

# What Does It Mean to Be a Saint?

by Tim Conway

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*The sermon emphasizes the importance of understanding the biblical definition of a saint and rejecting the Catholic Church's definition to focus on living a life of holiness.*

**Duration:** 7:43

**Scripture:** Romans 12:2, Ephesians 1:1, Ephesians 5:8, Colossians 3:12, 1 Peter 2:9

**Topics:** "Sainthood", "Sanctification"

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## Description

This sermon discusses the upcoming canonization of Mother Teresa by the Catholic Church, questioning the process of becoming a saint and highlighting the concept of sainthood. It emphasizes the need to reject abominable practices and encourages believers to live as saints, set apart for God's glory and to proclaim His excellencies.

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## Transcript

Brethren, anybody have any idea what the Catholic Church is doing on September 4th of this year? According to the Catholic News Service, Pope Francis will declare Blessed Teresa, that's Mother Teresa, of Kolkata, formerly Calcutta, a saint at the Vatican September 4th. What do you think of that? I'll tell you this. John MacArthur, I came across a message of his one time way back.

Back in the 70's. 70's or early 80's, MacArthur took his whole family to Kolkata. They visited Mother Teresa.

MacArthur said it was dark. Full of idols and darkness. And if anybody has read Mother Teresa's own memoirs, her own autobiographical descriptions of herself, she says if she's ever sainted, she will be the saint of darkness.

She had no sense of God's presence in her life. The Catholic Church is going to canonize this woman September 4th. I read a very pathetic email online this week.

A 15 year old Catholic student asking how can I become a living saint? You know what the Catholic Church says? One, become a Catholic, because everybody they make a saint was a Roman Catholic in these days. Two, live an exemplary, virtuous, selfless, memorable, pious life. Being a priest or a nun is a good place to start.

Perform at least two verifiable miracles. Technically, you can do them after you die, but if you do them after you die, people might not connect them to you. Then you have to die, because canonization can't begin for at least five years after you die.

Get a group of people to show devotion to you and pray to you because of your perceived holiness. Have your local bishop initiate your cause with the Vatican. Get investigated by the church.

Be recognized by the Pope as venerable, which means you're heroic in virtue. Have your first miracle verified and get beatified by the Pope. Then they can call you blessed.

That's why they call her Blessed Teresa, because she's already had that done. Get your second miracle verified and then you get canonized. And then you have your own feast day.

Churches can be named after you. People can venerate you. In fact, they are supposed to venerate you and they can pray to you.

And I'll tell you this, we need to reject the abominable practices. And one of the problems is that many of us, we live in San Antonio. Heavily Catholic.

Maybe you're not exposed so much to it. But I know some of you have Catholic families. You come out of Catholic backgrounds.

This abominable idea of what a saint is. And I was exposed to it. I know that.

I can remember, you know, my mother went to St. Augustine High School. And my grandfather had a little statue of St. Andrew that was glued to his desk with an ash board. What is he? Is he like the saint of transportation or something? Maybe he is.

I don't know. Why would you have that there? But we've got to get rid of that idea. And I think perhaps that's one of the things that causes us hesitation.

Brethren, I think the more we use the term, because terms really encapsulate reality. Call one another saints. And be saints.

I mean, live your life like people that are set aside for God. Who are what? Who are called out of the rest of the masses of depraved humanity for the sake of proclaiming the excellencies of Him who called you out of the darkness into His glorious light. Proclaim His excellency.

Remember who you are if you're saints. Saints. Saints.

Brethren, to the saints who are in Ephesus. To the saints. Who is he talking to? To the people with the halos over their heads? Listen, brethren, when you go through Ephesians, you know what? He starts out by saying to the saints.

And as you go through, remember this? He says, let the thieves no longer steal. Who is he talking to? Who are the saints? People who used to be thieves, but have been taken out. They used to be these Gentiles, but they've been taken out.

They used to be alienated to God, but they've been taken out. They used to be far off, but they've been brought near by the blood of Christ. Who are they? Wives? Submit yourselves to your own husbands.

Husbands, love your wives. They're husbands and wives? Children. You're to honor your parents.

He's speaking to children. He says slaves. Slaves need to submit to their masters.

Masters. Who are the saints? You know what? They're the common former thieves. Husbands and wives and children and slaves and slave owners.

They're the people that made up the church. Many of which were slaves. You know what? They're not people that the Roman Catholic church has to recognize.

God recognizes them. He knows them by name. All those slaves that Paul was talking to there.

Slaves. God knows everyone by name. And they are with Him.

And they are beholding Christ face to face. And the Roman Catholic church with all their abominations need not remember any of them. They're saints.

They're gods. They're different. The mark.

I mean, that's God's mark. Sainthood.

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