

Irving Foss - Covenant Allegories

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Our loving Heavenly Father, we come to Thy throne of grace as thy children to thank thee for the gift of thy Son, and thou hast opened our eyes to see the wonderful truth and the high calling. Now, dear Heavenly Father, bless thy servant who is going to speak to us. Brother Fossil, to speak to us. Thy word to be to us in uplifting in the most holy faith.

Bless thy children everywhere, wherever they may be. Thou knowest Thine, and we pray for thy kingdom to come, and thy will be done on earth as it is in heaven. We ask it all in Jesus precious name.

Amen.

Now, friends, we come to the final discourse of our afternoon session, and the topic our brother has given is a very intriguing one. It is Covenant Allegories, and our brother, Irving Foss of Los Angeles, California, is to bring us this message. Brother Foss.

Thank you, Brother Wassman.

First of all, I wish to express my appreciation and the appreciation of Sister Foss. For the privilege, by the Lord's grace, of being here with you at Bloomington. The love of the friends at home have been already conveyed to you. But I merely remind you about it.

The Lord is very gracious to us in revealing his plan to us at all.

In Isaiah, the 57th chapter, we read that I dwell in the high and lofty place, and my name is holy. But also with him that is of a contrite heart and of a humble spirit. To revive the spirit of the humble and to revive the heart of the contrite one.

And I think it makes us. We are constantly amazed at the detail and the minutiae by which the Lord has granted us visions of his wondrous works for the children of men.

If we can continually have an increasing appreciation of the Lord's word and of his goodness and his mercy toward us and his grace.

I think we have reason to be confident that he who has kept us thus far will continue to keep us throughout our earthly course, and ultimately permit us to hear his well done, good and faithful servant. So that we may see him face to face.

I think of illustrations sometimes, but I think they are very poor. But I still have enough nerve to tell others about them. I was thinking about if we could think of a master artist, perhaps in the time of the Renaissance, and that all of his works were to be exhibited to the patrons of art of his day. We can imagine that they would obtain a fine museum or hall for exhibition, and everything was in preparation for this great exhibit.

But this was all prepared perhaps a month or more before the date was set. That everybody was invited to come and see these wonderful works of art, and so this great artist himself went to a little village down here where they had a school for subnormal children, and he said, now, I want to take all these children with me to this exhibit, and I want to show them and explain to them not only the beauties of the pictures, but also their story, their significance, and I'm going to even tell them

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something and show them something about how to do some of this painting.

Well, we would think that was certainly a wonderful thing for him to do, a wonderful concession, a spirit of humility, and he was going to do this all before he permitted these patrons of art to come and see. Well, I think we're something in that position that the great master artist of the universe has permitted us to come and see some of these pictures that he has given to us, and that's what we've been doing here during this convention. We've had many pictures that have been shown to us by picture words.

And this great exhibition hall is unseen of men. They don't know anything about it, even though we invite them all to come and see, but they have no appreciation, and so if we can have our appreciation of these wonderful pictures, these wonderful truths that the Lord has revealed to us about all these things that we have been hearing about the original creation of man, original transgression, the permission of evil, and all of these things, and so this afternoon, for the few moments, we want to talk about a few of these pictures. We go into the great hall, and at the beginning here we see some pictures, and over the door it's entitled Allegories from the Life of Abraham.

But we don't want to stop in that room, although in passing we see a picture entitled Abraham and His Wives, and we know about this picture because Paul tells us about it in the fourth chapter of Galatians. Then we also see another picture of Abraham sacrificing his son, and we realize now here the Lord told us all about these things, and it shows that he knew about the sacrifice of our Lord long before, and in fact, even before original transgression, the Lord had arranged for the deliverance of mankind.

And can't you just imagine that Abraham, I think he was 175 years old when he died. He went to sleep, and then as far as he's concerned, the next moment of consciousness, he's going to be over the kingdom, and then he'll be told a little bit about what happened, this whole arrangement of evil, and how many years passed by that he was sound asleep, and now the kingdom is to be established that he was looking forward to, and then he's going to say, and just to think about it, the Lord said to me that in thee and in thy seed shall all the families of the earth be blessed.

