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THE BAPTIST HERITAGE

JUNE 20, 2005

The King of saints

As the Son of God was dying, literally placed physically and spiritually between heaven and earth, the trilingual inscription attached to the cross identifying the official criminal charge justifying this ultimate judicial condemnation was "Jesus of Nazareth the King of the Jews." Pilate apparently settled on those particular words without possessing a genuine recognition of the eternal implications of his selection. It is far more likely that he intended those words to humiliate the rulers who had placed him in the precarious position of crucifying a man whom publicly he had thrice adjudicated innocent under Roman law. Should Caesar make an inquiry into the disturbances of that day, Pilate would need to produce a technically legitimate, logical justification that would cover him for his illogical execution of an innocent man. He seized upon the only capital offense that could offer him any hope of protection and he would also have enjoyed the irony of twisting the words of the rulers to force their submission to the authority of Rome over the troublesome Jewish nation—*we will not have this man to reign over us, we have no king but Caesar.*

However, as often proves the situation, men are compelled by the circumstances of life to

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this and that

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Sooner or Later

I am not a prophet; I am scarcely a preacher. I am not a scholar; I am barely a learner. There is nothing in these pages that my readers do not know better than do I. This article is sent with the prayerful desire that it will stir those smoldering embers of remembrance into a flickering flame of reality. Those of you who are saved know that the day of the coming of the LORD Jesus is nearer than when we first believed. Yet, we both grow weary in waiting and require an occasional encouragement to the stay engaged as we wait.

—Pastor Manley

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sion into the tropical storm manufacturing zone requires that one actively prepare for the hurricane season in a continual manner—keep the limbs trimmed back from power lines, remove dead limbs and those too close to the roof from trees, maintain the emergency supplies on a rotating basis, have an evacuation plan premeditated, in short, do not wait until the storm is just offshore before battening down the hatches. Stay in general preparation and the last minute frantic frenzy will not be necessary. As long as we Floridians retain a vivid memory of the storms of 2004, we will continually prepare in anticipation of the coming of a hurricane; but when a couple of years pass with fewer and lesser storms, we will return to living as we did *and as others along the Gulf and Eastern coasts do even though they, as did we, admit the eventuality of a hurricane coming.* We who are believers know the theory that the LORD Jesus is coming, but it is not applied in a practical manner to our lives. We know the night is coming, but we simply do not keep “our lamps all trimmed and bright.” We forget to live as saints who are but strangers and pilgrims in a world that is not our final home, and we occupy in a sense that he LORD did not intend: we settle in to enjoy the seasonal pleasures of sin and the transitory treasures of Egypt.

The King of saints expects the saints of the King of saints to live as though they are indeed the saints of the King of saints.

—Pastor Manley

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are not left living on earth so that they might relax, relapse, and remain anonymous. We are to occupy.

Merriam-Webster gives the definition of occupy very plainly and in four general usages. Any one of the four or all of the four together provide a strong sermon from that single word.

1: to engage the attention or energies of

2 a: to take up (a place or extent in space) *this chair is occupied*

b: to take or fill (an extent in time) *the hobby occupies all of my free time*

3 a: to take or hold possession or control of *enemy troops occupied the ridge*

b: to fill or perform the functions of (an office or position)

4: to reside in as an owner or tenant

Believers are to engage their attention and to employ their energies preparing for the return of the LORD Jesus. The return of Christ is to monopolize—to take up and to fill up—their lives. I confess that it is impossible to live continuously [uninterrupted in attention] in anticipation of the return of the LORD Jesus—but it is not impossible for believers to live with a continual [close prolonged in succession] recognition of the imminent return of the King of saints. No day should pass when the mind of the believer does not actively consider that “This could be the day when the LORD Jesus comes.” We humans prepare only for that which we truly anticipate and we prepare in exact proportions to the level of anticipation.

