

February 2, 2014

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Two additional articles from O. R. L. Crosier.

- 1.) March 31, 1846
- 2.) May 11, 1846,

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Text is corrected to the photocopy, including typos.

Article No. 1

Letter from Bro. Crosier.
Oswego N. Y., March 31, 1846

Dear Bro. Jacobs:

Till now I have been providentially prevented from acknowledging your kindness in answering my questions relative to the Kingdom, in the “Star” of Feb. 14. I am happy to learn from your answers, that you still regard the promised Kingdom as a reality and not a mere ideality; and that you recognize, as component parts of it, a King, Subjects, and Territory; and I suppose you would have a Capitol also. So the legal covenant teaches.

All will agree that David’s reign was a type of Christ’s; and that his Kingdom was a type of Christ’s Kingdom, or that which the saints are to possess under the whole heavens; Dan, 7:22, 27. David, the king, was a type of his “Son according to the flesh,” Jesus; the Jewish nation, the subjects, a type of “all the saints;” Old Jerusalem the Capitol, (in which was the Sanctuary on Mount Zion) a type of New Jerusalem, &c.; and Canaan the Territory, a type of the “better country,”—the New Earth.

Now in which of its parts can the anti-type be deficient or redundant without destroying the law? The sceptre of the typical kingdom departed when Shiloh came, (Gen. 49: 10) and was anointed King of the real Kingdom by the Father, Ps. 2: 6; (margin) as David was of the typical by Samuel; 1 Sam. 16: 13. At that time the Spirit of the Lord came upon David, but departed from Saul, (ver. 14) and an evil Spirit troubled him. From that time till the death of Saul, David neither acted nor was known as king. (see the remaining chs. of 1 Sam.) But he was persecuted by the “evil Spirit” of Saul: “Then came all the tribes of Israel to David into Hebron” and “all the elders of Israel” “anointed David King over Israel;” 2 Sam. 5: 1-3.

So Christ was anointed King as well as Priest at the first Advent; but was not proclaimed, and did not enter upon his reign as King till the 7th angel sounded; Rev. 11: 15-17. In the interim the “Prince of the air” reigned in his place and persecuted him. All the parts of the Kingdom of God, of Christ, or of Heaven (all the same) have been in existence during the gospel dispensation—the King and Capital in heaven, the “land parted” among the nations and ruled by satan; and the Subjects, most of them held by him in the graves, but few living at a time and they subject to his “powers”—poor, but *heirs* of the Kingdom.

During the same period the parables of Mat. 13: have their application: In our heirship we have “that Holy Spirit of promise, which is the earnest of our inheritance” until its redemption; and produces the fruits; Gal. 5: 22, 23. Rom. 14, 17.

I do indeed believe, as you say, that Mat. 25: 1, has been fulfilled in our experience; but I do not believe that the term, “Kingdom of heaven” is restricted to the “Saints of the Most High,” but that it comprehends all the parts of the Kingdom; a part of the action being on earth by the Virgins, and a part in

the Capitol by the King or bridegroom.

You think you were “born again” at the Cleveland Conference, and then for the first time were able to see and receive the “saints of the Most High” “as a component part of that Kingdom already established.” That you were then born again or of the Spirit, you seem unable to give us any proof. After Christ, our pattern, had been born of the Spirit; he showed it “by many infallible proofs.” Acts. 1: 3. Every one that is “born of the Spirit” can, like the wind, go where he listeth without being perceived; Jno. 3: 8. This power you will not claim; hence, you *cannot* claim to have been “born of the Spirit.” And how can the Kingdom be already established” before the “nation” which belongs to it has been *born at once?*” Is. 66: 8. 26: 2.

We will agree that the stone (Dan. 2: 34, 35) is a symbol of the active agencies of that Kingdom, which are the King and “all the Saints;” (Ps. 149: 9.— Zech. I4: 5) also, that judgment is to be given to them, and that they will execute it in smiting and entirely destroying the active agencies of the image kingdoms. Then the Kingdom of God will be “established” under the whole heaven.” &c.; “fill the whole earth,” and the “Saints of the Most High,” having been previously “born of the Spirit” at the call (Mat. 25: 34.) before the execution of judgment, will see and inherit it.

You quote Rev. 2: 26, 27; 11: 15, and say, “Those kingdoms are mine, upon the above conditions.” We believe that Christ asked for and received those kingdoms in the 7th month of ‘44; but he was not to give power over them to the saints till they had *overcome* by “keeping his works unto the end;” (Rev. 2: 27,) by keeping the “word of his patience” through the hour or season of temptation: (which began in the 7th month ‘44) ch. 3: 10, and by either remaining “hot” through the Laodicean age of the church or repenting of their lukewarmness. vers. 18; 21. We have yet to keep his “works,” “word,” and “patience,” being tempted and tried. Hence, we have not yet “*overcome*,” and, therefore, have not yet received “those kingdoms.”