But. But Paul said that I was like unto God, the Father of all, and that really what God was saying was not that in me and my seed shall all the families be blessed, but in God and his seed, all the families of the earth were going to be blessed, and the Lord just used me as a little picture, and I can imagine Abraham, he would be overwhelmed with joy to feel that he was used that way of the Lord.

And then he's also going to be used as one of the princes in all the earth, and then we go on, because we're going to go over to another room. But as we pass, we see another room and it says, pictures from the life of Isaac, and there we see a picture of Eliezer selecting a bride for Isaac, and we all know about that story representing the selection of the church by the Holy Spirit.

Then we go on to another room, and this is the room that we want to pay a little bit more attention to, and it is listed as allegories or pictures from the life of Jacob. Now, in these pictures, one individual does not always represent the same thing in every picture. That may surprise you a little bit. But as an example, you remember that the promise to Abraham was that his seed would be as the stars of heaven and the sand of the seashore.

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The promise was reiterated to Isaac, but only his seed shall be as the stars of heaven, and it was repeated to Jacob, but that his seed would be as the sands of the seashore. In this, Isaac represents the new creation. Jacob represents the fleshly house of Israel and ultimately the whole world of mankind. Then, of course, you remember the picture of Jacob and Esau.

And Jacob means supplanter, and he supplanted Esau in two ways. First of all, you remember that Esau sold his birthright, and so there Esau represents fleshly Israel, nominal fleshly Israel and nominal Christendom, and Jacob, who received the birthright, represents the new creation.

Whereas in the other picture, he represented the fleshly sea.

Esau sold his birthright, and that's one of the pictures that we see here. But before we look at the pictures, we find a plaque, and in the plaque, it tells us about a few things about Jacob, and our lesson is taken from Genesis, the 28th through the 31st chapters, the second way in which Jacob supplanted Esau was about the time that Isaac was to die.

He received his father's blessing, and thus both in the beginning, he received the first rite, and in the end, he received his father's blessing, and then his father told him to go to another country, to leave and go to Padan Aram, and he traveled along, and at nighttime, you remember, he got tired, and he laid down and took some stones and made a pillow for his head.

And he had a wonderful dream, and he dreamed that the heavens were open and the angels descending and ascending. What a wonderful dream that was, and Jesus refers to those words when he talked to Nathanael. You remember, Nathanael came to him and Jesus said, behold, an Israelite indeed.

And Nathanael says, I believe that thou art the Son of God, and he says, do you believe just because I saw you at the fig tree, he says, you're going to see greater things. You'll see the angels ascending and descending upon the Son of Man, and so the heavens were opened to certain individuals of the ancients, such as Jacob, Abraham, Isaac, Jacob, Daniel, Elijah, and so on, and our Lord's baptism, the heavens were opened to him and angels ministered unto him.

And this angel's ascending and descending represents a communication between the heavenly things and those who are serving the Lord here on earth, and so at Pentecost, the heavens were open to the church and to each of us, the heavens were opened and angels ascended and descended upon us individually, and as we appreciate the truth and study and meditate upon those things, we have the heavens opened unto us constantly, and as our song hymn number 22 says, the Bible is as a mind deeper to than can mortal ever go, and so that we can learn more and study more and appreciate more things that are still in harmony with the fundamentals that we have all learned. But we will never come to an end of the knowledge and the wisdom of our Father in heaven, even through all the ages of eternity.

As John says, this is life eternal that they may know thee and Jesus Christ whom thou hast sent, and so as Jacob went along, he was undoubtedly thinking of his past experience, and particularly this one experience of the heavens open and the angels ascending and descending, and he set up an altar there, an Ebenezer, and he said, and behold, the Lord said, I am with thee and will keep thee in all thy ways whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of, and Jacob awaked out of his sleep and he said, surely the Lord is in this place.

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I knew it not. Now we can say here, surely the Lord is in this place. But the thought of here, and I knew it not, the thought that this suggests to my mind is this one step I go, not knowing what the Lord's will may be for us, and so we must walk by faith, one step at a time. We can't be sure just what the Lord has in mind for us.

