

No more strangers or foreigners. (Quality: Very good)

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[0 : 00] As the Lord may be pleased to help me for a little while this evening, I would direct your mind to the Epistle of Paul to the Ephesians, chapter 2, verse 19.

Now, therefore, we are no more strangers and foreigners, but fellow citizens with the saints and of the household of God.

Ephesians 2, verse 19. Paul, a servant of God, as he wrote to these Ephesians, could speak from experience.

And it's good, dear friends, to be able to speak from the things that we have handled and tasted and dealt.

As John tells us in the first chapter of Epidemic, the things that he had seen, handled, tasted, and known, known from experience.

[1 : 37] Now, as Paul, previously called Saul, he remembered the days, the years, that he was a stranger to the things of God.

God. He was never a stranger to God. No. God had known him from all eternity.

He was to be a servant of God. He was to please the everlasting gospel. But there was a period of time when Saul had no knowledge of God.

He was a stranger. A stranger to the throne of grace. The mercy seat. A stranger to his mercy.

Love and love. And lifelessness. He knew nothing of the things of God, the things of grace.

[3 : 03] He was here. Where in time past, he walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

He has testified of it. Therefore, the king, that he lived a life of a palace, and the spirit of the Pharisee, was in him.

He went about, as you know, doing things contrary to the world. Things that were God dishonoring.

Persecuting those that feared God. He was certainly in the world and of it. But the time came when the Lord dropped him in his mad career.

The time came appointed time, the day, yes, and the hour, and the moment, appointed from all eternity, that this man should be cut down in one sense of the word.

[4 : 28] And brought to know himself as a sinner. And therefore, he was, he knew the experience as he was leading to the occasions.

For there was a time, as I said, when he was cut down and brought to fear God on the way to the mosque. a light shone from heaven.

Yes, the hour of conviction entered into his soul. And he had to cry for the first time unto the living God.

And God spoke to him, as you know, so, so, why persecuting his family? It is hard for thee to kick against the place. And the Lord showed that dear man from that time, that he would use him for his honor and glory.

That he should please the everlasting gospel. So, Saul knew the side of Arathet. That is, a stranger, a foreigner, to those things of God.

[5 : 50] And he was brought to and know the roster, as we said this morning. As the malady and the remedy.

He could look back in his former days and years and knew the malady. What was, what he was by nature. What was in his heart against the things of God.

God. But by the grace of God, the love of God, the mercy of God toward him, he was brought to know the precious gospel, to handle it, taste it, and knew the truth of it under the light of the Spirit.

And therefore, writing to the Ephesians, he could say, know therefore, ye are no more strangers. What could be seen in these Ephesians?

Why, those things that this dear man was brought to see and desire. No more strangers. Oh, what a sad thought to go through life to be a stranger to the things of life.

[7 : 13] the throne of earth. Oh, how sad to be that as a foreigner and know nothing of the saints and never enter into the household of God.

There's many walking in that path the last. Now, though, you and I at times look upon our fellow creatures and as we see them in the path of sin and wickedness and know they are atone in the world and are it.

We have to say they are strangers, they are foreigners. But as the apostle looked upon these Ephesians, he could say, no, therefore, you were once, but not now.

if the apostle thought to come here to my field, I see with all else, could he say unto you and me, no, therefore, ye are no more strangers and followers.

I believe the apostle could see in these Ephesians some fruit, not natural fruit, but spiritual fruit.

[8 : 36] As Jesus was traveling toward Calvary, he preached a wonderful sermon to his disciples and others. Did he not?

We read of it in the Gospel of John. Fruit was seen upon the branches as he journeyed toward Calvary and he spoke to his disciples.

a solemn word, yet a blessed word, a word of warning and a word of comfort. If the branch bear no fruit, cut it down, cut it down.

He spoke also of the branches that were bearing fruit. fruit. And his word tells us he purged it that it might bring forth more fruit.

Now I believe the Apostle Paul could see some of these fruits hanging as it were upon their branches in their lives, in their conversations, in their walks.

[9 : 48] fruit. They were made manifest that they had been born again of the Spirit and brought the fear of God. Just a few thoughts here on the fruits manifested upon those who fear God.

The first fruit to be seen, I believe, upon a branch, upon a living child of God, is that spirit of confession and repentance.