We who lived in Florida through the past hurricane season have a far more practical understanding of anticipatory preparation. Living on this geographical protrusion

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acknowledge truth even when they do not comprehend that which they are actually admitting. I have heard men, who would not publicly admit the existence of God, say things such as “God help us if that is true,” “Thank God that is over,” or ask that God might damn some one or some thing—but who never admit, let alone understand that their words are actual prayers requesting the God Whom is denied to act on their behalf. His ignorance or even wrong intentions on his part cannot change the truth of what Pilate wrote. The LORD Jesus Christ was, and is, King of the Jews. It intrigues me that this explanation, the formal charge, under which the crucifixion became legal, was written following a most revealing exchange with the religious leaders and after a straightforward discussion between the LORD Jesus and Governor Pilate. The Roman Governor inscribed the exact accusation of the religious leaders when they brought the LORD Jesus to Pilate [Luke 23].

1 And the whole multitude of them arose, and led him unto Pilate. 2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.”

By doing so, Pilate masterfully maneuvered the religious leaders into professing loyalty to Caesar [John 18:33-19:16].

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what

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hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews. 40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

19:1 Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3 And said, Hail, King of the Jews! and they smote him with their hands. 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. 7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard that saying, he was the more afraid; 9 And went again into the judg-

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turned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 16 Then came the first, saying, Lord, thy pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities. 20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. 25 (And they said unto him, Lord, he hath ten pounds.) 26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. 27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

The command left by the LORD for us believers, "Occupy till I come," is too seldom given thought. "Occupy till I come." Believers, in this present evil world,

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has a special application to our lives in eternity. The purpose of our KING for us is not accomplished fully in this life. The King of saints has work for His saints in the life yet to be.

Revelation 22:12

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I understand this not to refer to judgment ("according as his work shall be *judged*.") but to address the work that shall be *assigned*. What then is that work of the saints that will be given? The saints will reign with Him during the Millennium.

Revelation 20:6

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The LORD Jesus taught in His parables that the place of responsibility for believers in those future days of Kingdom reigning would be determined, not by ability to win votes, but by the ability to be faithful in this life.

Luke 19:18-27

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 15 And it came to pass, that when he was re-

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ment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. 13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. 16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

Whether Pilate, with his political motivations, understood the full implications of his words or not, in his choice of words, Pilate compelled those religious leaders into the legal acknowledgement of the rightful claim of Jesus of Nazareth to the throne of David. From the view of Pilate, whether the death of Jesus of Nazareth removed the legitimate heir or eliminated a rebel seeking to usurp the throne made no difference—but Pilate knew that it did to the rulers.

Jesus of Nazareth was born King of the Jews and was acknowledged so by the wise men in fulfillment of prophecy. He died King of the Jews officially identified as such

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by the Roman governor. He shall yet receive the crown of the house of David and will sit upon a literal throne in that city called Jerusalem in the land known as Israel and from that holy hill of Zion, with a scepter of righteousness (Hebrews 1:8) and with a crown of pure gold (Psalm 21:3), the King shall rule the nations with a rod of iron (Psalm 2:9; Revelation 2:27) for a millennium, one thousand actual years (Revelation 20:4). He shall do all this as King of the Jews.

Yet, the LORD Jesus Christ is also King of All (Psalm 47:7; 103:19). Of His kingdom, there is no end (Luke 1:33). From the rising of the sun unto the going down thereof (Psalm 50:1), the Lord ruleth (Daniel 4:17, 25, 32). It is interesting that our tripartite form of government seems to descend from this very principle:

Isaiah 33:22

For the LORD *is* our judge (judicial), the LORD *is* our lawgiver (legislative), the LORD *is* our king (executive); he (as Judge, Lawgiver, and King) will save us.

The vast difference is that all three branches of government unite in Him.

As King of all, He is King of Creation.

In the days of His flesh, the wind and the waves all obeyed His voice. He demonstrated that He was Master of ocean and earth and sky. Revelation chapters 4, 5, and 6 proclaim that there is coming a day when He shall demonstrate a total complete control of all creation—both on and in the earth and in the heavens above.

The LORD Jesus has another title that is too little considered: KING OF SAINTS. Note the title in Revelation 15, verses 3 and 4.

