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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

FAULTLESS

before the presence of His glory with
exceeding joy!

by Ray Foster

The doctrine of the sanctuary service is distinctive to Seventh-day Adventists. Ellen G. White declared, "The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith." *Evangelism*, p. 221. (See also *Ms 20*, 1906, p. 5.) This doctrine explains the disappointment of 1844 by identifying the sanctuary to be cleansed as the heavenly. It signals the importance of the law of God, especially the fourth commandment; clarifies Christ's work as mediator, and judge; and reveals how God plans to eternally remove sin from the universe. It is God's three-phased, long-range plan to destroy the devil and eradicate sin from the universe—a plan that will

so completely deal with the sin problem, and save the universe, including mankind, that sin will never arise again. The fact that it takes so long, and involves different stages to accomplish the everlasting gospel, gives evidence of the depth and magnitude of the sin problem. Note the symbolism of the sanctuary services.

The courtyard service continued during the nearly four thousand years before Jesus died. All the sacrifices made there pointed forward to the time when He would come in human flesh to be the Lamb of God which takes away the sin of the world. With His death on Calvary, these sacrifices were no longer necessary. The one death which could pay the redemption price for the world

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IN THIS ISSUE: O. R. L. Crosier
explains the Disappointment: THE SANCTUARY IS IN HEAVEN.

FAULTLESS

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The message of the sanctuary truth is that God's people of the final generation will be pure and holy.

T had taken place. **He ministration in the Holy Place** continued for nearly two thousand years after Jesus ascended to heaven, during which time He ministered His blood in the Holy Place in the heavenly sanctuary. The furniture had symbolic meaning. The table of shewbread illustrated that physical, probationary life is sustained by eating bread. In the same way, Spiritual life must be sustained by eating daily the "Bread of Life." The seven-branched candlestick illustrated the Holy Spirit, Who must daily be invited into the life to be the Christian's Guide. The golden altar of incense illustrated daily prayer.

Daily the believing, repenting sinner is to come to Jesus, take hold of His merits, place confessed sin on the Sin Bearer, and accept His pardon. This work of the Holy Place ministration in the heavenly sanctuary was foretold in the 70-week prophecy of Daniel 9:24. It accomplishes what the courtyard ministration makes possible through the sacrifice of Jesus. He "...is able to keep you from falling, and to present you faultless before the presence of his glory" (Jude 24).

The ministration in the Most Holy Place—"The day," or Day of Atonement described in Leviticus 16, took place once a year in the earthly sanctuary service and illustrated Christ's work in the most holy place in the heavenly sanctuary since October 22, 1844. It points forward to the final eradication of sin and the final restoration of all things that had been lost through sin. It reveals the everlasting gospel, the power of

God unto salvation (Romans 1:16). Satan falsely accuses God as responsible for all sorrow, sickness, and death. The sanctuary sets the record straight

Two goats were chosen on the Day of Atonement. One represented Jesus; the other Satan. The sins of all the people were confessed on the head of the goat that represented Jesus, then the goat was sacrificed. The blood of His goat was taken into the sanctuary and sprinkled before the mercy seat. In symbol all sins confessed to Jesus are transferred by the blood of Christ from the repentant souls back upon Satan, the sin originator (the scape goat). The goat representing Satan was led by a fit man into the wilderness and left to die. This symbolized the thousand years Satan will be left to wander on this earth to view the results of his form of government. Then Christ will return with glory and majesty, and destroy Satan, sin, and sinners (Psalms 37:10).

Why is God waiting so long to destroy sin? God accepts only the service of love (II Peter 3:9). Had sin been destroyed before it became apparent to all how vile and hateful it is, all Satan's accusations would not have been answered. The last link of sympathy with Satan and sin must be broken or sin cannot be destroyed.

God is waiting for two things before He can fully and finally cleanse His sanctuary and destroy sin. First, the believers must have an unconditional hatred of sin. Second, they must have an unconditional (perfect) love of the truth.

This is portrayed in the sanctuary service. The scape goat is led into the wilderness by the hand of a fit (perfect) man, symbolizing the last generation of believers, who have a perfect hatred of sin and a perfect love of the truth; a mature love and loyalty to Jesus. They will fully destroy Satan's arguments that the character of God, as was demonstrated in the life and death of Jesus, cannot be fully reproduced in mankind. "...they overcame him by the blood of the Lamb, and by the word of their testimony" (Revelation 12:11).