And this is acceptable under God. We sing at time for him. It speaks of joy in heaven among the angels of a poor biblical eternal, a poor sinner who falls, as it were, before God in repentance.

God Oh, what a blessed fruit that is, this. The public unhandling, God be merciful to me, our sinner. The prodigal who ran away from home into a far country, brought to earth to be in war, and then a willingness to return unto his father's house.

life. He came back with this fruit bearing upon his love in his life, so manifested. He said, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.

[11 : 34] Oh, blessed fruit. that's the gospel. The father ran beneath him, sat upon his neck, and kissed him.

That's Christ. As he sees one of his dear children, a son, a daughter, returning from his or her simple ways, seeking mercy.

And as the father fell upon his neck and kissed him, and put the ring on his finger, and shoes upon his feet, and killed the fatted calf, and made Mary, oh, that's a blessed gospel, dear God.

It is. And I believe some of us know what it is to run away, as it were, from the house of God, or from the mercy seat.

Sometimes we had backslidden. David did. He was brought into that experience. Covetousness, jealousy, and how he backslid.

[12 : 51] And yet, did the Lord forget him? Did the Lord say to David, well, no more with you. I finished with you because of your sin and wickedness. No.

No, the time came when the prophet went unto David and said, thou art the man. And where then did David come?

In the 51st Psalm. What did he say? Mercy. Have mercy upon me. Create in me a clean heart, O God, and renew a right spirit within me.

Wash me, he said, and make me whiter than snow. There's a poor sinner returning from his sinful ways, confessing and truly repenting of his sins.

The tree that went away from the pole drifted away, and the shepherd, why, he left the 99 in the wilderness and went after the one that had drifted.

[13 : 54] Oh, a wonderful picture of the blessed gospel, the good shepherd. I believe some of us know this experience painfully. There's been times when you and I may have drifted and drifted away from the Lord, from his world, maybe from his house, and from the mercy of the stone of his glass.

Have I a poor black slider here this evening? Oh, the Lord will not leave me. If you're his child, you come after him. He may lay the rod, the Lord may be painful, but you will return to the fall.

Once he loves, he never leaves, but loves he to the end. That's one of the flutes. I believe the apostle Paul saw, as it were, in the Ephesians.

He could say, ye are no more strangers to this experience. Not like the Pharisee he went up to the tent with a prize, full of self, full of self-righteousness, and so on.

But he could see a fluke in them, that fluke, that spirit, a desire him to fall at the mercy seat, and plead the mercy of an everlasting God.

[15 : 20] now, therefore, ye are no more strangers. Are you a stranger, my God, to these spirits, the spirit of grace, the spirit of the fear of God, the spirit of faith, that spirit of humanity, that spirit of love?

Or, as God, if we are left to go on and on, strangers and foreigners to the things of God, but I believe I'm speaking to a people this evening. You know what it is to confess, repent.

You know what it is to go to the mercy seat. You know what it is to have faith in exercising thy soul, believing, believing in God, believing in the work of salvation.

You know more strangers this truth is manifested. You say, oh, but what about that fruit of love? There seems so little upon my blood.

So little fruit of love is at show. To the point I long to know, oft it causes anxious thoughts. Do I love the Lord or know?

[16 : 43] Am I here or am I not? I may have a poor soul here this evening and you get in that place at time. Come and see me, Lord, many of them.

You seem so hard and cold and barren. They must be tried. David was, uh, Peter was tried.

You know, the Lord Jesus went to Peter and he said to Peter, love us only. Love us only, Peter. I believe poor Peter's faith was sorely tried.

And then he seemed to break out. Uh, can I say, his very feelings within his heart.

Lord, he says, thou not that I love you. Have I a poor soul here at time? The faith is tried. Love a soul, me.

[17 : 52] Oh, my friend, that's a fruit manifest. You say, well, I wonder if I do bear this fruit. It's come a little lower. Can you say, with the soul, miss, I love to meet among them now.

And as his gracious love is so vilest of them all. Therefore, love manifested there. I'd rather be a doorkeeper in the house of my God than to dwell in the tent of wickedness.

Let love manifest there. I love her. We know we have passed from death unto life because we love the blethering.

Love is manifested there. Think again, dear friend, is now the fall of this fruit upon thy branch in thy heart unto the Lord.

