

Text	Passage	Comments	Jews?	Kingdom Era?
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
Acts 9:13	Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:	There is no record of any gentile believers at this point in Acts. Cornelius comes in Acts 10	Y	Y
Acts 9:32	And it came to pass, as Peter passed throughout all <i>quarters</i> , he came down also to the saints which dwelt at Lydda.	There is no record of any gentile believers at this point in Acts. Cornelius comes in Acts 11	Y	Y
Acts 9:41	And he gave her <i>his</i> hand, and lifted her up, and when he had called the saints and widows, presented her alive.	There is no record of any gentile believers at this point in Acts. Cornelius comes in Acts 12	Y	Y
Acts 26:10	Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against <i>them</i> .	Prior to his salvation, Saul of Tarsus persecuted only Jewish messianic believers.	Y	Y
Romans 1:7	To all that be in Rome, beloved of God, called <i>to be</i> 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
Romans 8:27	And he that searcheth the hearts knoweth what <i>is</i> the mind of the Spirit, because he maketh intercession for the saints according to <i>the will of God</i> .	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
Romans 12:13	Distributing to the necessity of saints; given to hospitality.	Clearly and exclusively Jewish Messianic believers.	Y	Y
Romans 15:25	But now I go unto Jerusalem to minister unto the saints.	Clearly and exclusively Jewish Messianic believers.	Y	Y
Romans 15:26	For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.	Clearly and exclusively Jewish Messianic believers.	Y	Y
Romans 15:31	That I may be delivered from them that do not believe in Judaea; and that my service which <i>I have</i> for Jerusalem may be accepted of the saints;	Clearly and exclusively Jewish Messianic believers.	Y	Y
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 Phebe was a saint and there is an appropriate way to receive a saint, or the Romans were saints and their was an appropriate way to receive one who was helping them (or both).	M	Y
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
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
1 Corinthians 16:1	Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.	Clearly and exclusively Jewish Messianic believers.	Y	Y
1 Corinthians 16:15	I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and <i>that</i> they have addicted themselves to the ministry of the saints,)	By context of v. 1, the saints must be the same identity.	Y	Y
2 Corinthians 1:1	Paul, an apostle of Jesus Christ by the will of God, and Timothy <i>our</i> 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
2 Corinthians 8:4	Praying us with much intreaty that we would receive the gift, and <i>take upon us</i> the fellowship of the ministering to the saints.	Clearly and exclusively Jewish Messianic believers.	Y	Y

2 Corinthians 9:1	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 Corinthians 9:12	For the administration of this service not only supplieth the want of 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 Scirptures give 38 references to Israel as God's possession and inheritance (Deut 4:20, 32:9, Psalm 28:9, 33:12, for example). While most commentators assume gentile believers into the inheritance, a good Berean will let Scripture be its dictionary, and will learn that the redeemed nation of Israel is His inheritance.	Y	Y
Ephesians 2:19	Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;	It makes no sense for Paul to make 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 upo fo 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 "bretheren" 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 <i>be</i> 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 <i>which ye have</i> to all the saints,	Three passages speak of "love for the saints" (Eph 1:15, Col 1:4, Philem 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

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, but v. 27 narrows the definition of the saints, "...to whom God would make known...among the gentiles." If the gentiles are the saints, this is nonsensical.	Y	Y
2 Thessalonians 1:10	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 under any kind of pre-tribulational eschatology. This fits perfectly with the Second Coming and the saints=Jewish Messianic, 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
Jude 14	And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,	This is a classic case of anachronism that has shaped theology. Since we "know" that saints are "all Christians," then "all Christians" are returning back with Him. However, Enoch simply said that "myriads of holy ones" would return with him. In the Hebrew Scriptures, the "holy ones" are most often angels.	N	N
Revelation 5:8	And when he had taken the book, the four beasts and four <i>and</i> twenty elders fell 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 after the tribulation and that "the prayers of saints" are currently being prayed at that time, the saints could not be the already-raptured Christians.	Y	Y
Revelation 8:3-4	3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer <i>it</i> with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, <i>which came</i> 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 11:18	And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.	The "time of the dead" includes the saints. This must be the first resurrection. The church is "the dead in Christ" and is not included in this resurrection, for it has already been raised and judged. The saints must be the kingdom-related Jewish believers.	Y	Y
Revelation 13:7	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 remnant, thus the kingdom-era Messianic Jewish believers.	Y	Y
Revelation 13:10	He that leadeth into captivity shall go into captivity: he that killeth 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-age is no more, yet the saints remain to persevere in faith.	Y	Y
Revelation 19:8	And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.	The "wife" (v. 7) is ready, and she is ready by "the righteousness of saints." The church does not prepare herself as the bride by righteous deeds. The wife is expressly identified as the "the Holy Jerusalem" in Revelation 21:9-10. It makes perfect sense that the Jewish remnant has righteous acts which make this city ready.	Y	Y