

Irving Foss - Chicago, Convntion

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Quotes it as retain in the margin and other translations quote it thus also in the interlineary of the dialot. You'll see it it is received and it's the idea of receive that we want to emphasize this morning.

I've told you what I'm not going to talk about. Now I'm going to tell you what I am going to talk about. I have attempted to put this in a succinct statement so that you will get the general idea of the presentation.

A brief statement at the outset of what we wish to present would be as follows. To think of it as a progressive theme and dramatized by an ever expanding choral group consisting first of the spirit beings and ultimately including the entire human family and all intelligent beings in the universe as a section of the composition, breaking forth in stanzas of song, contemporaneous with major events as they occur and as they are revealed in the divine plan. Now that's what the talk is supposed to be about.

As I think of what may be going on in the heavenly realm, I think of the Jewish arrangement. If any of you have gone to school where there were a number of Jewish children, you know that they were out of school. It seemed half the time because they had a holiday. Well, actually, the Jewish arrangement provided for many holidays, and you will remember, of course, there was the week of unleavened bread, there was the Passover, there was a week of feasts, there was Pentecost, there was a celebration of the Purim, which related to Mordecai and Esther's efforts to release or to save the Jews from annihilation.

Then of course, there was the atonement day and the period of booths or tabernacles, and they had many services, and of course they had Ebenezers, recalling the goodness and the providence of the Lord, and brother John Hull referred to this very briefly in Exodus, the 15th chapter, where we have the song of Moses, and he recalls how that the sea divided and they crossed over dry shod, and the enemy was overwhelmed by the flood, and the rider and his horse were destroyed, and this is the first part of the 15th chapter of Exodus.

And then in the latter part, the women take up the song. Remember, it says that Miriam the prophetess, the sister of Aaron, led the women with timbrels and they sang the song, remembering what the Lord had done for them. Then again, we remember, as far as the angelic host is concerned, illustrating the idea that each event would probably cause a special singing forth, and in Job, the 38th chapter and the seventh verse we read about the time when this earth was without form and void and was prepared for man's habitation, and then when God formed Adam and breathed into his nostrils the breath of life, and he became a living soul.

And then, following this, the beautiful appearance of his helpmate Eve, and as Adam looked upon Eve, the angels undoubtedly would look upon her also, and then, as the two together enjoyed the beautiful garden that the Lord had provided, this caused them to sing forth, and the morning stars apparently led the angelic hosts in song, and so God says to Job, where wast thou?

When thus the sons of God sang and shouted for joy? We're going to refer to Ephesians the third chapter, verses 8 to 10, two or three times now, and in this I think it shows possibly that the angels failed to learn a lesson that perhaps we haven't learned yet either, and that is to wait upon the Lord on the assumption.

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And it seems very clear that in Ephesians 3, 8, 10, the angels were not informed of the entire divine plan, but it was revealed to them as this plan progressed.

Paul suggests that there were certain features that they were not aware of until it was revealed to the Church, and then it was revealed to the angels through the Church.

And then on the further assumption, and giving the angels credit for perhaps desiring to do a good work and lifting man out of the miry clay of sin and death at the time prior to the flood, when they came here to earth, this was a desirable thing. But what they should have done was to have learned to wait upon the Lord, and to have sought his will, and then to have followed in accordance with that will.

And so they should have learned to wait upon the Lord, and this, I think, is a very important lesson for us to learn, and that is to wait upon the Lord. We are interested in the things to come. We are interested in the kingdom and its establishment, its full establishment here on earth. But let us learn to follow the Lord, for He leads us beside still waters.

And if we endeavor to anticipate him, we will find ourselves in deep waters.

In concerning some of the things that perhaps the angels did not know until they occurred might be the means by which God had prearranged for the salvation of mankind. I don't know that they knew before this about the arrangement of the ransom, or that Jesus would have to come here to earth and suffer the humiliation that he suffered and the sufferings of the Church, or whether they understood anything about the two salvations.

And these things were revealed to them through the Church, and paraphrasing this is what the apostle says in Ephesians 3, 8, 10 that I should preach the unsearchable riches of Christ, and to make clear how this sacred secret purpose of Christ in you, the hope of glory, is to be carried out, which he had hidden away in the mind of the Creator from the beginning, he who created all things through Christ Jesus, so that now to the powers and authorities in the heavenly realms might be known through the Church, or that the Church might now be used to display the innumerable previously concealed aspects of God's supreme wisdom, according to the plan of the ages, which he made in the anointed Jesus our Lord.

