

In The Company of Saints

(Copyright ©OneTruthOneLaw.com 2017)

Some religious organizations teach that saints are people who have died and gone to heaven. In the Catholic system, from the reign of Pope Innocent III (1160 – 1216 CE), Popes reserved the exclusive authority to canonize saints. Therefore, the Roman Catholic Church does not agree that everyone who has died and gone to heaven is automatically considered a saint.

There are “folk saints” who are not officially recognized by their religious leaders, but are regarded as “saints” by their fellow church members. The term “saint” is also used colloquially to refer to someone that is considered faultless, or nearly so. Not to be excluded are those who believe the term shouldn’t be applied to anyone. In order to arrive at the correct meaning of this word, it is important to examine some Biblical references.

First, it must be established that no one has been resurrected to everlasting life, except Jesus Christ.

No one has ascended to heaven but he who came down from heaven, that is, the Son of Man who is in heaven (Jn. 3:13; NKJV used throughout unless otherwise noted).

Upon Christ’s future return, those who repented for the sins they committed; were then baptized by complete immersion in water, and continued to live the rest of their lives in accordance with God’s law and commandments, will be resurrected and enter God’s kingdom.

So he (Christ) said to him, ‘Why do you call me good? No one is good but One, that is, God (Almighty). But **if you want to enter into life, keep the commandments.**’ (Mt. 19:17; emphasis added; cf. Mt. 7:21-23).

For the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord (1Thes. 4:16-17; cf. Ac 1:9-11).

As no human being will be resurrected until Christ returns, sainthood cannot be based on the criteria that someone must die and go to heaven. Nevertheless, saints are mentioned in numerous scriptures. Therefore, a better definition of sainthood is required. In the first Biblical reference, there are “ten thousands of saints” associated with the Lord giving the law and commandments at Mt. Sinai.

And he said: ‘The Lord came from Sinai, and dawned on them from Seir; He shone forth from Mount Paran, and **He came with ten thousands of saints**; From His right hand came a *fiery law for them (Dt. 33:2; cf. Jude 14; emphasis added).

According to other references to the same event described in Deuteronomy 33:2, the “ten thousands of saints” are loyal angels.

The chariots of God are twenty thousand, **even thousands of angels: the Lord is among them, as in Sinai**, in the holy place (Ps. 68:17; emphasis added; KJV).

Who have received the law (at Mt. Sinai) **by the direction of angels**, and have not kept it (Ac. 7:53; Ed. note in parenthesis; emphasis added).

What purpose then does the law (of animal sacrifice) serve? It was added because of transgressions, till the Seed (Christ) should come to whom the promise was made; and **it was appointed through angels** by the hand of a mediator (Gal. 3:19; cf. Heb. 2:2; Ed. notes in parentheses; emphasis added).

Therefore, loyal angels are described as saints or holy ones. But are saints exclusive to the spirit realm?

As for **the saints who are on the earth**, ‘They are the excellent ones, in whom is all my delight.’ (Ps. 16:3; emphasis added)

The Hebrew word translated as “saints: is SHD 6944, *quodesh* (holy, sacred, pure, something set apart for holy purpose; consecrated). When applied to people who are living on the earth, the term infers that someone, or a group, is set apart for a specific responsibility, hence it can be translated as *saint*, or *saints*.

These saints on the earth are defined as those who made a covenant with God.



**PRECIOUS IN THE SIGHT OF THE LORD
IS THE DEATH OF HIS SAINTS.**

Psalms 116:15

Gather My saints together to Me, **those who have made a covenant with Me by sacrifice** (Ps. 50:5; emphasis added).

As the entire nation of Israel made a covenant with God at Mt. Sinai, they are regarded as saints (Ex. 19:8).

And he has exalted the horn of His people, **the praise of all His saints of the children of Israel**, a people near to Him. Praise the Lord! (Ps. 148:14; emphasis added)

As saints, the entire nation of Israel was to conduct themselves differently than all the surrounding pagan nations. Consequently, they were “set apart” to fulfill God’s purpose, which included teaching God’s law and commandments through their words and actions.

Speak to all the congregation of the children of Israel, and say to them: ‘**You shall be holy**, for I the Lord your God am holy.’ (Lev. 19:2ff; emphasis added)

When these saints sinned, they were punished accordingly. When they repented, they were forgiven and restored in their relationship with God (Ps. 85:2, 8).

The dead bodies of Your servants they have given as food for the birds of the heavens, **the flesh of Your saints to the beasts of the earth** (Ps. 79:2; emphasis added).

You have forgiven the iniquity of Your people; You have covered all their sin. Selah (Ps. 85:2).