This is the truth revealed in the sanctuary. It will be demonstrated for a witness; then shall the end come. The everlasting gospel is the good news that Satan and sin will be eternally destroyed and will never rise again. "...that through death he might destroy him that had the power of death, that is, the devil" (Hebrews 2:14).

The message of the sanctuary truth is that God's people of the final generation **will** be pure and holy—fit to take the Devil into the wilderness. This will reveal to the universe that God is able to keep a whole people from falling and present them faultless before His throne (Jude 24). The theory of the sanctuary truth alone is not the contribution of the Seventh-day Adventist church. It is the **witness** of the power of the everlasting gospel to cleanse and free the last generation of all the race, at the dreg end of time, from sin and present them faultless before God in the righteousness of Christ. •

THE SANCTUARY

Excerpts from an article in the *Review and Herald*, May 5, 1851, pages 78-80, quoted from the *Day-Dawn* and given without a date. Perhaps this was from the original? James White included this reprint, "To aid the brethren and sisters in studying the subject of the Sanctuary. . . ."

by O. R. L. Grosier

The definition of the word Sanctuary is, "a sacred place," [Webster.]—"a holy or sanctified place, a dwelling place of the Most High." [Cruden.] It seems to us that the word Sanctuary cannot be applied to the earth on any principle whatever. The primary meaning of the word forbids such a use of it, and it cannot be so applied in a figurative sense, because the thing to which it is figuratively applied must possess a quality agreeable to the meaning of the word—it must be holy. This cannot be said of the earth. Therefore the Sanctuary is not the earth.

The word Sanctuary occurs 104 times in the Bible—100 in the Old Testament, 6 in Daniel, and 4 times in the New Testament, all in the epistle to the Hebrews. It occurs 5 times in its plural form, Sanctuaries. It is applied 90 times to the tabernacle and temple, sometimes to a part and sometimes to the whole.

In Bible history, the Mosaic Tabernacle was first the Sanctuary, then the temple which took its place, and from the time the Temple was "left desolate" the Sanctuary was in Heaven.

The first name given to those things of which the Tabernacle formed a part, was, *Sanctuary*. While Moses was in the mount with God he received the institutions which Israel were to observe in the land to which they journeyed. . . . "Let them make me a Sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:1-9. From this we learn, that the Sanctuary embraced the tabernacle and all the instruments thereof. . . the principle parts of which are, the Ark with its Mercy-Seat and Cherubims, the two Altars, one of Incense, the other of Burnt-Offerings, the Table of Shewbread, the Candlestick and the Laver. . . . After the tabernacle had been set up at Sinai, the Lord chose the tribe of Levi to be dedicated to its service. . . . In strict definition. . . the Sanctuary was composed of

those things only which were necessary to, and *actually used* in, the work of making atonement for the people. . . .

This Sanctuary was called "the house of God," Josh. 9:23; 18:1; Judges 18:31; 19:18; 20:18, 26, 31; 21:2; 1 Sam. 1:3, 7. It was his prepared dwelling place among his people,—the place of his special presence was in the most Holy place of the tabernacle, on the mercy-seat, between the cherubims, (Ex. 25:22; Lev. 16:2; 1 Sam. 4:4; 2 Sam. 6:2,) though at the morning and evening sacrifices he met them at the door of the tabernacle of the congregation, Ex. 29:38-44. This continued to be the Sanctuary and house of God, till Solomon built him an house for the Sanctuary, 2 Sam. 7:4-13; 1 Chr. 2; 28:1-10. David received the patterns for it, "by the Spirit," and gave them to his son, vs. 11-13. When Solomon had built the temple, the ark and the holy vessels were brought into it, 1 Chr. 22:19; 1 Kings 8:6. While in battle or in their enemies' land, they were to pray with their faces toward this house. . . which was called "the temple of the Lord's holiness," Ps. 5:7, (margin.) This Daniel did in Babylon, Dan. 6:10. . . . When. . . the. . . Sanctuary [was desolated], their religion was prostrated—their nationality gone. Hence Daniel's fervent interest in prayer to God, to cause his face to shine upon his Sanctuary that was desolate, Dan. 9:17.

We feel confident that we have now presented, though briefly and doubtless imperfectly, the true view of the Sanctuary for the period of time spoken of, that is, from Moses to Daniel. No other view can be supported from Scripture. . . .

