

Feb. 7, 1975 W.R.J.  
Feb 8, 1981 B.M. ✓

St Valentine  
St. Cecelia Day  
Patron St of Nurses  
Prison St. don't know  
Foot Ball Team  
Nest. St.  
WHAT ARE SAINTS MADE OF  
Eph. 1:1

Confusing labels

more than as

Where Paul writes to the saints which are at Ephesus and the faithful in the Lord Jesus.  
Dr. Grenfell - woman T.B. of ankle - necessary amputate her leg. Dr. on tour U.S. from Labrador - speaking church ask if anyone know one might donate an artificial leg to needy woman - close mixing Methodist woman had Prusby husband died left wooden leg - he accepted leg. latter fitted it to native @ Labrador - when I an Episcopalian, took Prusby, leg, given by meth. woman in Congregational Ch, back to Labrador  
P.C. Friends  
"she could walk"

There is a childhood rhyme which tells us what little boys are made of. Frogs, snails, and puppy dog tails. And little girls are made of sugar and spice and everything nice.

"That makes us limited Brothers"

That may be so. But God's saints are made of something quite different - they are made out of real stuff. Costly stuff which deals with struggle, failure, defeat, repentance, and renewal.

A saint, according to a child's definition is a dead Christian. Now God's saints are men and women seasoned by many of life's deepest and most tragic human experiences.

Saintliness is brought forth as pure gold through purifying fires.

A man asked someone one day - Do you expect to get to Heaven? And the man said, yes, I do. How are you going to get there. He says, I'm going to get there by being good. This friend said, now good. Well, he says - good, you know. And he asked him again, but how good? Well, he says, you know paying my debts, being good to my family, and etc. And his friends says to him, but good is not good enough. As you know, the Bible says that man has to be perfect. And then this fellow says no one is going to get into Heaven then, is he? This fellow said, oh yes. I know somebody that is going to get in there. He says, I'm going in. Well, how are you going to do that - because of Jesus Christ. And you know it is very much like the football stadium - here is a sign and it says admission

you!  
it know you

\$1.00. Now I know that the admission is not \$1.00 - but we will use \$1.00 just for an illustration. I come up here, and I have 36¢ in my pocket. And there is a fellow along with me and he has 94¢. But he's got more cents than I've got. But he doesn't have enough cents to get in. Now we are talking about cents. And here comes a fellow who says I'll pay your way into the game and he lays down 3 - \$1.00 bills. And so, that is admission - that gets you in. And when we come to the meaning of the word saint, the general meaning is righteousness or goodness - while there is also a meaning of consecration and divine claim and ownership. They are primarily words of character - but they are expression of a relationship to God as being set apart for his own.

So we have to guard against the idea that New Testament sainthood was in any way a result of personal character. It is implied more as an approval of moral attainment - consecrated ones - who are set apart in the company of God in a peculiar way, they belong to him. So that seems to be the real thought of the matter of the saint.

Paul is exclaiming here that in him dwells all of the fullness. In him, ye are made full - the glories of Christ. So he beseeches the followers of Christ to walk worthily of him.

He is writing to saints at the great burden of this letter. And of course, chapter 5, verse 3 - he makes an application. He says they should live as becometh saints.

First let us seek to establish the mistaken ideas about sainthood. I think we are still suffering today from the idea of what a saint really is. And we are by no means free from the false interpretations of what we now sometimes speak of as the "dark ages".

We discover much of this because of the art and the poetry, or Christian literature that has presented this idea to us. In the past, sainthood, was misinterpreted in art, poetry, and literature of all kinds. The concept of a saint was that of a person separated from the ordinary and every day life of his own age, by some geographical, or external, or material means.

The idea of saintship was that of a vocation. That was given a few people - rather than a calling of all of those which belong to Jesus Christ.

The simplest way for us to illustrate this is to ask you to think about the art of the past. That you have had the privilege of seeing. The implications are false. The saints that we see in pictures of the great masters are men who have been separated by some type of special garments that they wore. Raphael paints the Galilean fisherman in robes - such as they never wore. And the great artist all suggest a holy sanctity by things added to these pictures connected with human nature.

There was also the Monastic idea that was false. It was based upon the intention that was born of the passion of man for fellowship with God, to go to some secluded and quiet spot - where he might enter a life of separation. But it is utterly false in its philosophy.

