

# “Watchman, what of the night ?”



*“The hour has come, the hour is striking, and striking at you, the hour and the end!” Ezekiel 7:6 (Moffatt)*



## ► THIS ISSUE'S READING

**“REMEMBERING ... ELDER  
MILIAN LAURITZ ANDREASEN”**

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## **THE SANCTUARY TRUTH**

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## *Editor's Preface*

The first article in this issue of WWN was motivated by the present editor's decision to help 'set the record straight.' This concerns the character of a person who, conceivably more than any other, has had a monumental impact on post-nineteenth century Seventh-day Adventist theology - Elder Milian L. Andreasen.

Elder Andreasen (1876-1962) was born in Copenhagen, Denmark. He immigrated to Canada and from there to the United States where, as a young adult, he became converted to Adventism. Having a strong intellect and an excellent work ethic, in 1902 he was ordained into the ministry and throughout the ensuing years swiftly arose into numerous positions of influence and leadership within the Adventist Church.

While a designated pastor, teacher, administrator and writer, Andreasen was most widely acknowledged and respected as one of the denomination's most prominent theologians - particularly during the 1930s - 1940s. Though he was retired from the ministry in 1950, he remained quite active in various areas of gospel service such as public speaking engagements. It was during

this time that the compromises of the SDA-Evangelical Conferences, a series of meetings between a small group of prominent Adventist officials and two distinguished Evangelical leaders (Walter R. Martin and Donald G. Barnhouse), took place. <sup>1</sup> Initially the discussions between both sides proceeded with relatively little "fanfare." When the outcome surfaced and was made more widely known, it led to the publication of the book *Seventh-day Adventists Answer Questions on Doctrine (QOD)*. <sup>2</sup>

Upon its release, controversy, dissension, and confusion broke out in the Church. Almost single-handedly Elder Andreasen - who had not been invited by the Church leaders/officers involved to participate in any way to the entire affair - recognized the danger and by word and pen strongly protested the doctrinal apostasy resultant in the immediate aftermath of the conferences. When his appeals to arrest and correct the heretical teachings found in *QOD* (primarily in the areas regarding the atonement and the nature of Christ) were ultimately rejected "officially" by the Church's leadership, he wrote a series of "Letters to the Churches," mimeographed them, and sent them to as many concerned brethren as he was able. Retribution on the official level under General Conference President Reuben R. Figuhr was quick and stern. Andreasen's retirement benefits were cut off and his ministerial credentials were revoked. <sup>3</sup> Shortly thereafter, he passed away in February 1962.

The first article consists of a number of excerpts taken from past issues of *WWN* written by Elder William Grotheer in which he bears personal witness to his contact and experiences with Elder Andreasen. Although this editor never personally met him (I was just 8 years old in the year of Andreasen's

death), I was well acquainted with Elder Grotheer throughout most of the 1990s. I can testify that Grotheer's estimation of Andreasen was always only of the highest caliber. On a number of occasions he related to me verbally his recollections of the man. Undoubtedly, Elder Andreasen's spiritual knowledge, integrity, zeal for God and the truth as it is in Jesus, and (*especially*) his godly character greatly impacted Elder Grotheer's own spiritual relationship with the Lord. And, like him, I too am appalled by the continuing attacks today by some of our 'professed' brethren against Andreasen's solid, biblically based theology and by extension the denigration of his character. I, too, share the late Elder Grotheer's overall assessment of this brother in Christ - "He was truly a man of God."

The second article is our ongoing continuing coverage on *The Sanctuary Truth*. In accordance with previous installments, this exposition is also drawn from earlier *WWN* publications (as footnoted) and re-presented by the present editor with minor corrections and revisions.

Lastly, the final write-up is a listing of additional publications now available from the Iowa Foundation.

## **A Testimonial In Behalf Of Elder M. L. Andreasen**

### **The Witness And Testimony Of Elder William H. Grotheer –**

A new generation of Seventh-day Adventists has arisen which has little or no knowledge of events which transpired as a result of the compromises made with the Evangelicals in the 1955-1956 Conferences. Some of that new generation have already ascended to union administrative positions.

When one adds to this the large number of new members who are uniting with the Church through the annual Net outreach programs, it means that the vast majority of the Church today know little of the doctrinal changes and the conflict that took place four decades ago ... <sup>4</sup>

To those Adventists whose connections with the Church go back to the 30's and 40's of this past century, the name of M. L. Andreasen stands for a devoted Christian scholar and theologian. He was a saintly person in whose presence you felt at ease, yet conscious that he knew the God you wished to know better. His legs were short, and his body long, so that when he would speak to ministerial groups sitting down, which he often did, the toe of one shoe touched the floor, and the other shoe crossed over the heel of the first shoe. He spoke with a Danish accent but with precise English diction ...

