

"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)

Issue # 71



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► THIS ISSUE'S READING

**"THE TRUE BIBLICAL
DOCTRINE CONCERNING
THE INCARNATION OF
JESUS – REVISITED"
(ADDENDUM 'C' [Concluded]**

**A New Pontiff From The United
States: The Significance Of
Choosing The Name 'Leo' Pg. 6**

In Memory Of Eric A. Jones Pg. 7

Editor's Preface

This bimonthly's edition of WWN continues our progressive supplementary addenda articles on the humanity that Jesus assumed in the Incarnation. The main presentation further proceeds with an examination of the Incarnation as set forth in the book *Seventh-day Adventists Answer Questions On Doctrine* (QOD), first published in 1957.¹

The second article is a short write-up regarding the newly elected bishop to succeed Pope Francis I as the Roman Pontiff – Cardinal Robert F. Prevost.

Shortly after, Prevost stated that the reason for choosing 'Leo XIV' for his papal name was because of Pope Leo XIII; specifically citing Leo XIII's 1891 encyclical Rerum Novarum as the primary inspiration for making his decision.

" The Incarnation In The Final Conflict And The Restitution Of All Things " ADDENDUM 'C'

**The Incarnation As Presented During The
Aftermath Of The 1955-1956 Seventh-day
Adventist / Evangelical Conferences In
The Book *Seventh-day Adventists Answer
Questions On Doctrine***

[Resumed From WWN, Issue # 70] ²



The Beginnings of the 1955-1956 S.D.A. / Evangelical Conferences

Evangelical Donald G. Barnhouse relates that on "a second visit, [Evangelical Walter R. Martin] was presented with scores of pages of detailed theological answers to his questions." (*Eternity*, September 1956).³ Elder T. E. Unruh discloses that the answers were written by Dr. LeRoy E. Froom. (*The Adventist Heritage*, Vol. 4, No. 2, 1977, p. 38).⁴ Next, Barnhouse reveals:

"As Mr. Martin read their answers he came, for example, upon a statement that they repudiated absolutely the thought that seventh day Sabbath keeping was a basis for salvation and a denial of any teaching that the keeping of the first day of the week is as yet considered to be the receiving of the anti-Christian 'mark of the beast.' He pointed out to them that in their book store adjoining the building in which these meetings were taking place a certain volume published by them and written by one of their ministers categorically stated the contrary to what they were now asserting. The leaders sent for the book, discovered that Mr. Martin was correct, and immediately brought this fact to the attention of the General Conference Officers, that this situation might be remedied and such publications be corrected. This same procedure was repeated regarding the nature of Christ while in the flesh which the majority of the denomination has always held to be sinless, holy, and perfect despite the fact that certain of their writers have occasionally gotten into print with contrary views completely repugnant to the Church at large." (*Eternity*, op. cit.; emph. added).³

This was the beginning of false witness (lying) by the Adventist Conferees because "the majority of the denomination" had over the years believed that Christ took the fallen nature of man in entering humanity.⁵ This lying was compounded. When *Questions on Doctrine* was published in 1957, a series of

Appendices (A-C) made up solely of quotations from the Writings were included. Appendix B was on "Christ's Nature During the Incarnation." Section III of this appendix was titled – "Took Sinless Human Nature." In the republished 2003 Annotated Edition of *Questions on Doctrine*, Dr. George Knight comments:

"Heading number III has been seen as problematic because it implies that Ellen G. White believed that Christ 'took sinless human nature' when in fact she claimed the opposite. For example, in 1896 she wrote that Christ 'took upon Him our sinful nature.' (*Review & Herald*, Dec. 15, 1896, pg. 789). Again in 1900 she penned that 'He took upon himself fallen, suffering human nature, degraded and defiled by sin.' (*Youth's Instructor*, Dec. 20, 1900, pg. 394). Those quotations, as might be expected, were left out of the compilation in *Questions on Doctrine* on pages 650 to 652. Thus *Questions on Doctrine* not only supplied a misleading heading, but also neglected to present evidence that would have contradicted that heading." (pg. 516).⁶

