



“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

**“THE TRUE BIBLICAL
DOCTRINE CONCERNING
THE INCARNATION OF
JESUS – REVISITED”
(ADDENDUM 'A' [Concluded] –
ADDENDUM 'B')**

Editor's Preface

The first article in this Issue of the thought paper will continue and conclude the Addendum 'A' presentation on the Incarnation as understood by Elders Waggoner and Jones. The two decades following the 1888 General Conference Session saw both of these 'messengers' promoting the “righteousness by faith” message that the Lord had sent to His people through them. Certainly, as further outlined so far in this addenda presentation, the humanity that Jesus assumed in the Incarnation was a vital, integral aspect of “the third angel's message in verity.”

The second article will begin an Addendum 'B' presentation of supplementary material on “The Holy Flesh Movement.” This movement arose in the Indiana Conference of the Adventist Church from 1898-1901. It is usually best remembered today for its highly emotional driven, Neo-Pentecostal type of worship style. However, the major danger was actually in its aberrant expression of erroneous doctrines based on sanctification / perfectionist theories primarily centered on a 'sinless flesh' humanity that Christ assumed in the Incarnation.

“ The Incarnation In The Final Conflict And The Restitution Of All Things ”

ADDENDUM 'A'

**The Conflict Within The Seventh-day
Adventist Movement Over The Truth**



**Of The Incarnation As Understood By
Elders E. J. Waggoner And A. T. Jones
[Resumed From WVN, Issue # 68] ¹**

In commenting on John 1: 14 – "And the Word was made flesh" – Elder A.T. Jones asked the question – "Now what kind of flesh is it?" In answering this question, he asked another, and amplified the answer as follows: "What kind of flesh alone is it that this world knows? – Just such flesh as you and I have. This world does not know any other flesh of man, and has not known any other since the necessity for Christ's coming was created. Therefore, as this world knows only such flesh as we have, as it is now, it is certainly true that when 'the Word was made flesh,' He was made just such flesh as ours is. It cannot be otherwise." (GCB, 1895, pg. 232). ²

In this argument, Jones was but echoing Edward Irving, who had declared, "That Christ took our fallen nature, it is most manifest, because there was no other in existence to take." ³ [As one reads closely the six studies devoted to a discussion of the humanity of the Son of God in the Incarnation which A. T. Jones gave at the 1895 GC Session, one is impressed with the emphasis which parallels the basic position of Edward Irving of England. This leads one to wonder if E. J. Waggoner, after his arrival in England, obtained *Irving's Works* and sent them to his friend and co-messenger. However, Jones studiously avoided the basic error of Irving in attributing to Christ's human nature the cultivated sins of man. There can be no doubt that Jones considered his 1895 presentation of the Incarnation an advanced step from any previous study on this subject. He said – "We are here studying the same subject that we have been studying these three or four years; but God is leading us further along in the study of it, and I am glad." (GCB, 1895, pg. 330). ²]

Turning to Hebrews 2: 9, Jones noted that

Christ was not made "lower than the angels" as man was when he was created – "that was sinless flesh" – but Christ "was made a little lower than the angels ... For the suffering of death" – where "man is since he sinned and became subject to death." (*Ibid.*, pp. 232-233). ² The next point in his structure of truth on the Incarnation was based on Hebrews 4: 14 – Christ "was in all points tempted as we are." Concerning this Jones said: "He (Christ) could not have been tempted in all points as I am, if he were not in all points as I am to start with ... Christ was in the place, and He had the nature of the whole human race – And in Him meet all the weaknesses of mankind, so that every man on the earth who can be tempted at all, finds in Jesus Christ power against that temptation. For every soul there is in Jesus Christ victory against all temptation, and relief from the power of it. That is the truth." (*Ibid.*, pp. 233-234; emphasis his). ²

In the study the following evening, Jones returned to the point of inheritance which man received from Adam. He stated: "There is not a single drawing toward sin, there is not a single tendency to sin, in you and me that was not in Adam when he stepped out of the garden." ... "So all the tendencies to sin that are in the human race came from Adam. But Jesus Christ felt all these temptations; He was tempted upon all these points in the flesh which He derived from David, from Abraham, and from Adam." He reminded his hearers – "And there is such a thing as heredity." What did this mean in Jones' thinking as it applied to the Incarnation? He stated: "Now that law of heredity reached from Adam to the flesh of Jesus Christ as certainly as it reached from Adam to the flesh of any of the rest of us; for He was one of us. In Him there were things that reached Him from Adam; in Him there were things that reached Him from David, from Manasseh, from the genealogy away back from the beginning until His birth.