And wasn't that the experience of many as they were seeking the truth? They may have gone to this place to try things out and it didn't work out. Maybe they gone another place and try something and it didn't work out. But they had faith enough to follow what they thought was the Lord's leading, and ultimately they came.

And so it was mentioned here the other day about Abraham. He sojourned into a land by obedience, not knowing where he was going to go, and so frequently we have to do that, and then another part of the plaque that says, this is none other but the house of God and this is the gate of heaven. What a wonderful experience that was for Jacob and what a wonderful thing it will be for them when they come back in the resurrection to think about these things.

Then you remember he went on over there to Pad and Aram, and he came to a well where they were feeding their flocks and where Laban, his uncle's flocks were being watered, and he removed the stones so that they could be watered, and pretty soon one of the most wonderful things that happens to a young man is when he sees for the first time in his life, he realizes that women are beautiful. You remember that as a boy grows up, he has no use for women. It would be a wonderful thing if all the women were transported far across the sea.

But there comes a time in life when we wonder why we couldn't see them. They're so beautiful. So he saw two of them. He saw two of them. There was Leah and Rachel.

And Leah was tender eyed. I imagine he swooned. But then his younger daughter, the younger sister, came along and oh boy, she was just everything that his heart desired. So he fell in love with her, and it's interesting to read here in a few verses in Genesis 29, verses 9 to 13, about a wonderful exhibition of emotional love.

Because here Jacob had come to visit his uncle and he kissed Rachel and he kissed Laban, and they embraced one another and they just had a wonderful time, and then he went home and he lived with them, and after about a month, I Guess he couldn't stand any longer. They made a bargain. He wanted to marry Rachel because she must have been very beautiful.

Very calmly now we know that then he agreed to serve, and here's a picture we see of Jacob and Rachel. He agreed to serve seven years for her. He had to serve seven years before he got her, too. That must have been a long, long seven years.

You would think, wouldn't you? Well, you know, there's a funny thing about it. We read in Genesis 29:20, and here's a lesson we can get, and Jacob served seven years for Rachel, and they seemed unto him but a few days for the love he had to her, and so it should be with our service to the Lord.

If we've served from the early morning or whether we come in at the 11th hour, it doesn't make a particle of difference. Our joy and our love for the Lord and his service and our appreciation of the truth he has given to us should be so great that each day's labor will seem but just a moment, and we'll be waiting for the next day when we can start in again, and so whether it's five years or 10 years or 50 years, it's as a drop in the bucket, and I always like to think about our consecration.

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Brother Wilson mentioned two thoughts in be thou faithful unto death.

But we're not faithful unto death. Only we expect to be faithful throughout eternity and enjoy the things of the Lord. Well, you remember he served seven years for Rachel. The time came for him to receive his beloved in marriage, and instead of receiving Rachel, he received Leah. You remember that.

Now, whether this was deception on the part of Laban, actually it was a custom, and Jacob should have realized that this was a custom, and if he wanted to be the first son in law, he had to marry the oldest daughter. I don't think he was worried about son in law, but he was concerned about marrying Rachel. But the facts were just the same, that it was customary that the oldest daughter should be married first. So if he wanted the second one, he had to take the first one too.

But anyhow, so he agreed that he would serve seven years again for Rachel. Now keep this picture in mind that we're looking at here. He I'll start here. Here he started. He served seven years, at the end of which time he received Leah, the eldest daughter in marriage.

He still loved Rachel and wanted her for his wife. So he agreed to serve seven years for Rachel.

How long after his first agreement with Laban did he receive Leah as his wife? You answer These questions yourself. Seven years, Correct? Right. How long after he agreed to serve seven years for Rachel did he receive Rachel for a wife?

Seven days. Now, if you don't think that that's right, you read Genesis 29, 26 and 27, and Laban said, it must not be so done in our country to give the younger before the firstborn fulfill her week, and we will give thee this also for the service which thou shalt serve with me. Yet even seven other years.