Now let us turn our attention to Andreasen's theology of the "Last Generation." Briefly it is this: God will have a people who will live lives in the last generation free from sinning, and in so doing, will vindicate God before the universe. This group of people will be alive when Jesus comes the second time and thus will be translated without seeing death. This perception is based on certain texts of Scripture found in Revelation 14. In this chapter a group designated as the 144,000 stand with the Lamb on mount Sion, "having the Father's name written in their foreheads" (v.1). It states that these "were redeemed from among men" (v.4). This had been interpreted by James White as meaning, "not out of their graves; no, no, - 'from among men.' They must, therefore, be the living saints who are changed to immortality at the coming of the Lord" (*R&H*, May 9, 1854). Further, it is declared that "in their

mouth was found no guile (*δολος*): for they are without fault before the throne of God" (v.5). This text does not indicate when this state of "no guile" was achieved nor how; but it does suggest that they passed an investigation - "was found no guile." Then as a result of "the everlasting gospel" (v.6), a group, designated as "the saints" (*ἀγίων*), are declared to be keeping (not trying to keep) "the commandments of God and the faith of Jesus" (v.12). This makes a strong Biblical basis that God has a special objective for those who will be translated when Jesus comes the second time, in other words, "the last generation." ... <sup>5</sup>

Personally, I resent the attacks made on the memory of M. L. Andreasen, Prince of Adventist theologians, as well as a man who knew his God.

My mother and I took 22 weekly Bible studies from a retired credentialed Bible Worker, Bertha E. Jorgensen, during the winter and Spring of 1931-1932. We were her last converts before she went to her rest. It was not until the camp meeting of that year that we were baptized into the Adventist Church in a lake on the campus of Oak Park Academy. The meeting tent was pitched on the grounds of the Iowa Sanitarium adjoining the Academy. The speaker for the Sabbath morning worship service was Elder M. L. Andreasen, president of Union College. I remember to this day his words as he announced the message he planned to give - "I want to acquaint you with the Father." That he did because he knew the Father personally.

The year that I enrolled at Union College was the year that Andreasen accepted a call to teach in the Advanced Bible School at Takoma Park. Further contact with him was at Worker's Meetings and Retreats where he

was the key speaker, but each occasion only impressed more deeply my first impression of Elder Andreasen when I began my journey in Adventism. The material he presented not only "watered" my soul, but I could adapt some of it in formulating evangelistic messages. One such was "Modern Priestcraft - Prophet verses Priest." The last Worker's Meeting I attended at which Andreasen was the guest speaker was in Indiana during the administration of Elder Arthur Kiesz. It was in the shadow of the coming events which are still plaguing the Church. After Kiesz came [ *Elder T. Edgar* ] Unruh to Indiana.

In this transitional period of time, the Bible Teacher at Indiana Academy gave me a copy of A. L. Hudson's *Supporting Brief* prepared to support a motion to the forthcoming General Conference session regarding the book, *Questions on Doctrine*. It charged that the book contains:

- 1) Specimens of scholastic and intellectual dishonesty.
- 2) It contains duplicity.
- 3) It is inadequate.
- 4) It contains error.
- 5) It is Satan's masterpiece of strategy to defeat the purpose of God for the Seventh-day Adventist Church (p. 2).

In this brief, Hudson resurrected the manuscript *1888 Re-Examined* which R. J. Wieland and D. K. Short presented to the General Conference in 1950 ...

In the years that followed, I kept looking for a copy to read, and finally found this contact to obtain a copy. Hudson loaned me his and told me of his contacts with the two men. He had never met them, but that they both were coming to the General Conference session in Cleveland. We agreed to my going to Cleveland to see if they could come to Indiana after the session, and he would fly

back to meet them. This was done, and we turned our home into a "motel" while several days of discussion were held in the basement of the Marion, Indiana, Church. Another pastor in the conference joined us as he could. It was agreed that Hudson would start publishing. This he did. *Church Triumphant*<sup>6</sup> was "born." For the most part, pen names were used. I wrote under "Ben Ezra II" and a doctor who was concerned adopted the name, "Dr Luke."

At one of the camp meetings during this time, the Lake Union Conference president, Elder Jere D. Smith, talked to me about Elder M. L. Andreasen. He said he was senile and had to be overlooked. I told him that I was going to take my vacation after camp meeting and that I intended to go to California and check this allegation inasmuch as others had told me the same thing. When I got to California, I called R. R. Bietz, the Union Conference president, and told him of my intention to visit Andreasen and why. His response was "Go and see him; he is not senile." He further told me that he had warned Figuhr that unless they put the brakes on their antagonism toward Andreasen, there would be serious trouble ahead. (When Bietz was beginning his administration service in the Church, as president of the Texico Conference he held a worker's retreat in the Sandia Mountains near Albuquerque. Andreasen alone was the guest presenter. It was a long remembered spiritual experience.)