In the moment when you separate a man from the natural everyday affairs of life, you really cut the nerve of his praying, and you remove all of the frictions which are necessary for the perfecting of a saint.

Christianity is not some delicate plant.

Now the symbolic language often used in literature - in its first intentions

concepts about a saint. And sometimes it is to the point that we almost have contempt for saints. That there is a satisfaction in a man's heart that he is not one. But these concepts are false.

*Matthew 15:26 - "make clean contributions for the poor saints which are at Jerusalem?"*

If saintship consists in absolute, ordinary affairs of everyday life, then it becomes really unmanly, unwomanly - and is not in line with the New Testament.

II - Second, let me emphasize a saint is one who is united with the life of Christ. Paul writes to the saints - now he is qualifying what he has just said. The faithful in Christ Jesus. That does not mean such as our faithful in the sense of fidelity. But it means those who live upon the principles of faith.

I am not denying that there is and may be a great distance between the fact of a saint and the realization of ultimate perfection. Now, there were many who in the economy of God, and in the provisions of his grace and resources - have failed to measure up to the qualifications of a saint. But Paul says he was writing to saints - those men and women in Ephesus or other churches who belonged to Christ. Now what he has to say, you are saints - live as becometh saints. That seems to be the burden of his important message to them.

III - Third, let us look into God's economy and discover what a saint is.

I - First, a saint is the inheritance of God. That is, he is God's property. That in simple terms is it. Well, for us, instead of listening to another voice - we need to be listening to his voice. I am his - absolutely by creation. Now I am his by his redemption. His infinite work of grace - sin is put away as to its guilt. It is being dealt with as his power and will ultimately be put away

from his presence.

The formula is - I belong to him. I am not my own. I am his. Speak if you will of the spirit, soul, the body - of the essential spirit of the body through which the spirit acts. I am his, I belong to him. And if you speak in terms of my personality, my emotions, my will - all of this belongs to him.

For the moment, I am not discussing the question whether God has possession or not. I am discussing the question of his absolute ownership as a proprietor - as a saint, I belong to him. I may be using these hands of mine contrary to his will. I may be using these feet of mine to take some journeys that are not his appointments. I may be using my money to rob him. But I belong to him.

The prodigal son, who was off in sin in the far country, and wasted his father's substance. He still belonged to his father. Now, I belong to God. That is the first fact of a saint.

For illustration, here is a lake. And a group of young people have gone out to chart out the waters for their summer sports. They sound the depth as they go along. They set up little red flags to mark all the reefs and the shallows, and they have finished - then anyone capable of managing a boat could safely go along and stay clear, of the red flags that mark out the danger points. Now that is a suggestion as to a saint of God. He is God's property and God has marked off the danger areas with red flags. He has made it very clear that we belong to him.

Now let me introduce you to one of the greatest saints in the Old Testament. And yet he was the greatest sinner - David. And I think that when we come to illustrate this situation, we can use a Bible character. Because David had the

highest devotion to which a saint can climb and he went to the greatest depths of sin to which a saint could fall. Mid-way his 40 year reign, his personal victories, his spiritual attainment - he fell into one of the blackest sins.

Redpath said, the Bible never flatters it's heroes. We ought to be thankful that Scripture never conceals the faults of it's noblest men. Whether they are poets or kings. It tells the truth about each one. It tells about the human break down, the failure, and we may magnify the grace of God in the delight of the spirit of God.

Alexander the Great had his portrait painted with his face resting upon his hands. It looks as though he is in full contemplation. The truth was to hide the ugly scar that creased his cheek. But the Bible paints men as they are. No scars are hidden - whether they are moral or what - they are all disclosed. And here was David. As long as we are in the flesh - we are going to know these passions. And in the midst of this amazing lesson - David falls into the most horrible sin. He is not a cast away from God's grace. If he is truly God's own.

The historical count of the life of David is revealed in the book of Samuel and Chronicles. But the inward life of David is revealed in the Psalms. We perhaps could read Psalms 63:1-8 which tells about the closeness of God and the reality of spiritual satisfaction.

Sidlow Baxter says in warfare a General may lose a battle. And yet win a campaign. Although one or several battles may be lost. And lost badly. The result of the whole campaign may be the victory. Now this is true of men and a moral sense. And it is true of David in the fullest account of his life. In the Psalms, it shows us that there were defeats. It brings the final result of how he progressed - from the entire shipwreck, tears, and repentance, he

moves on toward his purpose.