And Jacob did so and fulfilled her week, and he gave him Rachel, his daughter to wife. Also. Leah would represent fleshly Israel. Rachel would represent spiritual Israel.

Jesus came to his own in about AD 29, and his own received him not. But as many did receive him, to them were given the privilege of becoming sons of God.

Seven days later, one week symbolic of seven years, the first Gentiles came in, and the two periods are approximately the same, the Jewish age and the Gospel age. Another thought we might get from it also that Leah might represent the old law covenant firstly, and Rachel would represent the grace or faith covenant of the Gospel age.

Now we remember going back again to this room where Abraham and his wives were, that Abraham had three wives. We are told by Paul that Hagar represented the law covenant and Ishmael, fleshly Israel. Sarah, who was barren, represented the grace covenant, which produces the promised seed represented by Isaac. Someone asked. Brother Roach was telling us about the Great Company.

Someone asked, under what covenant is the Great Company produced? Well, the Great Company is a by product, more or less. But the Lord still gives us pictures of these things. He gave us a picture in Rachel because Rachel had two sons, Joseph and Benjamin. Joseph, it is clear, represents the Christ.

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You remember. He was hated of his brethren. He was sold into captivity. He suffered much abuse because of his integrity to righteousness. He took his persecutions faithfully and ultimately was set at the right hand of Pharaoh.

A beautiful picture of Christ and the church. Now, Joseph had only one full brother. That was Benjamin. Benjamin. Rachel died at the time that Benjamin was born.

It was said concerning Rachel.

Rachel, remember, was barren for a long time. Of the twelve sons of Jacob, the first four were by Leah. The next two were by Bilhah, the handmaid of Rachel. The next two were by Zilpah, the handmaid of Leah. The next two were by Leah.

So 1, 2, 3, 4 were by Leah, 9 and 10 were by Leah, and during all this period, Rachel was barren, and then Rachel gave birth to Joseph and later to Benjamin, and Joseph means and he shall add, and so this covenant, this wife who seemed to be barren all this time while the other children were born, was to have not only Joseph, but was to be added to him was Benjamin, and at childbirth Rachel died, and she called his name Benani, meaning son of my sorrow, son of my pain.

And it was great travail in which he was born, and that's true of the great company. It will be in great travail. These are they who come through great tribulation and wash their robes clean. But then Jacob changed his name to Benjamin, saying, son of my old age, son of my comfort, son of my delight.

And there we have two facets of the great company. While they are not more than overcomers, the heavenly Father still loves them, and you remember they are also pictured in the Song of Solomon by the little sister, and again they are pictured by the king's daughter, who is all glorious within, and her garments are with wrought gold. But the virgins, her companions, follow her.

Why did Abraham have three wives?

Because it pictured the three covenants. Why did Jacob have four mothers for his 12 children? Well, we easily see how that Rachel represents this grace covenant which produces the little flock and the great company. The rest of the ten sons, Brother Russell suggests, represents the fleshly house of Israel in the millennial age. We might think of it representing the whole world of mankind, who ultimately, through faith and obedience, will have life eternal here on earth.

And that Leah might represent particularly, and firstly, the old law covenant, those who attempt to receive life through works and then later on would represent the new law covenant. Because these covenants are much the same. They are the law of God. The difference is the first one was written upon tables of stone.

The second will be written upon the fleshly hearts of humanity. The first one was based upon animal typical sacrifices. The second one is based upon the better sacrifices. The first one had a typical mediator that was not able to do what he would like to have done. But the second one will have a great mediator, Christ and the church.

Then what would the handmaids represent? I don't know, but I might suggest this thought they might be each related to the one that they were handmaid to, and so Bilhah, who was the handmaid to Rachel, which represented the faith covenant, might represent some who were born before the faith covenant came into operation, and maybe the ancient worthies. The others might

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represent some who attempted to get life through works when faith was available. We want to go to one more picture before we pass, and that is in the 25th chapter of Genesis, after Isaac receives Rebekah as his wife and comes into Sarah's tent.