I will hear what God the Lord will speak, for He will speak peace to His people and to His saints; **but let them not turn back to folly** (Ps. 85:8; emphasis added).

Eventually, all of God’s physical saints die and await Christ’s return.

Precious in the sight of the Lord is the death of His saints (Ps. 116:15).

In the Second Covenant period, the conditions for a saint are the same. They make a covenant at baptism to obey God, and their past sins are forgiven. If they fall short and sin after baptism, they can repent and be restored just as the saints during the First Covenant could.

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (lawlessness; cf. Ps. 119:172b) (1Jn. 1:9; Ed. note in parenthesis).

All God’s true servants in the early church were referred to as saints or holy ones, and this was prior to their death.

Now it came to pass, as Peter went through all parts of the country that he also came down to the saints who dwelt in Lydda (Ac. 9:32).

Then he gave her his hand and lifted her up, and when he had called the saints and widows, he presented her alive (Ac. 9:41).

'This I (Paul) also did in Jerusalem, and many of the saints I shut up in prison... (Ac. 26:10a; Ed. note in parenthesis; cf. Rom. 12:13; 15:25-26; 16:15; 2Cor. 1:1; Eph. 1:1; Php. 1:1; Col. 1:2).



DO NOT FORGET TO ENTERTAIN
STRANGERS, FOR BY SO DOING SOME
HAVE UNWITTINGLY ENTERTAINED
ANGELS.
Hebrews 13:2

As many of God's "physical" saints are alive, at any given time in history, any religious authority claiming that sainthood can be bestowed only after one's death, contradicts scripture. Also, a saint is someone who has made a covenant with God. Any covenant between an individual and God is personal, and no religious organization has the ability to determine the genuineness of that agreement. Only God can read someone's heart, or intent.

Would not God search this out? For **He knows the secrets of the heart** (Ps. 44:21; cf. Ps. 139:1-2; Jer. 17:10; emphasis added).

Although saints in the spirit realm are aware when someone in the physical realm repents of sin, it does not mean that angels have the ability to read someone's mind.

Likewise, I (Christ) say to you, there is joy in the presence of the angels of God over one sinner who repents (Lk. 15:10; Ed. note in parenthesis).

As angels cannot read some else's mind, it is a huge stretch of the imagination to believe that a manmade religious organization can somehow make a determination regarding who should be called a saint. This teaching is presumptuous at best. Nevertheless, angels are aware of who has repented and they may communicate with these people from time to time.

Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels (Heb. 13:2).

Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things.⁹ Then he said to me, 'See that you do not do that. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God.' (Rev. 22:8-9).

According to these scriptures, loyal angels, who are sometimes described as saints, can communicate with repentant human beings, who are also referred to as saints. Following Christ's return, both groups will be in one spiritual family forever.

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, **to an innumerable company of angels**,²³ to the general assembly (festal gathering) and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect (Heb. 12:22-23; Ed. note in parenthesis; emphasis added).

Now when all things are made subject to Him (Almighty God), then the Son himself will also be subject to Him who put all things under him (Christ), that God may be **all in all** (1Cor. 15:28; Ed. notes in parentheses; emphasis added).

Almighty God never planned for mankind to remain in a state of sin forever. Instead, upon

repentance everyone can become a member of His family and kingdom (Mt. 6:10; 2Pet. 3:9). When this occurs those, who were previously flesh and blood human beings, will be with “an innumerable company of angels,” or saints, forever.

*Some Bible scholars disagree with the translation of Deuteronomy 33:2, claiming that instead of “fiery law” it should read, “flashing lightning”, “mountain slope”, or even “foundation”. The word is *eshdath*, a Syriac Aramaic word consisting of *esh*, which means “fire” and *dath*, which means “law”. The Masoretic text of the Old Testament renders it “fiery law” and this appears to be consistent with the application of the same Aramaic root word *dath* in other places like Esther and Ezra where it is translated as law, commandment, decree, edict, commission, and regulation (Est. 1:8, 13, 15, 19; 2:8, 12; 3:8, 14-15; 4:8, 11, 16; 8:13-14, 17; 9:1, 13-14; Ezra 8:36). This “fiery law” refers to the refining ability of the law of God as it is correctly applied by Jesus Christ in judgment and correction for the purpose of restoring sinners to Almighty God (Rev. 3:18).

To protect the integrity of this document and prevent alteration and misapplication of its contents in whole or in part, this document is protected under copyright law.

Copyright: This document may be freely copied and distributed provided it is copied without alteration, addition, deletion, or charges, and includes the name of the publisher and this copyright. Quotations may be taken from this document provided the name of the publisher is cited.

All Rights Reserved
(Copyright ©OneTruthOneLaw.com 2017)