"Thus in the flesh of Jesus Christ, – not in *Himself*, but in His flesh – our flesh which He took in the human nature, – there were just the same tendencies to sin that are in you and me." (*Ibid.*, pg. 266; *emph. his*).² But as each temptation sought to draw Him through the tendencies of the flesh, Jesus Christ "by His trust in God" received power to say, No, "and thus, though being in the likeness of sinful flesh, condemned sin in the flesh."

In making these assertions, A. T. Jones was very careful to clarify two points: 1) "There is a difference between a tendency to sin, and the open appearing of that sin in the actions." And, 2) "Those sins which we have committed, – we ourselves felt the guilt of them, and were conscious of condemnation because of them. These were all *imputed* to Him; they were all laid upon Him." (*Ibid.*, pg. 267; *emph. added*).² Thus Jones carefully differentiated between inherited tendencies to sin which are common to man's nature, which Christ took, and the cultivated habits of evil which each man develops in his own life through yielding to sin. The former Christ accepted in coming under the great law of heredity; the latter He bore *vicariously* when He became the sin offering at Calvary. Because of this Jones was able to say: "Oh, He is a complete Saviour. He is a Saviour from sins committed, and the Conqueror of the tendencies to commit sins. In Him we have the victory." (*Ibid.*, pg. 267).² What does this victory mean to us? Is it imparted, or imputed? Is it just something we look at and adore, or is it something we, too, can experience? Jones discussed this point in his next study at the Session.

He [*Elder A.T. Jones speaking of the Lord Jesus Christ*] stated:

"Weak as we, sinful as we, simply ourselves, – He went through this world, and never sinned."

[*Note: Admittedly, Jones used "strong language" when he used the expression –*

"sinful as we" – in identifying Christ with man. This is another echo from (Edward) Irving's teaching. But in reality, what difference in basic thought, from Jones, is this statement: – "With the terrible weight of the sins of the world upon Him, Christ withstood the test upon appetite, upon the love of the world, and upon that love of display that leads to presumption." (The Desire of Ages, pg. 116).⁴

*The question is how are the biblical expressions of Christ's identity with man to be verbalized? Paul wrote that God "hath made him to be sin [offering] for us who knew no sin" (2 Corinthians 5: 21). Also he penned that Christ "abolished in his flesh the enmity" (Ephesians 2: 15). Peter stated that Christ bore "our sins in his own body [to] – marginal reading – the tree" (1 Peter 2: 24). Jones was speaking of Christ in the context of the Psalms. Psalm 69: 5 was quoted – "O God, thou knowest my foolishness; and my sins are not hid from thee." Jones commented – "We read here His confession of sin. This was He as ourselves, and in our place, confessing our sins." (1895 GC Bulletin, pg. 302).² Thus, "sinful as we," is not to be understood that Christ was a sinner, but that He had put Himself in the sinner's place. (All *emph. added*).]*

"He was sinful as we, weak as we, helpless as we, helpless as the man is who is without God; yet by His trust in God, God so visited Him, so abode in Him, so strengthened Him, that, instead of sin ever being manifested, the righteousness of God was always manifested.

"But who was He? He was ourselves. Then God has demonstrated once in the world, and to the universe, that He will so come to me and you; and so live with us, as we are in the world to-day; and will cause His grace and His power to so abide with us; that, in spite of all our sinfulness, in spite of all our weaknesses, the righteousness and the holy influence of God will be manifested to men,

instead of ourselves and our sinfulness." (1895 GCB, pg. 302).²

To A. T. Jones, it would be no mystery for God to be manifest in sinless flesh. "But the wonder is that God can do that through and in sinful flesh. That is the mystery of God, – God manifest in sinful flesh."