This was a double falsification of fact, both verbally to the Evangelical conferees and now written into the Appendix. Knight prefers to define it as "less than straight forward and transparent," rather than calling it by its right name, lying (*Ibid.*, pg. 517).⁶ As if this were not enough, the Adventist conferees "explained to Mr. Martin that they had among their number certain members of their 'lunatic fringe' even as there are similar wild-eyed irresponsibles in every field of fundamental Christianity." (*Eternity* – Barnhouse, op. cit.).³ These lunatics, the Evangelicals were told, as noted above, "have occasionally gotten into print with contrary views completely repugnant to the Church at large."³

This, however, was not the end of the controversy within Adventism. Knight's annotation continues:

"The controversy regarding *Questions on Doctrine's* Appendix B was reignited in 1970 when it was republished in full in volume 7-A of the *Seventh-day Adventist Bible Commentary*. Then in 1971 L. E. Froom, one of the principle (sic) authors of *Questions on Doctrine*, published *Movement of Destiny* (Washington, DC: *Review and Herald*), in which he once again implied that Ellen White taught that Christ took "sinless" human nature through his use of "Took Sinless Nature of Adam Before Fall" as a subheading in his summary of her thought on the topic. (see pg. 497)." [pg. 524]. ⁶

[*Note: Not only did LeRoy Froom in Movement of Destiny seek to sustain what QOD had stated in regard to the nature Christ assumed in the incarnation but also in the same book he sought to continue the falsification of the historical record concerning the Church's teaching on the incarnation by referring to the historic position as an "erroneous minority position" (pg. 428).* ⁷]

Knight continues:

"In apparent response, in February 1972 the General Conference's Biblical Research Institute published a 12-page insert in *Ministry* magazine that sought to put the record straight. The insert consisted of a 'more helpful' (pg. 2) version of Appendix B on Christ's nature during the incarnation. The new version eliminated the italics, reorganized the text of the appendix, and deleted some quotations. But most importantly, it supplied several new subtitles to make them more accurate and less controversial. Thus 'Took Sinless Human Nature' was replaced as a subhead by 'In Taking Human Nature Christ Did Not Participate in Its Sin or Propensity to Evil' (pg. 5).

"*Questions on Doctrine* (1957) was prepared under the direction of the Ministerial Association of the General Conference of Seventh-day Adventists. It should be noted that the next major book providing an overview of Adventist doctrines published by the

Association, *Seventh-day Adventists Believe...* (1988), did not follow the lead of *Questions on Doctrine* on the nature of Christ, but utilized Melvill's model. (pp. 47-48)." [pg. 524]. ⁶

LeRoy Froom, one of the Adventist conferees and 'scribe' of the 1957 edition of *Questions on Doctrine*, wrote an unpublished manuscript composed of three chapters entitled "The Tremendous Truth of the Virgin Birth." It was circulated by Froom during the time of the controversy over *Questions on Doctrine* with a notation – "Confidential: Please Read and Return with Suggestions. -- L.E.F." Froom's reason for the emphasis on the Virgin Birth was because he considered it as "the sole explanation of the sinless life." (pg. 2). The following excerpts are quotes from this manuscript and our comments will be italicized and enclosed within brackets.

Froom engages the subject:

"First of all, we must recognize that the Incarnation – and its virgin birth – lies at the heart of God's method in redeeming a lost race. Everything in Holy Writ moves toward a destined moment of Incarnation until its accomplishment. The life of Christ finds fulfillment and explanation therein. It reveals the unity of God, the power of God, the holiness of God, the grace of God, and the Fatherhood of God, together with the Eternal Deity of the Son. Therein the Eternal Son becomes united with humanity by the Holy Spirit.

"The mystery of the Incarnation, with its inseparable Virgin Birth, occupies its own solitary place in the Christian Faith. The Eternal Son, with all the fullness of His Godhead, assumed human nature. No man made theories can explain it. No mind can encompass it. Nevertheless, the Incarnation, by the way of the Virgin Birth, is the foundation of all activities and provisions of redemption. Indeed, the Virgin Birth – God becoming man – is the most stupendous fact and event in all

human history. Moreover, the Virgin Birth is the sole explanation of a sinless life, [*Is this not also the reasoning behind the Dogma of the Immaculate Conception?*] and then the vicarious death and wondrous resurrection of our Lord, and all that follows thereafter. That a Person of the Godhead should become one of the human family – the sphere of His own creation – with a view to retaining that new form and relationship thenceforth throughout eternity, must ever remain an inscrutable mystery to the creatures of this world.