David illustrates every soul that earnestly longs to see life in its fullest dimension. No man ever lived and wrote as this man - with his faith and his passion. He gave us the Psalms. He pleaded with God for pardon. And yet, the Lord used him and he had the experience in that single career of all of the human race.

He could not have been the man and the king he was - had he not suffered as he did. And he could not have written the Psalms that he did, had he not gone through trouble and sorrow.

David's life takes him 61 chapters of God's word. Only 14 of them are given to Abraham. And 25 to Jacob.

His life had three major periods in it - as a shepherd, as a soldier, and as a king. In Bethlehem, he worked with the sheep - he had a lowly responsibility. And of course the 23rd Psalm is one of the most beloved - it brings to us great hope. And we knew that there were several who knew about this terrible sin. Bethsheba knew about it. And God before whom all lives are seen and nothing is hidden. And so David reached the peak of his career, the height of his blessings, and with God's command clear, and his path of duty before him. But when he reached the peak of victory in the weakening process, the story tells us that there was the beautiful Bethsheba. And the lower houses in Jerusalem where they had their cisterns located near the tops of the roof. And from the palace window, the king could look across, and see her bathing. And of course he had the wrong purpose. And the wrong desire. And he set himself upon getting her, for his wife. And we might expect David quickly to be overcome with remorse and deep repentance. But this was not truth - it was not until Bethsheba was to bear a child and this

was sad. When David dealt with Uriah and in the process had him sent out to the front of the battle. And David of course did not truly come back to God until Nathan appeared before the king and brought a stern reminder to his conscience, of what he had done. When we confess our sins, God forgives us - before the heart can make another beat. I John 1:9. If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. So David had to do what you and I must do. He had to bear the natural consequences of sin. So (whatsoever a man sowed) that shall he also reap. Gal. 6:1.

The picture then is this, a saint sinning. A saint repenting. And a saint suffering. And yet the Scripture says, he was a man after God's own heart.<sup>11</sup> Alexander Whyte says David at his best as at his worst, is one of us. He was a man of like passion with us. And like our passions, his were sometimes at his heel but more often at his throat.

When we search for the man after God's own heart, the saint. When we look for the stuff, the material out of which a saint is made - we must not settle for an innocent boy, who is keeping sheep in Bethlehem. But we must look for a man who has been tempted in all points. And then it can be victory all the way.

So a saint first of all is God's property. And that's what David was.

2-  
30-11  
GOD'S WORKMANSHIP

Now it is not enough for us to say that a saint belong to God - as God's property. But a saint is not an absolute perfect being who can make no advance.



The saint as the property of God maybe most imperfect. But being his, and then I am his workmanship. And that means God will take the imperfect thing and make it perfect.

Not in a moment - not by some mechanical readjustment. But by a process - by teaching, pain, discipline, affliction, by crushing, breaking, making God's will perfect.

The first thing is that I am his.

The second thing is that I am his workmanship. And when I think about this, I think about how he can translate my heart into a song. He can give it beauty.

You cannot read workmanship without thinking about the figure in the Old Testament - the potter and the clay. There is no finer figure to teach the meaning and the truth, that we are always in danger of spoiling the figure by looking too long at the clay and at the wheel and not sufficiently at the potter. Yet we must see the clay and the wheel. The clay is the property of the potter. That is the first point.

It is that when it is still in a little mass - without fashion or without any form of beauty, and nothing in it is attractive, now that is the fact of saintship. Without beauty, I belong to him.

Now watch the potter. He takes the clay and puts in on the wheel, the process is very old, but watch it. His own foot is turning the wheel. His own hands are upon the clay - what is happening. In the mind of the potter there is a vision of a vessel for use and for beauty. I cannot see what is in the mind of the potter - I do not know the thing that he is thinking. I am not familiar with it.

Watch his hands, there upon the clay. It is plastic to his touch. He is translating his thought into beauty. We are his workmanship. As clay in the hands of the potter - so am I. Unlovely, unused, and unless the clay is useless until the potter lays his hands upon it. And then the marvelous thing takes place. God's hand is upon the saint. Molding, making, perfecting something of beauty for all of the coming ages.