Again, you say, “I have received the territory of the Kingdom in the strongest sense in which that work was typified by the children of Israel entering upon the land of Canaan.” Was not the land of Canaan “that country?” Heb. 11: 15, and a type of the “better country?” ver. 16. Rom. 4: 13. Mat. 5: 5. 2 Pet. 3: 13; and is not this better country to be received after all those who have obtained a good report through faith” have “with us” been “made perfect” at the “better resurrection;” Heb. 11: 39, 40, 35.

It was about 7 years after they entered the land and were circumcised that they inherited it according to promise during which time they subdued the 7 nations which held it and divided the land by lot among the tribes; Josh. 5: 6-9: 21: 43-45. Do you believe that, in the antitype, “The Lord [has given] unto Israel, all the land which he swore to give unto their fathers; and they possess it, & dwell therein:” that “there stands not a man of all their enemies before them,” and that “there fails not aught of any good thing which the Lord had spoken unto the house of Israel; all [has] come to pass?” Now were you not too fast, my Bro. when you said that you had received the territory of the Kingdom in the strongest sense in which that work was typified by the children of Israel entering upon the land of Canaan? We “shall not prevent them which are asleep.”

“But another component of that Kingdom which I received at the Cleveland Conference,— was the King himself.” To prove this you quote from Jno. 14: and there you confound two persons in one; while the “King himself” distinguishes in ver. 15, “I,” “the Father” and “another comforter”—the last of which is the “spirit of truth” which the Father sent in answer to the prayer, and in the name of Christ, he himself “being by the right hand of God exalted,” (Acts 2: 33) to “abide” with his church to “teach them all things” “whatsoever he had said” till he, “the King himself,” should “*come again*” to receive them to himself in his Father’s house.

When he “comes again” he must be the same person he was then, and his coming “again” must be as literal as that first was and the next real coming of *himself* after that. It is manifest from ver: 23, that so long as a man or men have to keep his “words” Jesus and his Father have not come into him and made their “abode with him.” That he is now at “the doors,” is certain; but how his coming “in the clouds,” (Mat. 24: 30,) is a *sign* of his coming I cannot conceive. “All these things,” ver. 33, evidently included only the signs, the last of which is the “sign of the Son of Man,” ver. 30; and this is the extent of the question; ver. 3, “the sign of thy coming.”

With you I believe that in this Laodicean age, (Rev. 2: 20) is being fulfilled to all who are “zealous and repent;” but that coming you will see cannot be the “second” or “coming again” of Jesus

any more than his coming to the Ephesus and Pergamos churches; ch. 2: 5, 16. The spiritual manifestation and glory, however, it is evident will be, or should now be, greater to each individual of this church than to any previous one, for it is to enable them to “overcome” that they may sit down with Jesus in his throne at his appearing, ver. 21. Many seem not to have discovered that there is a literal and a spiritual temple—the literal being the Sanctuary in New Jerusalem (literal city), and the spiritual the church—the literal occupied by Jesus Christ, our King and Priest, Jno. 14: 2. Heb. 8: 2; 9: 11; the spiritual by the Holy Ghost, 1 Cor. 3: 17; 6: 19. Eph. 2: 20-22. Between these two there is a perfect concert of action, as Christ “prepares the *place*” the Spirit does the people.

When he came to his temple, the sanctuary, to cleanse it; the Spirit commenced the special cleansing of the people, Mal. 3: 1-3. It is no marvel to my mind that many of our dear brethren and sisters in the absorbing sweetness and glory of the latter house have lost sight of the former.

Yours in love,

O. R. L. CROSIER

Article No. 2

Letter from Bro. Crosier.

East Hamilton Mad. Co., April 13, 1846.

Dear Bro. Jacobs:—

If there is room in your little sheet, I wish to lay before the brethren a few thoughts on the antitypes of the autumnal types. They were the memorial of the blowing of the trumpets on the first day of the Seventh month, the day of Atonement and Jubilee trumpet on the tenth, and the feast of tabernacles on the fifteenth of the Seventh month. Some evidences have been presented in the “Day-Star Extra” to show that the vernal types receive their antitypes during the Gospel dispensation and in connection with the antipical daily ministration. So far as I know, it has always been conceded that the fall types were to receive their fulfilment at the Second Advent; until of late, to escape the consequences of abiding by this obviously scriptural view of those types, some deny it and explain them away or as fulfilled during the Gospel Dispensation; thus furnishing another example of prospective faith, but present infidelity—faith in unfulfilled, and infidelity in fulfilling prophecies.

THE MEMORIAL OF TRUMPETS.