"It should be said at the onset that it is foolhardy for quibblers to contend that Christ had to have two parents in order to assume humanity – for the simple reason that Adam, as the first man, had no parents. He came into being by direct creation. Creative power was similarly involved in the Virgin Birth. [*It was "the power of the Highest" (Luke 1: 35), that was engaged; but was it in the creative mode? Paul gives the direction of the intent – ἀλλὰ ἑαυτὸν ἐκένωσεν – "but Himself He emptied" (Philippians 2: 7). It was God entering a "humanity" being formed in the womb of Mary. "A body hast thou prepared Me" in Mary (Hebrews 10: 5).] (pg. 2) ...*

"As intimated, more than any other provision of redemption, the Incarnation – and its inseparable Virgin Birth – is a mystery unfathomable to the mind. In the Old Testament it is a subject of dim but definite prophecy which in the New Testament is elaborated, clarified, and irrefutably fulfilled. Indeed, we may say that the Incarnation, through the Virgin Birth of the Son of God, is the supreme fact of history, *bringing the Eternal One to a human birth in time*. It is God becoming Man according to the divine plan and redemptive provision. It is freely granted that the Virgin Birth was a stupendous miracle. It was a creative work for the redemption of a lost race – a creative work just as verily as was the original creation ...

"The tremendous truth of the supernatural coming into the world of Jesus Christ is the one doctrine that involves and compasses all other doctrines of redemption. God not only assumed human nature, and was manifested in human history as a Man among men, but the supreme purpose of that coming was to condemn sin in the flesh, and to redeem mankind from its consequences. That has vast involvements.

"Jesus Christ is the one exception to the universal rule of sin and sinfulness. How did He escape the taint of sinful heredity? There is but one answer: *His human nature came into being by a direct and miraculous intervention, the overshadowing of the Holy Ghost*. The virgin Birth is so inseparably related to the Incarnation, and is so vital to the whole plan of redemption, that it is an absolutely indispensable article of the Christian faith. This has not been commonly recognized." (pp. 2-4; *emph. his*).

[*At one point in his discussion, it would almost appear that Froom borrowed from Elder M. L. Andreasen rhetorically. He stated that "to deny the Virgin Birth is to abandon the Christ of the New Testament for another Christ – a philosophical, human Christ, one who may teach and inspire but has no power to save. Such a contention is the purveyance of 'another gospel,' a grave perversion, against which Paul most solemnly warns (Galatians 1: 6-9). Denial of the Virgin Birth is actually reducing Jesus to the rank of a mere human personality. It is taking away our Lord." (pg. 4; emph. his). He then introduces another factor:]*

"The Virgin Birth and the Resurrection are the two indisputable evidences (that) we here have something unique and supernatural in the history of humanity. It is commonly admitted that the Apostles all believed in and taught the resurrection of Jesus Christ. But if there was a stupendous miracle at the close of Christ's earthly career, why could there not have been an equally amazing one

at the beginning? And there was.

"Christ, be it noted, was the "Seed of the *woman*," not of the man. By a creative act God broke through the channel of ordinary human generation and brought into the world a supernatural Being. But this should not stagger one unless he denies the possibility of the supernatural. Such a wonderful life as that lived by Christ, having a wonderful exit in the resurrection and ascension, logically calls for a wonderful and extraordinary entrance into the world, which involved *the biological miracle of the Virgin Birth* (Chap. 1, pg. 4, *emph. his*).

