

What is the Meaning of Saint?

Introduction:

- 1) What does it **SAY**?
 - a) OT uses of *qedoshim* [Strong's # 6918]
 - i) Translated "saints": Ps. 16:3; 34:10.
 - ii) Translated "holy ones": Dt. 33:3; Job 5:1; Ps. 89:5, 7; 106:16; Zech. 14:5
 - b) NT uses of *hagioi* [Strong's # 40]
 - i) Gospels
 - (1) Matt. 27:52
 - ii) Acts
 - (1) 9:13, 32, 41; 26:10
 - iii) Epistles
 - (1) Rom. 1:7; 8:27; 12:13; 15:25, 26, 31; 16:2, 15
 - (2) First Cor. 1:2; 6:1, 2; 14:33; 16:1, 15
 - (3) Second Cor. 1:1; 8:4; 9:1, 12; 13:12
 - (4) Eph. 1:1, 15, 18; 2:19; 3:8, 18; 4:12; 5:3; 6:18
 - (5) Phil. 1:1; 4:21, 22
 - (6) Col. 1:2, 4, 12, 26
 - (7) First Thess. 3:13
 - (8) Second Thess. 1:10
 - (9) First Tim. 5:10
 - (10) Philemon 1:5, 7
 - (11) Heb. 6:10; 13:24
 - (12) Jude 1:3, 14
 - iv) Rev. 5:8; 8:3, 4; 11:18; 13:7, 10; 14:12; 16:6; 17:6; 18:20, 24; 19:8; 20:9
 - c) The English word "saint" is rooted in the Latin term *sanctus*, meaning "holy."
- 2) What does it **MEAN**?
 - a) Both the Hebrew and Greek terms refer to being set apart for God's purpose(s).
 - i) An antonym of *hagios* is *koinos*, meaning common or defiled.
 - b) There are two sides of holiness:
 - i) Set apart **from** what is unlike God
 - ii) Set apart **to** God
- 3) How does it **APPLY**?
 - a) All genuine believers are saints.
 - i) There are not two classes of believers.
 - b) All saints are equal in standing before God.
 - i) There are no super-saints.
 - c) All saints possess the equal responsibility to be as holy as they can be as they battle the world, the flesh, and the devil.

- d) The early church began to include saints (particularly martyrs) on their liturgical calendars in the 2nd century.
 - i) People began to pray to the saints by as early as the 4th century.
- e) The Roman Catholic practice of making dead people saints (canonization) appears to have officially begun in 993 AD, though it was accepted earlier.