Thus, as the angelic hosts became aware of the progressive events in the divine plan, they would join in singing a new stanza in the dramatic unfolding of God's prearranged design.

After Adam and Eve were created, of course, and they rejoiced in this and beautiful Edenic home that had been provided for them. They were probably shocked to a certain extent when tragedy entered into the scene, and because of inexperience and original transgression, they were driven from the Garden of Eden.

They heard the words of Genesis, the third chapter, the 15th verse, I will put enmity between thy seed and the seed of the woman. But what did this mean?

When would it take place? Would it take place in the next generation or so? Or when Seth was born? And when centuries rolled along, did they become impatient and want to anticipate God's arrangement? And then, of course, the tragedy of being driven from the Garden of Eden because of original transgression.

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On top of that, the tragedy of Cain slaying Abel, and then the tragedy that has occurred all during the 6000 years of mankind must at first have puzzled the angels. It would seem as time rolled on, the angels became spectators of God's dealings with Israel. They were undoubtedly intensely interested in God's dealings with Abraham, and they followed when Abraham and the young men and Isaac came up to the foot of Mount Moriah, and then Abraham and Isaac alone went up to the mount, and you remember that Isaac says, we have the wood, we have all the preparations, but where is the sacrifice?

Did the angels know what the sacrifice was going to be? And then, of course, in the Lord's providences, he provided a ram in the thicket as a substitute, and they undoubtedly rejoiced in this and in the apparent faith that Abraham manifested, because you will remember that he said to the young men, I and the young man, or Isaac will go, and we will return. There are 19 words, Greek words that are translated in our English version by the word receive. We are particularly interested in one word, one Greek word, which I pronounce as this word has in it the thought, according to professor vine, to receive by deliberate and ready reception.

And this is the point that we want to stress this morning. It seems that this suggests a facet to our subject, whom heaven must receive, that brings a real blessing.

Now, let us think a little bit about the background with which you are all so familiar.

Of course, there was a time when God was alone and the Logos was the only direct creation of God. So that in addition to there being a time when God was alone in the universe, there was also a time when there were only two beings in the whole universe, the Father and the Son, and following this, of course, there was the creation of other planes of spirit beings. Now, just how they were created or how many at a time, or anything of that kind, we don't know. Maybe there was one plane of beings that was created, and then maybe another.

But regardless of that, as each one was created and they recognized their relationship to the Father and also to the Son, who was the direct Creator, and they being created with propensities towards righteousness, to say the least, there would be a bond of love and companionship and loyalty that would exist between the created beings and their Creator, and perhaps in a special sense, they were closer to the Logos than they were to the Father, because He was their direct Creator, and so this loving, devoted, adoring relationship that existed would cement itself and increase as the ages rolled along, and we're not going to refer to the fallen angels or anything, because it doesn't fit into our picture at this point. But then, as the ages went along, a major event occurs.

Suddenly this adored, loving, devoted head and leader is taken from their midst for more than a period of 30 years at the time that the Logos was transferred to become the babe Jesus, and even then, the interest of the angels, and also that they were permitted to have a share in this. You remember that the angel appeared to the shepherds and the lonely Judean hills, and these shepherds undoubtedly were men of irreverent attitude, and they became fearful.

And perhaps with others of Israel, they were in expectation of their Messiah, and then, as these shepherds were there, and they were hailed by the angel, and they became frightened, and he said, fear not, for behold, I bring you glad tidings of great joy which shall be unto all people. For unto you is born this day in the city of David a savior which is Christ The Lord, and suddenly there was with the angels a host of heavenly beings singing together, Glory to God in the highest on earth, Peace, good will toward men, and here we have another occasion.

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And there may have been many, many occasions in which the angels thus sang together as special events occurred and as they were revealed to them, and these wonderful words of the angels have come down over the centuries to mankind, and men have cherished these thoughts and ideas without fully realizing their significance and what the ultimate end would be in the blessing of all the families of the earth and Christendom in general, have practically despaired of these ever being fulfilled, as well as the words in the prayer of our Lord to the disciples. Thy kingdom come, Thy will be done in the earth, even as it is done in heaven. They have practically given up all hope of anything of this kind to mankind in general.

It seems almost to be a myth. They have developed almost complete hopelessness as far as these are concerned, and it would seem as though, to say the least, they were delayed. But we know that there has really been no delay. There will be no delay.