We come in the next place to inquire what the Sanctuary of Dan. 9:14 is. The chronology of that prophecy makes it certain that it was not the Jewish Sanctuary, because our Saviour declared it "LEFT desolate," Matt. 23:38, the Romans "destroyed the city and the Sanctuary," about A.D. 70, and "the end thereof shall be with a flood," Dan. 9:26—irretrievably destroyed.

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O. R. L. CROSIER

1820 - 1913

by Marlene Steimweg

A MESSAGE OF CHEER: The two riders approached yet another home that eventful Fall morning,

October 23, 1844. Passing unharvested fields, painfully indicative of frustrated hopes, the riders reigned in, staying only long enough to share the good news, hoping to cheer their disheartened brethren. Then they urged their tired horses on to yet another home where more disappointed Adventists were sorrowing because the second advent of the Saviour had not occurred the day before as they believed it would.

While walking through a cornfield with Crosier very early in the morning, Hiram Edson had received an inspiration "concerning the temple in heaven, showing that this had been the object of the prophecies"¹ and was to be cleansed rather than the earth. Christ, our High Priest, had entered into the most holy place in heaven and "had a work to perform before coming back to earth."² The two men im-

mediately rode out to spread that message of comfort and cheer! Regarding that morning Crosier later related, "I was on horseback going from place to place...to cheer those whom I could reach."³

THE MAN: Owen R. L. Crosier was born in Canandaigua, New York, in 1820. "Orphaned at age two," he lived "a lonesome boyhood."⁴ At sixteen he was converted at a Methodist revival. Sometime during his youth, Dr. Franklin B. Hahn and Hiram Edson befriended the orphan. They provided him a home and encouraged him in his studies.

After attending Genesee Academy and Wesleyan Seminary at Lima, Crosier taught in Gorham, Rochester, East Avon, and Lima, New York. In the Fall of 1843, he accepted the Millerite doctrine of the imminent return of Christ to cleanse the earth and was baptized by E. R. Pinney. He also accepted the belief that the second coming of Christ will *precede* the millennium. He became interested in the chronology, time prophecies, the four prophetic

empires, the subsequent division of Rome, and further events climaxing with the coming of the Lord.

Crosier was issued a preaching license by the Wesleyan church, after it split from the Methodist church. The Methodists and the Wesleyans offered to finance his theological studies, but not wanting to feel under obligation to any one group, he declined their offers.

THE WORK: Soon he began lecturing on the prophecies, obtaining the use of the town hall from Dr. Hahn, president of the village corporation and secretary of the County Medical Society. Next he was invited to give a series of lectures in the schoolhouse. Dr. Hahn wholeheartedly accepted the advent message during this series of lectures. Soon afterwards Crosier decided to devote full time to the advent cause. In order to herald the advent message locally, with Edson and Hahn, he began publishing in Canandaigua the *Day-Dawn*, an advent newspaper.

O. R. L. Crosier was twenty-four when he rode with Edson to take the news on the cleansing of the Sanctuary. Even then he was already "a keen Bible student and promising writer."⁵ "Crosier, Edson, and Hahn joined in an intensive study of the Sanctuary in the winter of 1844-1845, after which Crosier wrote out their joint findings on the subject. This became the early standard exposition of the new position held by the sabbatarian adventists."⁶

To publish the news, the men got out another issue of the *Day-Dawn*. . . . "To finance the project, Mrs. Edson sold a part of her silverware. This number of the *Day-Dawn* was issued from Canandaigua in March, 1845."^{7,8} About a year later, a "fuller, systematic exposition"⁹ of the subject was submitted to the editor of the