Trumpets were blown, and burnt offerings, and sin offerings offered on the first day of every month in the year; Num. 28: 11-15; but the first day of the 7th month was one of special importance, on which was “an holy convocation,” “no servile work” was done, they afflicted their souls, and offered an offering made by fire unto the Lord; and kept the day as a Sabbath; Num. 29: 1-6. Lev. 23: 23, 25.— Their time being lunar, watchmen were stationed on the hills to watch the appearance of the moon. The first who saw it blew his trumpet, and the rest heard and swelled its sound till the hills of Judea resounded with peals of trumpets. In this way the approach of the great day of atonement was announced. The fulfillment of this memorial of blowing trumpets must be the proclamation of the coming of the antitypical day of atonement, which is the dispensation of the fulness of times. The object in either case was to make ready for the atonement. This was the office of the Advent movement (or Elias) up to the tenth day of the 7th month 1844. The 2300 days ending on that day, the Bridegroom came to the marriage and began the cleansing of the sanctuary which is the first event in the day of atonement.

THE TRUMPET OF THE JUBILEE was sounded “on the tenth day of the Seventh month, in the day of atonement,” Lev. 25: 9. Hence, we could not have the Jubilee trumpet till the anti-typical day of atonement began, which was in the autumn of ‘44. The midnight cry was not the Jubilee trumpet, because it did not occur “on the tenth day of the Seventh month, in the day of atonement.” That was the last blast in the antitype of the “memorial of blowing trumpets,” “in the new moon” “to make ready” for the day of atonement “*in*” which the trumpet of the Jubilee should sound throughout all the land. This corroborates the view, published by yourself in the “Star” several months since as to the identity of the

Jubilee trumpet with the Seventh trumpet, Rev. 11: 15-19. This trumpet would only interest those who were to be benefited by the release; hence, would be sounded to Israel only. Our shut-door position since the 10th of the 7th month '44 has been peculiarly adapted to the Jubilee trumpet.

THE JUBILEE YEAR.

And ye shall hallow the fifteenth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family," Lev. 25: 10. The captives were not only released, but they also returned to their possessions *in* that year. The period of this release and restoration was not a day; but a year—"A jubilee shall that fiftieth *year* be unto you," verse 11. It was the great Sabatic year, in which the land, as well as the people, was redeemed, vs. 24, 28.

The Hebrew servants were only to serve unto the year of Jubilee," vs. 40; hence, they were free the moment that year began, and the year was occupied in returning to (or taking) and securing their possessions. According to the revealed purposes of God, the events to occur in the fulfilment of that year are not confined to the limits of one literal year; but the period of their occurrence is the thousand years' Day of the Lord. 2 Pet. 3:—the year of the Lord's redeemed—the Sabbath that remaineth to the people of God, Heb. 4: 9 (margin) Rev. 20.

The binding of Satan and loosing of the "captive exiles" from the "prison house"—the "better resurrection" obtained by all the "heirs of promise," mark the beginning of the great and final Jubilee; Is. 42: 6-16. 49: 8-12. 51: 12-23. Heb. 12. Then the Redeemer of Israel will "establish the earth," and "cause to inherit the desolate heritages," and "they shall build up the desolation of many generations."

The purchased possessions will be redeemed unto the praise of his glory, Eph. 1: 14.—"Jerusalem shall be inhabited in her own place;" and the Saints released from suffering, shall reign with Christ in possession of the Kingdom under the whole heaven.

THE FEAST OF TABERNACLES was kept seven days, 15th to 22nd of the Seventh month, during which all that were Israelites born, dwelt in booths which were made of the branches of trees, (Neh. 8. 14, 15,) and they rejoiced before the Lord, Lev. 23: 33-45. It was called also the "feast of ingathering" and was celebrated after they had "gathered in their laborers out of the field," Ex. 23: 16, Deut. 16: 13-15. This feast then must meet its antitype after the harvest of the earth is *gathered*. We are yet in the reaping time, or rather the time of severing the tares from the wheat; when this is done the wheat will be gathered. As to the time and circumstances of this gathering the words of our Savior are explicit and satisfactory. Mat. 24: 30, 31. "They shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." These words are too plain to be misunderstood and too important to be overlooked. If the personal and visible Second Advent of Jesus in his distinctive character is spoken of in this discourse, it is in the 30th verse. No *mere* spiritual coming or manifestation answer this prophecy. It is the coming of the Son of *Man*. If Christ is only Spirit He is not the Son of *Man*. After the coming of the Son of Man the harvest of the earth is to be gathered in, and that will begin the antitype of the feast of tabernacles; which, in its completion, it is evident, will extend through the millennial joyous reign of the Saints with Christ.

Your unworthy brother waiting for Jesus,
O. R. L. CROSIER.