Still a stranger to these things, I'm sure I have some here that know what it is to love God and to have a little love shed abroad in your heart to God and to the things of God and to his world.

[19 : 08] One dear girl said many, many years ago, give me a Bible in my hand, a heart to read and understand the sure unearling world. I'll urge no company to stay, but sit alone day by day and converse with my God, oh that wonderful flute of love manifested upon her branch in her life to the world, to the scripture.

No more stranger to these things this flute manifests. Now therefore ye are no more strangers.

We were once, we were once, as we have read, but you had your eyes of understanding opened. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

The eyes of your understanding be enlightened that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the same.

no more strangers. Oh, what a mercy to be brought with these Ephesians to ever an understanding of God and his word the precious gospel.

[20 : 46] Speaking of love, I cannot leave this word, as it were, without mentioning the Lord Jesus Christ. Sometimes we wonder if we've got love in our hearts to him, but oh, do remember the love that he has toward us.

The love of the Trinity, Father, Son, and Holy Spirit, the Father's electing love, and everlasting love, everlasting.

Oh, the love manifested in the Father, in sending his dear beloved Son, into a world of sin and wickedness, and Jesus came in love.

He came into this lower world in love to redeem our people. He walked in love, he preached in love, he went about in love, healing poor sinners, speaking to many, speaking to those dear women, as we mentioned this morning, thy sins are all forgiven, all in love.

he went to the God of Gethsemane in love, he drunk of that cup, that cup full of wrath, given by the hand of the Father, drunk it that we should be brought to salvation.

[22 : 18] Oh, think of it, dear friend, that cup, large, full, full to the brim, love, and yet he so lovingly drank thereof, right to the very dread, that we might find salvation, and be delivered from the wrath to come.

He passed on to Calvary and suffered in love, opened the channel of mercy in love, opened the pounding in love, yes, brought forth a robe of righteousness in love, yes, gave his life in love, died, made in the sacrament, rose again in love, spoke words of love and comfort to many of his dear people, and then returned to heaven in love.

He's there this night in love, looking upon Zion, looking upon his people, looking upon his family, looking upon his bride in love, attending to them with an ear hoping to hear their cries, and do as he sees this, to present them unto its power.

Now, therefore, ye are no more strangers to this dark that flows through the Trinity, the poor vile undone sinner.

so this flew to be made, to be made manifest, as we journey along through life, that wonderful sermon, as I've mentioned, of the Lord Jesus Christ.

[24 : 16] Oh, may we be among them that dare flew to his honor and to his glory, and not be cut down and destroyed by his Lord.

In our text, speaks of foreigners, strangers and foreigners, just a quarter to here, upon foreigners.

if we should go into another land, maybe that we shouldn't know their language.

Foreigners, we have foreigners coming to our land. They know not our language. Those who are of the world, friends, numbered among the strangers, they know not the language of Zion.

Do you, do I, know the language of Zion? You say, well, what is the language of Zion?

[25 : 32] Peter said, Lord, save me. That's the language of Zion. The publican said, God be merciful to me, I say, know, that's the language of Zion.

Have mercy upon me, save David. That's the language of Zion. I have fallen out. Haven't some of you been brought by the grace of God to this place, knowing the language that of us are by grace.

Such things as I've mentioned is foreign to the world, the worldly. Feel next to a neighbour it may be.

They don't know this language. It's foolishness under that. Oh, what a mercy to be brought to know the language of Zion.

Now, you may go right through the scriptures from Genesis to Revelation and read it. Know many portions of scripture off by heart and still be a stranger and still be a foreigner.

[26 : 59] yes. Know themselves, quote them, give it to end perfectly, yes, it may be, but know not the language of Zion.

To know the language of Zion is under the teaching of the Holy Spirit, Holy Spirit only. we cannot enter into ourselves, impossible.

And as the Holy Spirit leads and teaches us and also reveals and applies the things of God within our hearts, we have brought to now him and the things of grace and no stranger and no foreigner.

Oh, what a mercy to thee brought here, to know the language of Zion. Yes, and the language of Zion is this, to stand before thy face, thy spirit, master, what upon, for it is all the flesh.

How many times has that come out of your heart and your heaven works? Enter into heaven. Why, my friends, did that prayer come from our hearts?