Revelation 15

And they sing the song of Moses the servant of God,

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vials of the wrath of God upon the earth. 2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. 3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*; and every living soul died in the sea. 4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

All believers—all of those who are saved—all those born into the family of God—every one of them, from the youngest to the oldest and all in between, regardless of position or rank, despite poverty or wealth, sickness or health, male or female, “red, yellow, black or white”—all the children of God are saints. Sadly, not all the saints live saintly lives and not one of the saints lives a sainted life. We are made saints by the act of God and not because of our efforts and, certainly, not by the recognition of others.

As the King of saints, the LORD Jesus has the right to command believers [His saints] and to expect those saints to obey instantly, willingly, and fully. We are His people—His to command and His to use as He deems best. We receive our assignments from Him. This pertains to our lives right now in this present evil world;

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Revelation 15 identifies the LORD Jesus as the King of saints as He is in the act of bringing judgment upon this world because of the way in which His saints have been treated by the world.

1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and over the number of his name*, stand on the sea of glass, having the harps of God 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. 5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: 6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Chapter 16

1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the

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and the song of the Lamb, saying, Great and marvellous *are thy works*, Lord God Almighty; just and true *are thy ways*, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou only art holy*: for all nations shall come and worship before thee; for thy judgments are made manifest.

This is a special title and one rarely heard in Baptist circles—the KING OF SAINTS. The first requirement in understanding this title is to be certain as to the definition of “saints.” Dictionaries and theologians are not as safe as is Scripture for understanding this word. The list is long and, I confess, repetitious; however, this is a listing of every use of the word “saints” in the New Testament. It is worth noticing that the singular is found only once in the New Testament (Philippians 4:21 Salute every saint in Christ Jesus. The brethren which are with me greet you.) therefore, if we are to understand the meaning of the term, the plural holds the key. [Please do understand that the word “saints” is not capitalized in the Authorized version; I did so to call attention to the word.]

1. Matthew 27:52 And the graves were opened; and many bodies of the SAINTS which slept arose,
2. 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:
3. Acts 9:32 And it came to pass, as Peter passed throughout all *quarters*, he came down also to the SAINTS which dwelt at Lydda.
4. Acts 9:41 And he gave her *his hand*, and lifted her up, and when he had called the SAINTS and widows, presented her alive.
5. Acts 26:10 Which thing I also did in Jerusalem: and many of the SAINTS did I shut up in prison, having

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- received authority from the chief priests; and when they were put to death, I gave my voice against *them*.
6. 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.
 7. 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*.
 8. Romans 12:13 Distributing to the necessity of SAINTS; given to hospitality.
 9. Romans 15:25-26 But now I go unto Jerusalem to minister unto the SAINTS. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor SAINTS which are at Jerusalem.
 10. Romans 15:31 That I may be delivered from them that do not believe in Judaea; and that my service which *I have* for Jerusalem may be accepted of the SAINTS;
 11. 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.
 12. Romans 16:15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the SAINTS which are with them.
 13. 1 Corinthians 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be SAINTS, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:
 14. 1 Corinthians 6:1-2 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

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And of the ten horns that *were* in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. 21 I beheld, and the same horn made war with the SAINTS, and prevailed against them; 22 Until the Ancient of days came, and judgment was given to the SAINTS of the most High; and the time came that the SAINTS possessed the kingdom. 23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25 And he shall speak *great words* against the most High, and shall wear out the SAINTS of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the SAINTS of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

One purpose of the saints is to possess the kingdom. All creation is waiting for that day to come. The day when the SAINTS of the Most High shall possess the kingdom.