And at the precise moment of each event and the full establishment of the kingdom, the completion of the church, the resurrection of the ancient worthies, the, and the beginning of the general resurrection are going to take place exactly on time, just as surely as the time of our Lord's coming, His death, his resurrection were known by the Father. So all these other things are also known.

I don't think it takes much imagination to feel that the angels must have been intensely interested in the human life experience of their master and their Lord who had left their realm. They were interested in all of his life. They must have been interested when he was 12 years of age and he talked with the wise men of the temple. They were probably more particularly interested in the three and a half years of his ministry, especially the last six months of it, the last week and the last few days, and these things they looked upon with wonderment and amazement and joy.

And then they must have been sadly moved when he was suddenly taken. He who spake as men never spake. He who performed such marvelous miracles, and then he was taken rudely and by perjured testimony and by a false priesthood, he was crucified upon Calvary's cross.

And while these things they may not have known the end of these experiences, but then can you imagine the joy that overtook them when early on the dawn of the third day, he whom they loved and revered was raised from the dead.

We can easily understand that they would be intensely interested in the next 40 days, when Jesus appeared unto the disciples about 11 times, first to Mary as the gardener, and then he revealed himself as the risen Jesus, and then, can't you imagine that they were there invisibly when the two walked on their way to Emmaus and were joined by the stranger who told them about all, how Christ must suffer, and by all the prophets, and then later on, when these two returned to tell the other disciples how their hearts burned within them, when he opened up to us the Scriptures, the angels must have had their hearts burned within them too, and he who opened up their talk with them and walked with them. I like to think, brethren, that he walks with us and he talks with us, and he opens up the Scriptures to us.

And so, rather than the marvelous revelation of the Divine plan becoming a common thing, it should make our hearts burn within us.

But now comes the thought of whom Heaven must receive. Now when he is ascended, they receive him with open arms.

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It is not necessary to define the idea of receiving. We know that in receiving one delivers, another receives. This can be done with reluctance on the part of both, as far as that is concerned, or it can be with rejoicing. It depends upon what is being delivered and what is being received and by whom.

As we think of the pomp and ceremony and the reception that is given to earth's questionably triumphant leaders, just think of the reception that our Lord must have received when he went into heaven as the triumphant King of Kings, triumphant over death, not only for himself, but also that he is to reign until death itself will be destroyed. The leader and Lord of the angelic host returns after his absence of more than 30 years.

When you think of the Shunammites having her son returned to her, can you imagine the joy that filled her heart? You think of the time when Jairus daughter was awakened, how this filled his heart with joy, and also in connection with Lazarus, when he was brought forth from the tomb. With what rejoicing heaven must have received our Lord? What depth of meaning whom Heaven must receive?

We resumed the revelation of events in the Divine plan in which the angels rejoiced and followed step by step, and we come to Pentecost. Did the angels know that approximately 2000 years was going to take place before that for which Jesus died on Calvary's cross? For mankind was going to be brought into being. Did they know of the call of the church of the two salvations? But as Ephesians 3, 8, 10 tells us, it was through the Church that these things would be made known to the heavenly Hosts on the day of Pentecost, the angels must have been intensely interested in the effect upon the disciples and the apostles, especially when they received the Holy Spirit.

And as Peter explained that this was not because they were drunk with wine, but because of the fulfillment of the prophecy of Joel. Did they know? Did the angels know that Joel's prophecy referred to two outpourings of the Holy Spirit? Did they know of the two salvations? In any case, they must have rejoiced in the experiences of the early church, collectively and individually, such as with James and Peter.

Both imprisoned, one beheaded the other by an angel, having his chains removed and being led out to the outer gate, and this was the privilege of one of the angels. Then can you imagine how the angels looked upon the experience of Stephen when he so eloquently presented to the council all of the things that they revered in Moses and the prophets and their temple? And then, instead of saying that these things were to be done away with and forgotten, and attempting to belittle them, to show that they were witnesses of the fulfillment of all these things, and when the council couldn't stand it anymore and they stoned him to death.

But the angels must have appreciated the words that when the council looked upon the face of Stephen, they saw it as the face of an angel.

The angelic host must have been keenly interested in the reaction of Israel as a whole to the ministry and the words and the miracles of Jesus. They saw that only a few received him, that the nation as a whole rejected him, and consequently were cast off and rejected by God. They rejoiced with those of Israel who received the Word in good and honest hearts and accepted Jesus as the promised Messiah. Such is recorded In Acts the second chapter, verses 37 and 38, where we read now, when they heard, they were pricked in their heart and said unto Peter and the rest of the apostles, men and brethren, what shall we do here? Something has been done.