I once heard of a farmer after a moment's examination of a fruit tree under which he was standing say, there is not a perfect apple on the whole tree. How unusual this blight maybe in the orchard, it obtains everywhere through the race of man. It is startling to realize that among the millions of people who now live on the globe that there is not a single perfect individual. In modern life, surrounded by all the pressures, all the people and the company of people that you meet with - in your social life, we are imperfect. We have our own peculiar sins of omission and commission. Our likes and dislikes. Our faults. And we live on a very narrow basis.

3  
THE SAINT IS THE HABITATION OF GOD

Now this comes and brings us to a full beauty of the fullness of life. Now I am God's property, I am God's workmanship, and now I am God's habitation. The habitation of God means the home of God. There is a great difference between the home and any other dwelling place. Someone says the heart may have many dwelling places, but only once a home. I think that is true - most of you have a home. Some of you are not at home just now. Some people may live in a motel or a hotel. No one will hear you speak of the hotel as a home. What is the difference - who can answer. No man yet has ever spelled home. No man yet has ever sung home.

Home cannot be defined- but I will tell you what it is.

It is the place where you are at home. I do not mind, if you smile about this. But I can do no better than that. I know what it means. And you know what it means, it is the place where you never need to keep up appearances unless you have visitors. It is the place where you are supremely conscious that you have the right away - not dogmatic authority, but the right of love. And every door swings open to you and every picture in that place indicates that you are welcome. And the flowers that are on the table, tell about the love of the home.

You are the home of God, the place in which he comes and rests, and the place that you lock no chamber out against him. You are God's home.

Now that is what a saint is - his property - he may be poor and worthless. Lacking in beauty. But the comfort of it is, he's God's workmanship. God owns him. And he feels the pressure of God's hand upon him, as he goes through agony. The potter is helping him. He may be crushed and the potter may break the vessel and remake it again because it is marred. I'm his workmanship - I'm his property. How shall I live as becometh this fact.

Some soul who wants to live, as becomes a saint - may by taking some weakness in the life endeavor to make it strong without his own strength. Now Jesus wants us just as we are. Though tossed about, with many a conflict, many a doubt, fightings and fears within, without, O lamb of God I come, just as I am. He wants you as you are.

And that is how we become saints. We are his workmanship. And we use this.

And finally we are the home in which he dwells. And he is perfecting us as Phil. 1:10 translates it - sincere. And Moffett translates it, transparent. And of course the revised standard says it is pure. So then it means - first, unmixed. It is pure. We get the idea that God takes us and shakes us to and fro in a sieve. Until the last partical of foreign matter is extracted. The substance is left absolutely pure. Then these words describe a purity - which is sifted. A character which has been so cleansed and purified by the grace of God - there is no evil mixed.

*Old woman - Burmese for her wit for Christ. Did not take Bible Road until some one approached her with - say pray some one ask her - Had go Hospital 12 days - go home on Bus what a chance. 25 on Bus - like to wit to - year - find office had seat next to - What you doing - Reading my Bible - let me see - now saw - stand up, all thank the Lord should I read some from Bible to all of us - the 10 min the stood & read of wit -*

There is also one other little illustration that we might use to illustrate the matter of a saint. And that comes from being able to stand the judgement of the sunlight. When something can stand that judgement held up in the clear light of the sun which reveals flaws and faults. Now in those Eastern little shops where it is dark and everything is not well lighted. You take a glass or a piece of pottery and you look at it and it might look alright, in the trader's booth. But a wise buyer would take it out in the street and hold it up and submit it to the judgement of the sunlight. The rays of the sun will shine in. Now that will show there is a shadow or whether there is something under the surface.

When The Saints (go marching in) all want to Be in that Number -

Now this is the question of our inner most thoughts--can they stand the full sunlight of day. Our innermost being, to put to the highest and the greatest test in the light of God. The saint's purity is sifted until all the evil mixture is gone. And it will stand the full glare of the light of day.

*Leah asked (Wesley) - Suppose I were 100 12 o'clock to, morning night - "How would you spend the time inbetween - How Madam - Just as I intended - Break in Gloucester this evening, ride to Tewkesbury church in afternoon meet the Society in evening - go home find Martin's who expects to entertain me - converse - have prayer with family, retire at 10 o'clock - commend myself to my heavenly Father, lie down to rest & wake up in glory -*

Way Saint - live & die - Psalm 16:13 Precious in the sight of the Lord is the death of his saints.