



INTRODUCTION

DISCUSSION

EXPLANATION

APPLICATION

MISSION

Week 1

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Saint Patrick

Nehemiah 8:10 “Nehemiah said, “Go and enjoy choice food and sweet drinks, and send some to those who have nothing prepared. This day is sacred to our Lord. Do not grieve, for the joy of the LORD is your strength.”

The term “saint” in the New Testament comes from the Greek word *Hagios*. Many times translations do not always represent the true power of words they are translating. In a real sense, because God is pure, that purity would make His priests also pure. *Hagios* in its true and proper meaning is “to dedicate, to consecrate,” more specifically to consecrate to God. In the New Testament this word also indicates a consecration to God which results in God’s righteousness being laid upon a person.

By calling someone a “saint” does not mean they are holier or more pure than another believer, it means that ALL of God’s people are saints because God Himself makes them so. Saint means **purity by implication**. Sometimes this word, when not related to people, is translated as *sanctify*: “To consecrate, dedicate, or set apart.”

Being a saint means we are confronted with the fact that holiness or sanctification is not some mystical, magical glow or power. It is simply a designation, a recognition of one’s position or relationship with respect to Jesus Christ. In Christianity it means we all have a restored relationship with God through Jesus; we are children and thus heirs, and we are citizens of God’s Kingdom.

SAINT PATRICK

Patrick was captured by the Celts and served as a slave for 6 years. Prior to his being a slave he was a nominal Christian who made fun of the clergy and lived like most American teenagers today.

During his years of enslavement, he was put to work herding cattle for a tribal chieftain. In slavery he experienced three profound changes:

- First, when Patrick was isolated in the wilderness herding cattle it connected him with God’s “natural revelation.” He identified this presence with the Triune God. Patrick became a devout Christian, and the change was obvious to his captors.

- Second, he came to understand the Irish Celtic people, their language and culture, as someone can only get on the bottom of their society.
- Third, Patrick came to love his captors, to identify with them, and to hope for their reconciliation to God.

Patrick eventually escaped his captors, became a bishop in the church and then went back to Celts to bring the Gospel to them.

The Romans thought of the Celtic peoples (especially the Irish) as “barbarians” because:

- They were not LITERATE.
- They were “emotional” people with volatile personalities.
- They practiced human sacrifice in some of their religious rituals.

Patrick’s mission to Ireland was unprecedented and widely assumed to be impossible. But Patrick (like the early church) found value in the Celtic people.

It is almost impossible to understate what God did through Patrick and his people in his 28 years with the “barbarian” Irish. There was no indigenous Irish Christian movement before Patrick. But Patrick’s mission planted around 700 churches and ordained 1000 priests. Within his lifetime 40 (or more) of Ireland’s 150 tribes became substantially Christian.

Louis Gougaud “*Most certainly he did not succeed in converting all the heathens of the island; but he won so many of them for Christ, he founded so many churches, ordained so many clerics, kindled such a zeal in men’s hearts, that it seems right to believe that to him was directly due the wonderful out- blossoming of Christianity which distinguished Ireland in the following ages.*”

Behave, Believe, Belong

Belong, Believe, Behave

Roman Evangelism (bringing people in)	Celtic Evangelism (sending Christians out)
Presentation of Gospel Information	Spiritual friendship between a Christian and non-Christian
Call to a decision	Participation in ministry and church
If an affirmative decision is made, the person is welcomed into the church	Ongoing presentation of gospel in word and deed
Friendship extended	Faith and conversion
Training for service in ministry	Church celebration and continuing ministry