[Pressing the two concepts – "the seed of the woman" and the "generation" of the humanity of Christ by the Holy Spirit, Froome continues his paper of the Virgin Birth. He links them as the fundamental elements of "the doctrine of Christ." (Chap. 1, pg. 9). He wrote:]

"The Eternal Son of God entered into the human race by means of the Virgin Birth. The Holy Spirit generated within the humanity of Mary the body of flesh by means of which the Son of God tabernacled among men. (chap. 2, pg. 9). *[Did the Holy Spirit "generate" the humanity in the womb of Mary, or did He merely stimulate the birth process to which He united Himself?]*

"Jesus' human nature originated miraculously in the humanity of His virgin mother by the creative power of the Holy Spirit (Matthew 1: 18, 20). Jesus was a real man, because He was born of a woman. And yet He was sinless, because He was generated by the Holy Ghost. The "power of the Highest" overshadowed Mary while the Holy Spirit was creating the *humanity* which He was uniting to Himself (chap. 2, pg. 11). *[IF Jesus was God (John 1: 1) how could He be generated? He who ever was came to be flesh; He emptied Himself. He took "upon Him (self) the form of a slave" (Philippians 2: 7). Did the Holy Spirit create a "slave form"?]*

Froome continues:

"Genesis 3: 15 is the gospel in embryo, the epitome of all human history, the beginning of all prophecy and promise. ... Genesis 3: 15 foretells deliverance and a Deliverer ...

"Eve is set forth as the 'mother of all living,' and Adam as the father of all who are destined to die (Romans 5; 1 Corinthians 15: 22). But Eve was also to be the mother of all who would live again – through Christ. Here is the initial hint, in Holy Writ, of the Virgin Birth. Christ was to be the 'Seed' of the *woman*, not of a man. Observe the implication of the term seed of the *woman*. The seed is the life element of man's nature, the symbol of the continuity of the race. Normally, it is in the masculine and never in the feminine. But here we have the seed of the 'woman.' Therefore the birth here indicated implies a *biological miracle*.

"The promise of a Deliverer, made in the Garden of Eden to Adam and Eve, consequently contemplated the birth of the virgin's Son. The promised 'Seed' was to be the seed of the 'woman' *alone* – the woman without connection with a man. Christ was that Son, 'made of a *woman*' (Galatians 4: 4) because He had a human mother but no human father." (chap. 1, pg. 13; *emph. his*).

[It is true that Jesus could have no "human" father, for if so, He would be a mere human being. He was God manifest in the flesh; but the flesh could be only that which Mary could provide as a daughter of Adam. The Roman Church recognized that fact and promulgated the Dogma of the Immaculate Conception of Mary! Froome recognized the same problem, and has the Holy Spirit "generating" in the womb of Mary a new "humanity" different and distinct from the humanity as created in the beginning. The "ladder" does not reach to the earth – "the dust of the ground."]

The question might be raised, Why cite from this unpublished manuscript of Froome's when it has no church standing? Here is where the book, *Movement of Destiny*, enters the picture. The book carried a

"Foreword" by the president of the General Conference, and a "Preface" by the president of the North American Division, who also served as Chairman of the Guiding Committee for the publication of the book. Froom's position was affirmed in a letter to the editor of the Evangelical journal, *Our Hope*. The editor, Dr. E. Schuyler English, had contended: "He [Christ] was perfect in His humanity, but He was none the less God, and His conception in His incarnation was overshadowed by the Holy Spirit so that He did not partake of the fallen sinful nature of other men." (pg. 469).

Froom replied:

"That, we in turn assured him, is precisely what we likewise believe." (pg. 470).⁷

The findings of this research indicate that since about 1950, theologians and apologists of the Church altered the historic position, and began teaching that Christ in accepting a human form from Mary was preserved free from the working of the great law of heredity through the operation of the Holy Spirit. Further, it was proposed that the humanity Christ took, except for physical degeneracy, was the same as the sinless nature of Adam prior to the Fall. On some of the published writings of these theological leaders and apologists, the highest elected leaders of the Church have placed their "imprimatur" making the doctrines taught therein as "authoritative" as any official position of the Church. Thus the theologians and leaders had united together in leading the Church down the path that leads into a state of apostasy in regard to the doctrine of the Incarnation.

By building upon the same principles and reasoning as the teaching of the Immaculate Conception, Seventh-day Adventists have increasingly been unable to give the trumpet of present truth a united biblical sounding. Instead, by following in the "track of Romanism," a divided and confusing noise is what is sadly being trumpeted! This has profoundly

affected our entire Christological / soteriological foundation of present truth!

WHG(GLP)

» *To be Continued.*

ROME'S NEW POPE – WHAT'S THE DEAL WITH "LEO"?