Then he stated:

"In Jesus Christ as He was in sinful flesh, God has demonstrated before the universe that He can so take possession of sinful flesh as to manifest His own presence, His power, and His glory, instead of sin manifesting itself. And all that the Son asks of any man, in order to accomplish this in him, is that the man will let the Lord have him as the Lord Jesus did. ... then God will so take us, and so use us, that our sinful selves shall not appear to influence or affect anybody; but God will manifest His righteous self, His glory, before men, in spite of all ourselves and our sinfulness. That is the truth. And that is the mystery of God, 'Christ in you, the hope of glory,' – God manifest in sinful flesh." (*Ibid.*, pg. 303).²

By the time Jones reached his 16th study, some of the delegates were either openly challenging his presentation of the Incarnation by calling attention to the statements in *Testimonies for the Church, Vol. 2*, or else were beginning to study carefully what had been presented and sought an answer to what appeared to be a contradiction between Jones' presentation and the Spirit of Prophecy. At the close of the study, Jones made the following comment:

"Some have found, and all may find, in the 'Testimonies' the statement that Christ has not 'like passions' as we have. The statement is there; everyone may find it there, of course.

"Now there will be no difficulty in any of these studies from beginning to end, if you will stick precisely to what is said, and not go beyond what is said, nor put into it what is not said; whether it be Church or State, sepa-

ration from the world, or this of Christ in our flesh." (*Ibid.*, pg. 312).²

Even though the concept that the Son of God assumed man's fallen nature had been presented with clarity during the previous four years by the "messengers" of the Lord, many were still reluctant to express themselves in regard to this basic truth. At the beginning of his presentations on the Incarnation during these 1895 studies, Jones asked the assembled delegates – "Well, then, in His human nature, when He was upon earth, was He in any wise different from what you are in your human nature to-night?" A stenographer noted the reaction: "[A few in the congregation responded, 'No']" To this Jones replied – for to him this concept was basic to the teaching of righteousness by faith:

"I wish we had heard everybody in the house say, 'No,' with a loud voice. You are too timid altogether. The Word of God says that, and we are to say, That is so; because there is salvation in just that one thing. No, it is not enough to say it that way; the salvation of God for human beings lies in just that one thing. We are not to be timid about it at all. There our salvation lies, and until we get there we are not sure of our salvation. That is where it is. 'In all things it behoved him to be made like unto his brethren.' What for? – O, 'that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.' (Hebrews 2: 17-18). Then don't you see that our salvation lies just there? Do you not see that it is right there where Christ comes to us? He came to us just where we are tempted, and was made like us just where we are tempted; and there is the point where we meet Him – the living Savior against the power of temptation." (*Ibid.*, pg. 233).²

In the 17th study, Jones devoted the time

answering the questions some had raised because of the statements found in *Testimonies for the Church, Vol. 2*. He began the study with these words:

"Now as to Christ's not having 'like passions' with us: In the Scriptures all the way through He is like us, and with us according to the flesh. He is the seed of David according to the flesh. He was made in the likeness of sinful flesh. Don't go too far. He was made in the likeness of sinful flesh; not in the likeness of sinful mind. Do not drag His mind into it. His flesh was our flesh; but the mind was the 'mind of Christ Jesus'" (*Ibid.*, pg. 327).²

In this distinct differentiation, Jones was only doing what he had done previously, separating between the inherited tendencies to sin common to man, and the habits of sin which men have cultivated by yielding to temptation. On this point, he elucidated as follows:

"Our minds have consented to sin. We have felt the enticements of the flesh, and our minds yielded, our minds consented, and did the wills and desires of the flesh, fulfilling the desires of the flesh and of the mind. The flesh leads, and our minds have followed, and with the flesh the law of sin is served. ...

