Kingdom.

14:16 → Jewish believer today is not a saint. They cannot receive the Kingdom today.

15:15 → Makes for a complicated definition of a saint. Would have to give so such a definition if the word saint had not been inserted into the English language and confused everyone.

The Holy Ones were Jewish Messianic Believers in the Kingdom Era.

16:01 → Easy First Hermeneutic  
↳ What Verse teaches this.  
↳ Deck stacking

17:59 → Are these people Jewish. 24 of 47 are Jewish (22 maybe / not Jews)  
Favors the 22 towards being Jews on account of the 24 that are.

19:37 → Are the people living in an age of a Kingdom offer. 45 of 47 living in age of a Kingdom offer. Pent. → 70 A.D. Not surprising since that is the time period in which Scripture was written. 45 is very strong.  
Two columns would determine if he was on to something.



- 21:20 - Jude 14
- 25:03 - rarely finds saints in the O.T. → Congregation of Israel
- 26:29 - Holy ones in the O.T. are Angelic beings
- 27:10 - Jude 14 is not about saints its about Angels
- 28:25 - Easy ones Acts 9:13
- 30:15 - I Cor. 16:1 → collection for saints.  
 \* Collection proves they were not living in the Kingdom Era
- 31:35 - Rom. 12:13 - 24 easy ones pertain to the collection for the saints
- 32:16 - Read about saints in Gen. receiving ~~an~~ an offer. ? on quiz who is a saint.  
 you've read it enough times to say. Saints are Jewish believers living in Jerusalem.  
 seems to be pattern.  
 72 times when we don't know. Appears to be they are Jews so we can go with it.
- 33:15 - Matt. 27:52
- 34:10 - Rom. 1:7 - not in Rome they aren't Jewish. Yet Paul was in Rome + he is Jewish.  
 Can't assume saints at Rome aren't Jews. \* Does' say that \*  
 No reason to ignore the 24 times these aren't Jews and say these aren't Jews. Can't ignore all that + go with Moody's conclusion
- 35:46 → Rom. 16:15 - 24 passage that say saints are Jews.  
 why have say the saints aren't Jews  
 Names don't mean anything → speaking about Greek names
- 37:02 → Eph. 3:8 → Paul saying he is the least of all Christian. Over + over he defends his Apostleship + Authority. I am the least of all the Jews who believe works. Johnny come lately
- 39:08 - Col. 1:12 → Non Jews have been quit in to part in inheritance. Don't need to go against the theory.
- 40:34 - Rather than using the English word that came 1300/1400 years later lets go with Paul's word - the Holy Ones.