[28 : 23] once, under the power of the Holy Spirit, the gates of heaven will not be closed against you. You know the language of Zion.

Yes, no stranger, no foreigner. And when the Lord speaks to us, sometimes, I believe he's spoken to me a few times in my life, and so he has to you.

may be as a word of the truth, or a word to instruct, a word to guide, or a word of mercy. Are you a stranger then to his voice?

My sheep, hear my voice, and now, yes, the Lord's dear people, the sheep, yea, the lambs, and the sheep, and the foes, are brought to know his voice.

when he speaks, dear friends, it enters into the heart, I believe we spoke a little of it this morning as we are speaking of the heart of man, it enters into the heart, and it leaves a mark, and those seasons, refreshing seasons, will not be forgotten, the sweetness may go, oh yes, but the promise will remain, are you a stranger to the promises of God, I believe some of you have heard, from the voice of God, in the eye heart, fear not I have redeemed thee, thou art now, no more a stranger, no more a foreigner, to the voice of God, no, and no stranger, and stranger to the breath of gospel, the gospel of the Lord Jesus

[30 : 18] Christ, why these dear people, they're no more strangers and foreigners, they've been brought to see a little of the greatness of God, and the wisdom of God, or to have a right view of the plan of salvation, the plan of salvation, Father, Son, and Holy Ghost, one dear man said, I believe, some years ago, it's good to look upward, thereby faith, into the heavens, to see the fire, it's good to look out, as it were, to celebrate, to behold the sun, and it's good to look within their heart, to behold the third person, the Holy Spirit, that's the plan of salvation, the love of God, the choice of God, redemption, in and through his dear, beloved Son, and the

Holy Spirit, to bring the force to her, out of the fall, out of the ruins of the fall, as David said, he brought me out of the miry clay, set my feet upon a rock, and established my goings, and put a new song into my mouth, that's it, no more strangers, and foreigners, to the wisdom of God, and the plan of salvation, now therefore, ye are no more strangers, and foreigners, to the roster, to the roster, are you a stranger, and a foreigner, with the dealings of God, to you, to his children, you know, at times, he lays afflictions, sometimes, he lays a rock, upon his children, are you a stranger, through much tribulation, the apostle Paul tells us, through much tribulation, and this is some of that, and I believe I quoted the words this morning, how the prophet like her of old,

I will bear the indignation of the Lord, because I have sinned against him, are you a stranger, and foreigner, to the to the dealings of God, with the dealings of God, in your soul, in collection, you, are you a stranger, and a foreigner, to the sanctifying grace of God, why the Lord's dear people walking in these paths, and in these deep waters, are often sanctified, God, oh, to be a sanctified affliction, to know that experience, it will bring honor and glory to God, I believe some of you can look back to those days, when you were sorely afflicted, may have been in soul, in body, or in circumstances, and the Lord has been pleased to speak to you, or to give you a lot, to smile upon you, yea, sanctified trials, no more stranger, no more a foreigner, through the dealings of

God, in this, oh, what a mercy, you see, the poor worldly, he passes through similar storms in life, affliction, trouble, but never sanctified, no good comes out of it, they do not profit, they got nowhere to take those troubles as you and I have, cast thy burden upon the Lord, and he shall sustain them, and in that sustaining blessing, the soul is sanctified, the world knows nothing of it, still strangers and foreigners, no more strangers or foreigners, friends, eternity stands before us, the Lord has been pleased to open the gates of paradise, strangers and foreigners have never entered into that place, never,

I speak with all evidence, a worldly man or woman cannot enter into heaven, and be attached, the fear of it, to enjoy, never, now, why not not prepared, not prepared, you say, well, here are we prepared, why, as I mentioned, these things we pass through are sanctified, in other words, behold, nature is subdued, and grace is more manifest, as Job said, he knoweth the way that I take, and when he hath tried me, I shall come forth as gold, oh, what a mercy, to be prepared by the spirit, we cannot prepare ourselves, to be prepared by the spirit, for that prepared place, heaven,

[36 : 03] I have said, I've said it recently, and I believe there's the truth in it, then our poor soul is prepared for heaven, the language of the hymn will suit him well, weary of earth, myself and soon, dear Jesus set me free, and to thy glory take me here, for there I long today, as I poor sin, prepared for heaven, yes, I can from all things parted thee, but never, never, be a Lord and just people, no more strangers and followers, that's the language of Zion, just a few thoughts on the remaining part of our deaths, can you imagine the apostle Paul coming to the Ephesians or writing to them and saying there's no more, ye are no more strangers and foreigners, but,