"Now the flesh of Jesus Christ was our flesh, and in it was all that is in our flesh, – all the tendencies to sin that are in our flesh were in His flesh, drawing upon Him to get Him to consent to sin. Suppose He had consented to sin with His mind; what then? Then His mind would have been corrupted, and then He would have become of like passions with us. ... But until that drawing of our flesh is cherished, there is no sin. ...

"Therefore Jesus Christ came in just such a flesh as ours, but with a mind that held its integrity against every temptation, against every inducement to sin, – a mind that never consented to sin, – no, never in the least conceivable shadow of a thought." (*Ibid.*, pg. 328).²

During this study Jones quoted from two sources in the Spirit of Prophecy. One was an article in the *Review & Herald*, July 5, 1887, from which he quoted extensively, and the other was a pre-publication copy of the *Desire of Ages*, which he referred to as "the new 'Life of Christ,' advance copy." After quoting from this advance copy at length, Jones concluded his study with these remarks:

"You see, we are on firm ground all the way, so that when it is said that He [Christ] took our flesh, but still as not a partaker of our passions, it is all straight, it is all correct; because His divine mind never consented to sin. And that mind is brought to us by the Holy Spirit that is freely given to us.

"We have known that the Son of God is come, and hath given us a mind;" (1 John 5: 20a, YLT⁵) and "we have the mind of Christ." (1 Corinthians 2: 16a). "Let this mind be in you, which was also in Christ Jesus" (Philippians 2: 5). (*Ibid.*, pg. 333).²

In 1905 the Pacific Press published, *The Consecrated Way to Christian Perfection* by A. T. Jones. This work based primarily on the book of Hebrews contained the same basic concepts in regard to the human nature of our Lord, which he had so clearly presented in the 1895 studies at the General Conference Session. As indicated by the title and summarized in the book, the humanity of the Son of God as the Son of man, and the perfection of character to be manifested by the Christian cannot be separated. Here is that summary:

"*Perfection*, perfection of character, is the Christian goal – perfection attained in human flesh in this world. Christ attained it in human flesh in this world and thus made and consecrated a way by which, *in Him*, every believer can attain it. He, having attained it, has become our great High Priest, by His priestly ministry in the true sanctuary to enable us to attain.

"Perfection is the Christian's goal, and the High Priesthood and ministry of Christ in the

true sanctuary is the only way by which any soul can attain this true goal in this world. "Thy way, O God, is in the sanctuary" (Psalm 77: 13a) (pg. 84, emph. his).⁶

Jones in his studies and presentations during a lifetime of ministry for the Seventh-day Adventist Church rescued the truth of the Incarnation of the Son of God presented by Irving during the Second Advent Awakening in England. He freed it from misstatement and overstatement, and placed it in its rightful place in connection with the Present Truth of the "final atonement." ❖

WHG (GLP)

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" The Incarnation In The Final Conflict And The Restitution Of All Things "

ADDENDUM 'B'

The Incarnation As Perceived And Taught In The Holy Flesh Movement

In evaluating the Holy Flesh Movement which involved the Indiana Conference during the years from 1898 to 1901, too often, the emotional extravaganza which accompanied the movement is considered to be the movement itself. This is not true, and until the exterior facade is penetrated, a proper evaluation of the lessons which this deviate movement in the history of the S.D.A. Church should teach us cannot be made. This movement was based on and involved some basic doctrinal concepts. In retrospect, Ellen White, in 1907, wrote these words:

"During the General Conference of 1901, instruction was given me in regard to the experience of some of our brethren in Indiana, and regarding the doctrines they had been teaching in the churches. I was shown that through this experience and the doctrines taught, the enemy has been working to lead souls astray." (Ms. 39, 1907; emphasis added).⁷

The peak of the Holy Flesh Movement was reached during the camp meetings of 1900. The meeting at Muncie, Indiana, was attended by Elder S. N. Haskell and his wife, Hetty. Their experience at Muncie caused them to write a letter to Ellen G. White upon their return to Battle Creek. In his letter dated September 25, 1900, Elder Haskell wrote:

"When we stated that we believed that Christ was born in fallen humanity, they would represent us as believing that Christ sinned, notwithstanding the fact that we would state our position so clearly that it would seem as though no one could misunderstand us.