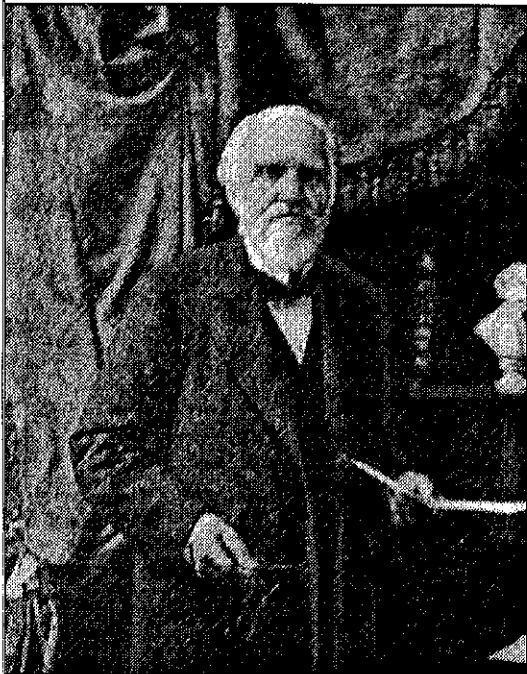
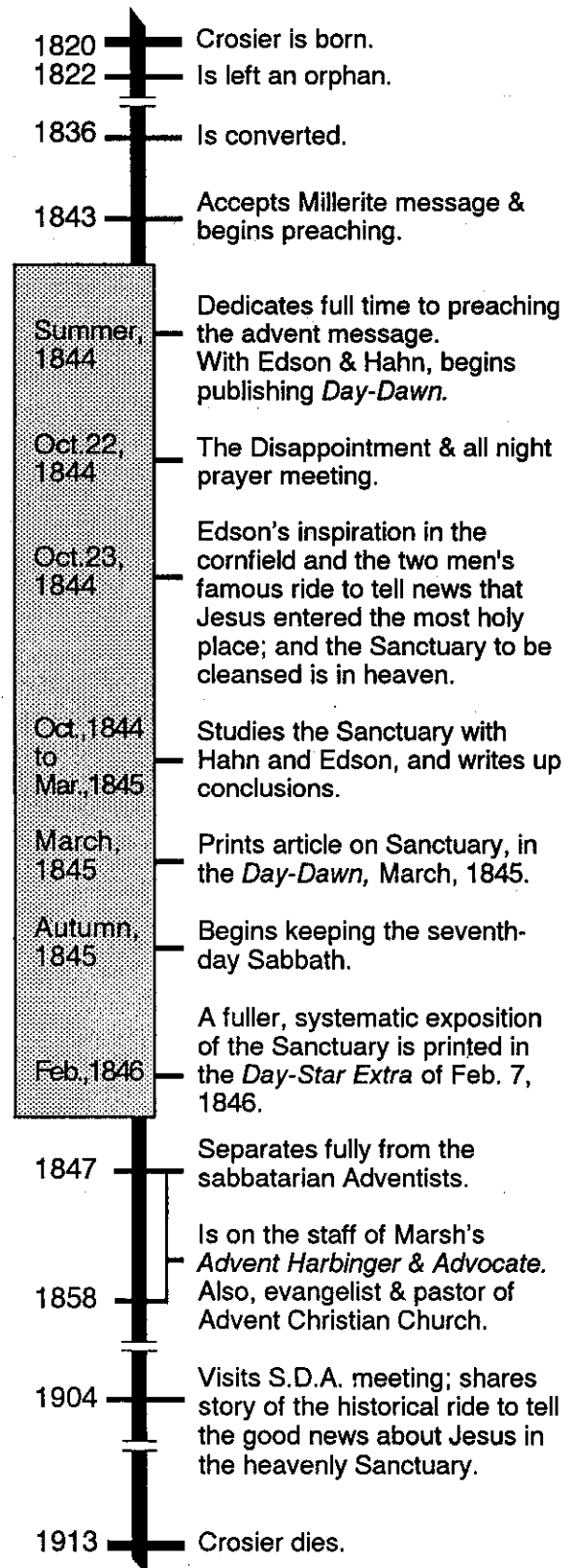
Day Star, a Cincinnati second advent paper, and appeared in an *Extra* edition as an article entitled "The Law of Moses," on February 7, 1846.

Regarding the second article, Ellen Harmon declared, "The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary. . . and that it was His will that Brother C. should write out the view which he gave us in the *Day Star Extra*, February 7, 1846."¹⁰ ("S.D.A. have usually interpreted this. . . to mean that. . . his major typological argumentation was correct . . ."¹¹) Miss Harmon's visions regarding the heavenly Sanctuary were printed in the January and March, 1846 editions of the *Day Star* and supported the conclusions of these dedicated men.

THE SEPARATION: Crosier accepted and for a time, kept the seventh-day Sabbath after the "Sabbath Apostle," Joseph Bates, visited Port Gibson for a conference on the Sanctuary question probably in the autumn of 1845¹² and there shared his belief on the Sabbath. Crosier even advocated Sabbath keeping in the December, 1846 issue of the *Day-Dawn*. But by 1847, he had repudiated the Sabbath and the early view on the Sanctuary and separated from the group that would eventually become the Seventh-day Adventist Church.

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TIME LINE



O. R. L. CROSIER