And he was comforted after his mother Sarah's death. Then we read then again, Abraham took Keturah to wife, and you remember there were six sons. The question might be asked, how in the world could Abraham have vitality enough to be the father of six sons by Keturah? Some 40 years after it was said by Paul that he believed God not considering his own body as dead because of his age and because of the age of his wife Sarah.

I think that's an interesting question, and I have an excerpt here that I think helps to explain the situation and it may upset some of your ideas temporarily, momentarily. As to the significance of Keturah representing the new covenant and the earthly family of God in the millennial age, this is what the article says. Then again, Abraham took a wife and her name was Keturah. When it was that Abraham took Keturah, we are not informed.

It might have been in the lifetime of Sarah, and the original word *vayoseph* again and he added, seems to give some countenance to this opinion. Indeed, it is not very likely that he had the children mentioned here after the death of Sarah, and from the circumstances of his age, feebleness, and so forth at the birth of Isaac, it is still more improbable. Even at the age 40 years before the marriage of Isaac, the birth of his son is considered as not less miraculous on his part than on the part of Sarah.

For the apostle expressly says, Romans 4:19, that Abraham considered not his own body now dead, and Paul mentions it again in Hebrews 11, when he was about a hundred years old, nor the deadness of Sarah's womb. Hence we learn, the birth of Isaac is ever represented as supernatural. It is therefore very improbable that he had any child after the birth of Isaac, and therefore we may well suppose that Moses has related this transaction out of his chronological order, which is not infrequent in the sacred writings.

When a variety of important facts relative to the accomplishment of some grand design are thought necessary to be produced in connected series on this account, intervening matters of a different complexion are referred to in a future recording. Well, then you say, well, if that is true, that these children of Keturah were born in the lifetime of Sarah, doesn't that spoil our picture? And we say, no, it enhances it. Why? Because the world of mankind are born from the time of Adam and through the Jewish age and through the Gospel age.

But then, talking about this to one of the brethren, he suggested that perhaps what happened was that after Sarah died, he took Keturah as his legal wife, and thus now these children would come into covenant relationship. They were born before, but they come into covenant relationship. During the millennial age. When Keturah is the covenant, the new covenant that then is in force.

I don't see our brother up here yet. I got one more.

After all the experiences with Jacob, you know, he served Laban for 20 years. Seven years, presumably, for Rachel, and he got Leah. Seven years for Rachel, and then six years for the animals, and then they went away.

And after they left, he found out that his idols were gone. So he chased after Jacob and his company and searched everybody, and he couldn't find them, and then he got to Rachel, and I

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guess Rachel must have been sitting someplace around a camel. I don't know where.

But anyhow, she says I can't be disturbed. Because it's after the manner of women upon me, and so I can't be bothered. So he went away. She had them hidden.

Now, what would that represent? That would represent that Laban. Who would probably represent the world of mankind. Adam's children, during the reign of sin and death. They had all these idols.

But the church is going to take them away. May the Lord add His blessing.

Thank you, brother, for us, for those very beautiful pictures. How wonderfully blessed we all are, friends, that the Lord has opened our eyes to his master handiwork.

We'll sing a song of Brother Force's choice in closing, and then we'll ask Brother Force to close the meeting with prayer. But I'm going to ask all of you friends to remain seated following the close of this meeting. Because I think we have a message or two here which I'm sure will warm your hearts. So let's join together in singing number 201, all three verses.

It lifts me up to King above
It bears the joyful soul taste that makes me even here to feast with
Jesus Recent kings with Jesus Rivers of milk and honey
Rice and all the fruits of paradise in
endless plenty
There dwells the Lord our righteousness he'll keep his long in perfect peace and
everlasting rest and everlasting rest
Our gracious Father in heaven we lift our hearts to Thee we
thank Thee for all Thy blessings and favors and pray that Thou increase our appreciation
Fill us for the greater measure of Thy Holy Spirit fit and prepare us for a place in Thy kingdom
Help us that our joys and our love may increase we pray that Thou wilt add Thy blessing
To our fellowship and our stay here now we pray that thou bless the temporal provisions for our good and thy glory, and
pray that thou wilt abide with us as we further wait before thee. In the name of Jesus, our precious Redeemer, amen.