"Their point of theology in this particular respect seems to be this: They believe that Christ took Adam's nature before he fell; so He took humanity as it was in the garden of Eden, and thus humanity was holy, and this was the humanity which Christ had; and now, they say, the particular time has come for us to become holy in that sense, and then we will have 'translation faith,' and never die."⁸

This doctrine of the Incarnation as taught by the advocates of the "Holy Flesh" revival in Indiana is a forked road. They took one fork. If Christ did take the nature of Adam before the Fall, then men, by accepting Him and becoming conformed to His image, would receive the same nature He had. It was to be left to another generation of Adventist theologians to travel the other fork, that if Christ did take upon Himself a sinless humanity, it is impossible for the believer to overcome as Christ overcame. One doesn't have to have the externals, the "emotional extravaganza" (See 2SM, pp. 35-37⁹), of the Holy Flesh Movement to teach and believe the doctrine of the Incarnation as the leaders of that Movement taught it.

Not only in 1900 was there the confrontation which occurred at the Muncie camp meeting, but in November and December of that year, the first editor of the *Review & Herald*, A. T. Jones, in a series of editorials

on "The Faith of Jesus" wrote, "The condescension of Christ, the position of Christ, and the nature of Christ, as He was in the flesh in the world, are given in the second chapter of Hebrews more fully than in any other one place in the Scriptures" (Dec. 11, 1900).¹⁰ Thus the battle was to be drawn as to what Hebrews 2: 9-18 was stating in regard to the humanity Christ assumed in becoming man. Jones' position was the same as it had been, in 1888 and onward, that Christ assumed the fallen nature of Adam in the Incarnation.

» *To be Continued.*

1. Gary L. Patrick, "Watchman, what of the night?" (Nora Springs, IA: Adventist Laymen's Foundation of Iowa, Inc., Issue # 68 – Dec. 2024 / Jan. 2025, "The True Biblical Doctrine Concerning The Incarnation Of Jesus – Revisited"/ Addendum 'A'), 1 -7.

https://www.alfiowa.com/IOWA-BACK-ISSUES/WWN_Issue_68.pdf

2. *Seventh-day Adventist General Conference Session* (Battle Creek, MI: 1895 Daily Bulletin, Vol. 1 – Extra, No. 8; Extra, No 13; Extra, No. 8; Extra, No. 10; Extra, No. 11; Extra No. 12; Extra, No. 8; Extra, No. 13), 232; 330; 232-233, 233-234; 266, 267; 302, 303; 311, 312; 233; 327, 328, 333.

3. Augustus H. Strong, D.D., LL.D., *Systematic Theology, vol. 2* (Philadelphia, PA: The Judson Press, 1907), 744.

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5. Robert Young, *Young's Literal Translation of the Holy Bible* (Grand Rapids, MI: Baker Books, March 1, 1989), 2719.

6. Alonzo T. Jones, *The Consecrated Way to Christian Perfection* (Mountain View, CA: Pacific Press Publishing Company, 1905), 84.

7. Ellen G. White, *Letters and Manuscripts – Volume 22* (1907) (Silver Spring, MD: Ellen G. White Estate, 1907), 837.

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8. EGW Estate, *Stephen N. Haskell to Ellen G. White, Letter # 2* (Silver Spring, MD: Estate Document Files, September 25, 1900).

9. Ellen G. White, *Selected Messages, Book Two* (Washington, D.C.: Review and Herald Publishing Association, 1958), 35-37.

10. Alonzo T. Jones, *The Advent Review and Sabbath Herald* (Battle Creek, MI: Seventh-day Adventist Publishing Association, Dec. 11, 1900 – "The Faith of Jesus," No. 8).

https://1888mpm.org/files/The%20Third%20Angel%27s%20Message%20-%20The%20Faith%20of%20Jesus_0.pdf

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

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