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They can't undo what was done, but what are we going to do now? And Peter said unto them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Spirit. Thus was the beginning of the body members of the anointed Messiah, and this thrilled the angels. In the second chapter of Acts, the miracle of healing the man.

I think this is in the third chapter, healing the man lame from birth, and Peter's sermon explaining and then comes in the context of Acts 3:19, whom heaven must receive. Peter pointed out again the two to those whose immediate response brought repentance, the forgiveness of sins, the refreshing favor from the face of Jehovah by the receiving of the Holy Spirit. Refreshing to these but what to those who did not respond? Restitution awaited them when God would send Jesus Christ, whom the heavens meanwhile retained.

Our common version of Acts 3:19 reads, Repent ye therefore, and be converted, that your sins may be blotted out when the times of restitution shall come from the presence of the Lord, and when we read that phrase presence of the Lord and we think of the parousia of our Lord Jesus, we are inclined to connect this up, but it doesn't refer to that at all. It's obvious that this Lord is the heavenly Father who will send Jesus Christ, and a better translation is from the face of Jehovah, and when the Lord turns his face, it suggests favor and refreshing.

And also the word when in when the times are refreshing is better translated so that times are refreshing.

To those who heard Peter's words but did not respond, they would wait their blessing until the times of restitution. But to those whose hearts were touched at the time they could immediately receive the Holy Spirit. We are not going to take time this morning to show the obvious difference between refreshing and restitution, nor the difference between the two words times, which come from the Greek words Tyrus and Chronos. But let me assure you that if you will go over Acts the third chapter with your mind open to seeing that Peter is talking about two salvations, it will be a real blessing to you.

It will be interesting to look over the words receive. But you must do that yourself, because I do not have time now. But we can imagine the additional blessing to the angels when this Hallelujah chorus in its crescendo and as the sleeping saints are raised and they join in, and then as each one makes their calling election. Sure, the enlarged Hallelujah Chorus will make the rafters of the universe single beyond the millennial age, and mankind fully restored, will join in this grand song of salvation, and meditating on these glorious features of the Divine plan, we surely echo the words of the when all my labors and trials are o'er and I am safe on that beautiful shore Just to be near the dear Lord I adore Will through the ages be glory for me.

We're going to have the trio sing this song, and on the third verse we would like to have the whole congregation stand up and join in the chorus. I hope there's a trio. If there isn't, I'll have to sing a solo for you.

It.

When all my labors and trials are over and I am safe on that beauty for sure Just to be near the dear Lord I adore with His Be glory for me O God, be glory more glory for glory for me Glory for me when by his grace I shall look on his face that will be glory be glory for me when by the gift of his infinite grace I am accorded in heaven or place Just to be there and to look on his face with ages Be glory for me all that will be Glory for me Glory for me Glory for me when by his grace I shall look

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on his faith that will be glory be glory for me Friends will be there I have not long ago Joy like a river around me Will flow yet just a smoke from my Saviour I know Will through the ages Be glory for me O that will be glory for me Glory for me Glory before me when by his grace I shall walk on his grave that will be glory be glory for me thank you, brethren, and thank you, Brother Force.

With mixed emotions, we announce the passing of of our dear brother, Walter Bleachers Sr.

We shall greatly miss the fellowship of Brother Bleachers, but we rejoice that he has gone to his reward. The funeral arrangements have not yet been set, but will be announced later in the day following the close of this meeting. You will observe from the program that there will be a 30 minute intermission, and we would request that you please return promptly to your seats at 11 o'clock. Shall we now join together in singing Brother Fossa's closing choice, number 85?

We arise on the last and be dismissed by Relliforce.

La sa Satan Our gracious and loving father. We lift our hearts to thee Thankful for all the way that Thou hast led us for all of thy providences and tender mercies. Thank Thee for Thy word of truth and for the gift of Thy only begotten son. We thank thee for a knowledge of Thy wonderful plan of salvation. We thank thee for the blessings of this convention thus far and pray that Thou continue to be with us.

Bless that which is in accordance with Thy will and forgive that which is not in both word and thought and deed. In that which is ministered to from this platform as well as in our fellowship together. Now abide with us and be with thy children everywhere, and we pray especially for those who are bereaved, such as the Bleacher family and the experience of thy children everywhere. Wilt thou guide and direct, fit and prepare us all for a place in thy kingdom.

We pray that we may then see thee face to face and hear thy well done. We ask in Jesus dear name, amen.