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sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. 11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. 12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. 13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. 15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. 16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. 17 These great beasts, which are four, are four kings, which shall arise out of the earth. 18 But the SAINTS of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. 19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20

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- the SAINTS shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
15. 1 Corinthians 14:33 For God is not the author of confusion, but of peace, as in all churches of the SAINTS.
16. 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.
17. 1 Corinthians 16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the SAINTS,)
18. 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:
19. 2 Corinthians 8:4 Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the SAINTS.
20. 2 Corinthians 9:1 For as touching the ministering to the SAINTS, it is superfluous for me to write to you:
21. 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;
22. 2 Corinthians 13:13 All the SAINTS salute you.
23. 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:
24. Ephesians 1:15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the SAINTS,

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25. 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,
26. Ephesians 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the SAINTS, and of the household of God;
27. 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;
28. Ephesians 3:18 May be able to comprehend with all SAINTS what is the breadth, and length, and depth, and height;
29. Ephesians 4:12 For the perfecting of the SAINTS, for the work of the ministry, for the edifying of the body of Christ:
30. Ephesians 5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh SAINTS;
31. Ephesians 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all SAINTS;
32. 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:
33. Philippians 4:22 All the SAINTS salute you, chiefly they that are of Caesar's household.
34. 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.
35. Colossians 1:4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the SAINTS,

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my God, I will give thanks unto thee for ever. The question then becomes, "what is the purpose of the saints?"

Daniel 7

1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters. 2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. 3 And four great beasts came up from the sea, diverse one from another. 4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. 5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it *had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. 6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. 7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. 8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. 9 I beheld till the thrones were cast down, and the Ancient of days did

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is the only possible conclusion from the references cited above—and they are all the references that exist. The New Testament identifies all true believers as saints or, said differently, saint is the title given to each true believer. If you are saved, then you have a home in heaven, and you are, in God's sight, one of His saints.

David addresses a particular Psalm to saints.

Psalm 30

1 I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me. 2 O LORD my God, I cried unto thee, and thou hast healed me. 3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. 4 Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness. 5 For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning. 6 And in my prosperity I said, I shall never be moved.

Sainthood does not grant the right of presumption to demand that God overlook our failures or sin or to insist that God must bless us as David testifies.

7 LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. 8 I cried to thee, O LORD; and unto the LORD I made supplication. 9 What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth? 10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper. 11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; 12 To the end that my glory may sing praise to thee, and not be silent. O LORD

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36. Colossians 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the SAINTS in light:
37. Colossians 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his SAINTS:
38. 1 Thessalonians 3:13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his SAINTS.
39. 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.
40. 1 Timothy 5:10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the SAINTS' feet, if she have relieved the afflicted, if she have diligently followed every good work.
41. Philemon 1:5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all SAINTS;
42. Philemon 1:7 For we have great joy and consolation in thy love, because the bowels of the SAINTS are refreshed by thee, brother.
43. Hebrews 6:10 For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the SAINTS, and do minister.
44. Hebrews 13:24 Salute all them that have the rule over you, and all the SAINTS. They of Italy salute you.
45. Jude 1:3 Beloved, when I gave all diligence to write

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unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the SAINTS.

46. Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his SAINTS,
47. Revelation 5:8 And when he had taken the book, the four beasts and four *and* 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.
48. Revelation 8:3-4 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 it with the prayers of all SAINTS upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the SAINTS, ascended up before God out of the angel's hand.
49. 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 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.
50. 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.
51. 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

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and the faith of the SAINTS.

52. Revelation 14:12 Here is the patience of the SAINTS: here *are* they that keep the commandments of God, and the faith of Jesus.
53. Revelation 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of SAINTS.
54. Revelation 16:6 For they have shed the blood of SAINTS and prophets, and thou hast given them blood to drink; for they are worthy.
55. Revelation 17:6 And I saw the woman drunken with the blood of the SAINTS, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.
56. Revelation 18:24 And in her was found the blood of prophets, and of SAINTS, and of all that were slain upon the earth.
57. 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.
58. Revelation 20:9 And they went up on the breadth of the earth, and compassed the camp of the SAINTS about, and the beloved city: and fire came down from God out of heaven, and devoured them.
- It may even be unexpectedly true, but in all of Scripture, only Aaron is titled "the saint of the LORD." [Psalm 106:16] *There is more than trivia in that fact.* Certain religious organizations claim the power to dispense sainthood by vote of an assembled group of humanity; but their claims are lies. None of the apostles or the early churches ever conferred the degree on any individual—but they did reserve the title for all believers. That

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