With the election of Robert F. Prevost as Pope on May 8, 2025, the fanfare that followed seemed very similar to that of previous more recent pontiffs. However, unlike that of Francis, relative little attention was focused on this new pope from the United States concerning the papal name he had chosen. Considering that at a meeting with the Church's Cardinals he cited Pope Leo XIII (1878 – 1903) as the reason for taking this name, what was it about Leo XIII that this Pope finds 'appealing?'

Interestingly, Elder A.T. Jones, who lived during the reign of Leo XIII, wrote and spoke extensively about this pope and the Roman Papacy. The Roman Catholic Church, since the devastating blow to its near worldly supremacy by revolutionary France in 1798, was in the process of regaining its former religio / political power. Leo was foremost in using the world's modernization as a means to this end, focusing especially on the upcoming major constitutional republic of the United States.

While America was increasingly acquiescing to this effort, Seventh-day Adventist A.T. Jones was one of the major voices sounding the alarm against this most dangerous foe! –

"'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.' Leo [XIII] has made the discovery that the papacy can be pushed upon this country in every possible way and by every possible means and that congress is prohibited from ever legislating in any way to stop it. That is a discovery that he made that none before him made ...

"Thus the papacy in plain violation of the

Constitution will crowd herself upon the government and then hold up that clause as a barrier against anything that any would do to stop it." ... What next? Stay tuned! ❖

► Eric A. Jones (age 93) passed away on February 7, 2025. Eric was a dedicated servant of the present truth and was instrumental in setting up the original website for Adventist Laymen's Foundation of Mississippi / Arkansas. After the death of Elder William H. Grotheer in 2009, Brother Eric worked tirelessly to continue the work of the Foundation. He spent long hours in the formation of the Iowa Foundation, establishing its legality and continuance. All the officers associated with the Iowa Foundation are deeply grateful to God for Eric's faithful commitment to the cause. Rest in the Lord, dear Brother.

1. *Seventh-day Adventists Answer Questions on Doctrine* (Washington, DC: Review and Herald Publishing Association, 1957).

2. Gary L. Patrick, "Watchman, what of the night?" (Nora Springs, IA: Adventist Laymen's Foundation of Iowa, Inc., Issue # 70 – April / May 2025, "The True Biblical Doctrine Concerning The Incarnation Of Jesus-Revisited"/Addendum 'B' [Concluded]- Addendum 'C'), 6-7. https://www.alfiowa.com/IOWA-BACK-ISSUES/WWN_Issue_70.pdf

3. William H. Grotheer, *The Seventh-day Adventist Evangelical Conferences of 1955-1956* (Nora Springs, IA: Adventist Laymen's Foundation of Iowa, Inc. –

Eternity, "Are Seventh-day Adventists Christians?"), 6.

4. T. E. Unruh, *The Seventh-day Adventist Evangelical Conferences of 1955-1956* (Loma Linda, CA: Adventist Heritage Publications, Loma Linda University Libraries (Adventist Heritage, A Journal of Adventist History - Winter, 1977/ Volume 4, Number 2), 38. <https://scholarsrepository.llu.edu/cgi/viewcontent.cgi?article=1007&context=advent-heritage>

5. For Example, the following books document the position held by the S.D.A. Church from its beginning till the 1940s:

A.) *The Word Was Made Flesh* - Dr. Ralph Larson. This book documents one hundred years of Seventh-day Adventist Christology, 1852-1952.

B.) *Christ Manifest in the Flesh* - Dr. J. R. Zurcher. This book traces one hundred and fifty years of Seventh-day Adventist Christology, 1844-1994.

C.) *An Interpretive History of the Doctrine of the Incarnation as Taught by the Seventh-day Adventist Church* – Elder William H. Grotheer. This manuscript book gives an interpretive overview of the humanity of Christ as taught in the S.D.A. Church from 1844 – 1972.

6. Adventist Classic Library, *Seventh-day Adventists Answer Questions on Doctrine, Annotated Edition* (Berrien Springs, MI: Andrews University Press, 2003), Viewpoints; 516; 517; 524.

7. LeRoy E. Froom, *Movement of Destiny* (Washington, D.C.: Review and Herald Publishing Association, 1971), 428; 469; 470.

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

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