Jesus, oh the simple word but, it's got a deep meaning, as if he might say to these people, just wait a minute, ponder it over, pray about it, but, but, yes, and then he speaks of a fellow citizen, with the saints, oh I believe, dear friends, that he could see much of the spirit in those Ephesians, he could see much dwelling, as it were, in them, in their life, and in their walk, and knowing they were praying to each other, your fellow citizens, just a word in a very simple form, citizens, well we are all citizens, are we not?

we haven't a king to reign over us, but to be citizens, with the saints, there is a king in the heavens above, a king of kings, and lord of lords, and that citizen, that king has laid down laws, rules, commandments, as citizens, do we obey the law of our land?

Do we obey the law laid down in the gospel? Do we obey his commandment? If he loves me, keep my commandments.

Yea, are we citizens of that heavenly country, having the king to reign over us? no small mercy, dear friends, to be among these citizens.

[39 : 06] Citizens, every one of them are being led by the third person in the Trinity, the Holy Spirit. Every one of them are being taught by the same dear man, or rather the Holy Spirit.

And every one is being taught the same things, the melody and the melody, what we are by nature, and then having some view of what we are in and through Jesus Christ, the last Son of Christ, a citizen.

Yes. Oh, for grace to be a citizen in the country, heavenly country, and among the nations that we are.

I believe Peter speaks of a royal priesthood, a holy nation, a citizen, a citizen, for that holy nation.

There's a nation, my friends, in the nations of the old heart, and that nation is the household of God. But, fellow citizens, with the thanks, saints, can I hear one saying, saints, that speaks of holiness, speaks of righteousness, I am a poor, undone sinner, vile, defiled to it by sin, can I be numbered among the citizens, and with the saints.

[40 : 44] Oh, how often we look within and see much there, that is, of the creature of sin, as would be lost. The poet will explain it, dear friends, better than I can.

A sinner is an holy thing. The Holy Ghost has made himself a rather sacred. Nothing about ourselves, no, no.

These saints, every one of them, are born of the slay, and God the Father looks there upon his church, his people, these saints, spoken of in the text, in and through his dear beloved son, and he can see holiness, perfection.

Not in the creature, not in us, but in his dear beloved son. Outside of Christ is a consuming fire, but the sin, my friends, in and through Jesus Christ, yes, a citizen, a citizen and saint.

Oh, you can see a little here of the greatness of the Lord Jesus Christ, and how holy and pure he is, and the holy way to the Father is in and through his dear beloved son.

[42 : 10] And my friends, if we stand upon that rock, if we are building upon that rock for eternity, and can say from the heart, my hope is built on nothingness, than Jesus' blood, and not just lost.

You're among the saints, though you feel to be the violence. The vilest sinner out of hell, who lives to feel his need, is welcome to the throne of grace, thy precious blood to praise.

God. Now all these citizens journeying toward the heavenly country, as those dear men and women we read of in the 11th of Hebrews, they lived by faith, they sought a city out of sight, blood, and every one of them was cleansed by the blood of Christ, and he ascends with you and I into heaven, it will be through that same channel, channel of mercy, and through the blood of the Lord Jesus Christ, no provide.

There's no other cleansing but in and through his blood. fellow citizens with the saints, with the saints, and of the household of God.

A family can serve, a family, and God has his family, yes, his sons, his daughters, his lambs, his sheep in the fold, and he is the shepherd.

[43 : 53] David said, the Lord his lies, I shall not want. And these dear saints of the household of God have never been want.

Everything is provided for them in the blessed life, yet to bring them safely to the haven of each of the rest.

If there's one here this evening, still a stranger, and a foreigner, to the things of life, O may it please the Lord to turn your horses up, turn you from the world, and bring you into the house of the ground, teaching you by his holy spirit, that you will look and long and cry for the fruits to be manifested upon your ground, in your life.

Now, dear Apostle Paul, yea, those that surround you here may say, you're no more strangers, nor sinners, but you're in the covenant of divine grace, having your name written in the land's book of life.

Amen. Amen.

[45 : 20] Amen.