I took my brother-in-law along with me for the visit with Andreasen. He was far from senile. It was refreshing just to converse with him. My brother-in-law stepped out for a few minutes. While out, Andreasen asked me about Dal's spiritual condition. When he returned, he said a few words to him and had prayer. As he prayed I was conscious of the

presence of the Spirit of God in the room. His prayer went far higher than the proverbial "ceiling!" He was truly a man of God. <sup>7</sup>

WHG

## **THE YEARLY HEBREW TABERNACLE SERVICE:**

### **The Most Holy Place Ministrations: In the Second Apartment**

#### **The Day Of Atonement**

**(Resumed From WWN, Issue # 48) <sup>8</sup> —**

*[ Note: All comments by the present Editor are italicized within brackets ]*

Within the instruction regarding the performance of the ritual of the Day of Atonement is a message. "There shall be no man in the tabernacle of the congregation when [the high priest] goeth in to make an atonement in the holy." (Lev. 16: 17). He typically alone in the presence of the Shekinah glory accomplished the objective. That objective is clearly defined: "For on that day shall the (high) priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." (Ibid. 16: 30).

Furthermore, this cleansing by blood is pictured as a united application of what the high priest provided, the blood of the bull-ock; and what was taken from the congregation, the blood of the Lord's goat. Man's part was stated simply, "ye shall afflict your souls." (Ibid. 16: 31). This affliction reflects a true humility whereby the one cleansed grasps the meaning of the question asked by Job - "who can bring a clean thing out of an unclean?" And the answer is - "not one." (Job 14: 4). Every aspect of redemption from justification to glorification is laying the glory of man in the dust and doing for him what he cannot do for himself. Men's righteousness's ever remain as filthy rags. (Isaiah 64: 6). Those who seek to magnify works know

not what soul affliction is. *[ At this point, the text that follows was taken from and inserted nearly verbatim from what was in the original footnote # 5 ]*

Along with required "soul affliction," the humbling of one's self on the Day of Atonement, is the command - "Ye shall do no work in that same day." (Leviticus 23: 28). This is the only annual day of the "feasts" of Israel on which all work was prohibited. The other feast days prohibited "customary work." (see Ibid. 23: 7, NKJV). <sup>9</sup> The command to desist from work on the Day of Atonement parallels the command of God regarding the weekly Sabbath, "in it thou shalt not do any work." (Exodus 20: 10). In the book of Hebrews, as the revelation of the priestly work of Christ is developed, the concept of "rest" is introduced and compared with the Sabbath rest of God. (Hebrews 4: 4). It states that the one who enters into the "rest" provided by God ceases "from his own works, as God did from his." (Ibid. 4: 10). To do works on the Day of Atonement was to face destruction from among the people of God. (Leviticus 23: 30). Basically, this is what the message of righteousness by faith is all about, ceasing to rely upon our righteousness's and our dependency upon men, and placing our trust in the Great High Priest who alone can "save them to the uttermost that come unto God by him." (Hebrews 7: 25). The ritual of the Day of Atonement teaches that the cleansing comes as a result of the ministry of the high priest alone for all who humble themselves before God and cease to rely upon works. *[ This is where footnote # 5 in the original text ends. The following is the continuation of the original text within the main body of the essay ]*

This aspect of the Day of Atonement is emphasized in the visions of Zechariah. Joshua

the high priest stands before the Lord - "clothed with filthy garments." (Zechariah 3: 3). The command is given, not to Joshua, but to those that stood before the Lord - "Take away the filthy garments from him." Joshua could not even remove them, only permit their removal. Then once done, the Lord declared, "Behold *I have* caused thine iniquity to pass from thee, and *I will* clothe thee with a change of raiment." (Ibid. 3: 4, emph. added). The Lord alone effected the atonement of cleansing. In the process, the high priest became naked. Only "the change of raiment" can cover the shame of nakedness, and it cannot be man-made.

When certain basic factors of this yearly ritual are kept in mind, the relationship between the typical Day of Atonement and "the visions of God" in Ezekiel, Chapter 9, become apparent. The high priest was clothed with linen, and finished his cleansing work at the brazen altar in the court. This is what Ezekiel saw. Six men "stood beside the brazen altar." One man among them was "clothed with *linen*, with a writer's inkhorn by his side." (Ezekiel 9: 2, emph. added). "The glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house." (Ibid. 9: 3). This movement on the part of God was to give a command to the man in linen at the brazen altar - "set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst" of Jerusalem. (Ibid. 9: 4). There is a sealing work indicated in connection with cleansing.

What has the type established?

