

are_there_old_testament_saints__v1 (1080p)

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SPEAKERS

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I want to talk to you today about one subject, and what is that? This concept that I hear frequently called Old Testament saints, I want to say as we begin, from my perspective, there is no such thing as an Old Testament saint. Why is that? Because one must first be justified, justified, how, by the blood of the Lamb. And of course, I'm speaking about Messiah, Yeshua, Jesus of Nazareth, until he did his work for which he was sent into this world, to go to the cross, to die, to be buried and be raised from the dead on the third day. Until that happened, no one became a saint the resurrection of Messiah, as Paul tells us in Romans chapter 10, is necessary to believe that in order to become that new creation, to be born again, to be what I would call a saint. Now that term Saint speaks about a unique group of people, those who have been justified. And by the way, that concept of being justified, it's always in the passive voice, meaning you cannot justify yourself. It has to be done to you. And what enables that? What Messiah did in our behalf, that he paid the penalty for sin. What sin? The sins of the world. He paid that price so that we could be forgiven, that we could be justified. And in the New Testament, that word for being justified is also in the perfect tense, which means it happened in the past, the moment that you believe it's true right now in the present, and it will continue to be true in the future. That's why it is a perfect passive verb. Very important that we understand the truth concerning the grammar of this concept of being justified. By the way, in the Greek language, there's only one word for justice and righteousness. Now in Hebrew, just like in English, we have two words. We have the word for justice, mishbat, but we also have the word for righteousness, tedic, so two different words, but in Greek, one word that has the same meaning. And likewise, it says that we are justified by faith. We have been made righteous by faith through the grace of God, and where is that grace seen once more in the death, burial and resurrection of Messiah. Now what I want to do is to put in a few verses into this brief video, and I would call your attention to First Peter and chapter three. If you look there, first, Peter, chapter three, beginning with verse 18, we find something. We find that Messiah suffered. Now, who is Messiah? He is the righteous one. Why did he suffer for the unrighteous? What does that mean? It means that he suffered and ultimately died upon that cross in behalf of you and me, that he paid the price. That purchase has to do with redemption. So he did something. He died, He was buried, and then he descended, as the scripture says, into the lower parts of the earth. We see that not only in First Peter, chapter three, but also in Ephesians, chapter four. And what did he do? Well, he did something for a reason. He proclaimed the gospel. He revealed who he was and what he did that he is the

Redeemer. Why is that so important? Well, he went to those who were in Sheol. Be very careful. Sheol is not equivalent to hell. Why do I say that? Because in Sheol there are two different compartments. There is Hades or hell, but there's also what's known in Hebrew as chek Avraham, or it's frequently translated into English, Abraham's bosom. Now, when we talk about the word Hek, it's this part of the anatomy, the Chest cavity. What is the most important thing in that chest cavity? Obviously, it's the heart. And what does one do with their heart? They think as the scripture says, As a man thinks in his heart. So those who thought like Abraham, they were what? Well, the Scripture says in Genesis, chapter 15 and verse six, it speaks about being made righteous by faith. Abraham believed in God. He had faith and God credited to him as righteousness. So Messiah did something. He descended into Sheol, and he went first to those who were disobedient in the days of Noah, who did not respond to the message of Noah. And Noah was a preacher of righteousness. They weren't interested in righteousness, and therefore they went to that place of punishment, what we can call Hades or hell. But there was a second group, and they went to a different place in Sheol, this place called Abraham's bosom. Why? Because they had faith like Abraham had, but until Messiah went and revealed himself. Who is he? The resurrected Savior? He first died, he was buried, but we know something. He is going to be resurrected. And what does the Scripture say? Ephesians, chapter four, that he is going to take captive, captivity, and he is going to rise up, and therefore we see something. There is no Old Testament saints, until one hears the gospel and believes it. So we know that Messiah went to Sheol there he proclaimed who he was and what he did for those in Hades or in hell, there is no hope, there is no way for them to come out of that punishment. Why? Because they are no longer alive. And those, whoever are in Chech Avraham Abraham's bosom, they had faith, and therefore Messiah went to them and revealed who he was, the one that Abraham believed in. And therefore they are the ones where it says he took captive, captivity, those who were in Abraham's bosom. He took them. And what happens when He ascended? They also ascended. So we see very clearly this concept of an Old Testament saint has to do with those who are believers in the death, the burial and what's important, and also the resurrection. If you reject the resurrection, you are not a saint. You have not been justified. You have not been made righteous. But when we believe that Messiah is that Lamb of God who was punished for our sins on that cross, we receive that by faith. We believe, not only did he die and was buried, but we also believe that God the Father, raised Him from the dead. When we believe that we are indeed a New Covenant saint, meaning we only through the New Covenant Are we able to be called a saint, be justified by faith, be made righteous by the work of Messiah. So the next time you hear that concept an Old Testament saint, realize we don't see that in the Scripture. We see that the saints, which primarily is a New Testament word, that term, Saint speaks about those who have received the gospel, who have been born again, who have been regenerated by the giving of the Holy Spirit. So are there Old Testament saints? No, there are only New Testament saints. You have to believe that gospel message. I'll close with that until next time Shalom from Israel. You.