1.) The acts of sin were either corporate or individual. Confession of guilt in regard to these two categories was ministered differently. Corporate confession was ministered by the high priest and the record placed on

the horns of the altar of incense. Individual confession was ministered by the common priest and the record placed on the horns of the brazen altar in the court.

2.) The ministry of the high priest on the day of atonement was in three steps, first in the most holy place; secondly, in the first apartment which involved the record of corporate confession; thirdly, at the brazen altar in the court upon which the individual confession has been recorded. WHG (GLP)

## New Foundation Publications

The Iowa Foundation has added the following publications to its list of available literature for purchase through its online store:

### ■ *Letters to the Churches*

Letters written by Elder M. L. Andreasen revealing the concessions made by the Adventist leadership to the Evangelicals during the Conferences in the 1950s.

### ■ *The End Time Line Re-Surveyed* by William H. Grotheer

A study based on the Writings which documents the altering of the Divine Purpose.

### ■ *The Mystery of 1888* by Donald K. Short

An overview of the conflicting history and interpretation of the 1888 General Conference Session.

### ■ *The Sacred Trust Betrayed* by William H. Grotheer

A documented two-part study on the trust committed to the Seventh-day Adventist Church and what the Church has done with it.

### ■ *The 21 Ecumenical Church Councils* by ALF of Iowa

Documents the decisions and actions which were set forth as authoritative dogma at the various Catholic Church Councils held throughout the Christian Era.

■ **Statements of Belief - A Comparison -**  
**by William H. Grotheer**  
**and ALF of Iowa**

**A consecutive listing of the 1872, 1914, 1931, and 1980 Statements of Belief by the SDA Church, arranged in columns for comparison. Also includes new fundamental belief added in 2005 and an offer to obtain the 27 A.L.F. Fundamental Statement of Beliefs. ❖**

1. William H. Grotheer, *The Seventh-day Adventist Evangelical Conferences of 1955-1956* (Nora Springs, IA: Adventist Laymen's Foundation of Iowa, Inc.), <https://www.adventistlaymen.com/Documents/THE%20SEVENTH-DAY%20ADVENTIST%20EVANGELICAL%20CONFERENCES%20OF%201955-1956.pdf>
2. *Seventh-day Adventists Answer Questions on Doctrine* (Washington, DC: Review and Herald Publishing Association, 1957).
3. (Note: The former was restored to him quickly when Andreasen applied for welfare, and the State of California learned the details of that which had taken place, while the latter was restored posthumously in 1962).

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4. William H. Grotheer, *"Watchman, what of the night?"* (Ozone, AR: Adventist Laymen's Foundation of Mississippi, Inc., XXXII - June 1999, "Editor's Preface"), 1. [https://www.adventistlaymen.com/WWN%20Text%20Versions/wwn6\(99\).htm](https://www.adventistlaymen.com/WWN%20Text%20Versions/wwn6(99).htm)
5. Grotheer, *"Watchman, what of the night?"* (Ozone, AR: Adventist Laymen's Foundation of Mississippi, Inc., XXXIV - June 2001, "Editor's Preface"), 1, 3. [https://www.adventistlaymen.com/WWN%20Text%20Versions/WWN%206\(01\).htm](https://www.adventistlaymen.com/WWN%20Text%20Versions/WWN%206(01).htm)
6. (Note: Initially this publication was contemplated as "an independent journal ... to deal with the developments in Adventism," after the 1958 General Conference session. It was "started" by A. L. Hudson "in 1960").
7. Grotheer, *"Watchman, what of the night?"* (Ozone, AR: Adventist Laymen's Foundation of Mississippi, Inc., July-August 2006, "A Testimony"), 3-5. [https://www.adventistlaymen.com/WWN%20Text%20Versions/wwn7-8\(06\).htm](https://www.adventistlaymen.com/WWN%20Text%20Versions/wwn7-8(06).htm)
8. Gary L. Patrick, *"Watchman, what of the night?"* (Nora Springs, IA: Adventist Laymen's Foundation of Iowa, Inc., Issue # 48 - Aug. / Sept. 2021, "The Sanctuary Truth [Reprised] Lessons From The Levitical Ministration Type - Part 11"), 5-7. [https://www.alfiowa.com/IOWA-BACK-ISSUES/WWN\\_Issue\\_48.pdf](https://www.alfiowa.com/IOWA-BACK-ISSUES/WWN_Issue_48.pdf)
9. *The New King James Version Bible* (New York, NY: American Bible Society, 1990 by Thomas Nelson, Inc.).

\*All Scripture quotations are from the King James Version unless otherwise indicated.

"Watchman, what of the night?" is published by the Adventist Laymen's Foundation of Iowa, Inc., P.O. Box 665, Nora Springs, IA 50458-0665, USA.

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