

August 170.



*"Watchman,  
what of the night?"*

*The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12*

### WHAT DID ELDER A. T. JONES TEACH? - III

An evaluation of the 1893 General Conference Session given in historical perspective by Elder L. H. Christian is worthy of careful consideration. He writes:

*It was really at the General Conference Session in 1893 that light on justification by faith seemed to gain its greatest victory, and it was the thought that it is the righteous life of Christ here on earth that is imputed to us by faith which brought great blessing.<sup>1</sup>*

To illustrate the teaching at that session in regard to the life which Christ lived on earth, as it related to the experience of the believer, Elder Christian quotes five paragraphs from a study given at the session. And whom did he quote? The name of the speaker is not given, but by checking the reference, the quotes is from none other than Elder A. T. Jones. While Christian did not choose to identify Jones, the point made cannot be overlooked. Elder Christian clearly states that the "break-through" came as a result of a clear understanding in regard to the victory which Jesus gained here on this earth in our essence, which we are to realize in our fallen nature. What then did Elder Jones actually teach as relative to the human nature of our Lord, and what is its significance for us?

In the tenth study on the Third Angel's Message which Jones gave, he emphasized the counsel of the True Witness to buy "white raiment that thou mayest be clothed."<sup>2</sup> He observed that this white raiment is a garment woven in the loom of heaven in which there is not a single thread of human making. Then he states in a most positive manner:



Brethren, that garment was woven in a human body. The human body - the flesh of Christ - was the loom was it not? That garment was woven in Jesus; in the same flesh that you and I have, for He took part of the same flesh and blood that we have. That flesh that is yours and mine, that Christ bore in this world - that was the loom in which God wove the garment for you and me to wear in the flesh, and He wants us to wear it *now*, as well as when the flesh is made immortal at the end!

What was the loom? Christ in human flesh. What was it that was made there? [Voice: The garment of righteousness] And it is for all of us. The righteousness of Christ - the life that He lived - for you and for me, . . . that is the garment.<sup>3</sup>

A voice in the congregation asked - "Was not the character woven without us?" To this Jones replied - "Yes, but it will not become ours without us." Then he added - "And the beauty of it comes in that we are to have that garment as complete as He is. We are to grow up into Christ. . . 'unto the measure of the stature of the fulness of Christ.'"<sup>3</sup> In summarizing the results of such an experience, he asks:

How tall are we to be in character before we leave this world?  
As tall as Christ. What is to be our stature? That of Christ.  
We are to be *perfect men reaching* "unto the measure of the stature of the fulness of Christ."<sup>4</sup>

If the evaluation of L. H. Christian is correct as it pertains to the 1893 General Conference Session, and the doctrinal concepts in regard to the human nature of our Lord, and perfection of the believer as presented by A. T. Jones were basic in the preparation of a people to give the loud cry of the third angel in its fulness; then, this fact in our history brings us to a doctrinal crisis at this present hour.

There can be no question but that the Holy Spirit was present at the 1893 Session to dispense in a rich measure the heavenly gifts. The servant of the Lord describes the blessings as "strong beams of light that were coming from the throne of God upon His people" for "the Lord was indeed gracious, manifesting Himself to His people", as "the Sun of Righteousness."<sup>5</sup>

But what has happened to the "strong beams of light" from the throne of



God as pertains to the incarnation? First, it needs to be clearly noted that what Elder Jones taught on the subject of the incarnation at the 1893 Session was not "new light". His concepts of the human nature of Christ were in strict accord with the light given to the church prior to 1893 through the Spirit of Prophecy. In 1874, Sister White had written that "the humanity of Christ reached to the very depths of human wretchedness, and, identified itself with the weaknesses and necessities of fallen man."<sup>6</sup> Then in 1877, the same inspired author wrote that "it was in the *order* of God that Christ should take upon Himself the form *and nature of fallen man.*"<sup>7</sup> What Elder Jones did in 1893 was simply to relate the subject of the human nature of our Lord to the message of righteousness by faith which God wanted the church to grasp for a finished work in the earth.

The humanity in which Jesus exemplified perfect obedience to the will of the Father is the same humanity in which the demonstration is again to be made before the universe. In this final hour, it will be the Holy Spirit - Christ's alter-Ego - making that demonstration in our yielded humanity. The victors out of Laodicea overcome "even as [Christ] overcame"<sup>8</sup> Even as the Man-child - the first seed of the woman - kept His Father's commandments, so also will "the remnant of her seed" keep the commandments of God.<sup>9</sup>

The concept of the humanity of Christ as emphasized by Jones in 1893 was consistently set forth in the Sabbath School lessons of the church in the early decades of the 20th Century. Typical is the statement found in a Quarterly for 1913. It reads:

By assuming sinful flesh, and voluntarily making Himself dependent upon His Father to keep Him from sin while He was in the world, Jesus not only set the example for all Christians, but also made it possible for Him to minister to sinful flesh the gift of His own Spirit and the power for obedience to the will of God.<sup>10</sup>

Up until 1946, our faithful colporteurs carried this same doctrine into thousands of homes as they sold Bible Readings for the Home Circle. In the chap-



ter - "A Sinless Life" - this thought is found:

In His humanity Christ partook of our sinful, fallen nature. If not, then He was not "made like unto His brethren", was not "in all points tempted like as we are", did not overcome as we have to overcome, and is not, therefore, the complete and perfect Saviour man needs and must have to be saved. . . On His human side, Christ inherited just what every child of Adam inherits, - a sinful nature. On the divine side, from His very conception He was begotten and born of the Spirit. And all this was done to place mankind on vantage ground, and to demonstrate that *in the same way* everyone who is "born of the Spirit" may gain victories over sin in his own sinful flesh.<sup>11</sup>

These same concepts appeared in editions of Bible Readings as late as 1942, but in 1946, the book was revised, and this statement was deleted. The following explanation appeared in 1956 at the time of the illicit fraternization with the Evangelicals. It reads:

Many years ago a statement appeared in Bible Readings for the Home Circle (1915 edition) which declared that Christ came "in sinful flesh." Just how this expression slipped into the book is difficult to know. It has been quoted many times by critics, and all around the world, as being typical of Adventist Christology. But when that book was revised in 1946 this expression was eliminated, since it was recognized as being out of harmony with our true position.<sup>12</sup>

Now if this statement, purporting to express the true historical position of the church in regard to the humanity of our Lord, had been set forth by a minister in a small rural church, we might excuse the fallacy on the basis that insufficient information was available to him. But such is not the case. It was written by one who at that time was head of the ministerial forces of the church in all the world - the Secretary of the Ministerial Association of the General Conference. With all the sources that were then available in Washington - The Ellen G. White Estate plus the research library of the Theological Seminary - this pronouncement in an editorial in the official organ of the ministry of the church is without excuse, and is stained with the darkest hue of abject apostacy from the truth. Yet we have not abhorred this declension, nor repented of this deviation. Neither has the perpetrator and his cohorts been officially



rebuked. They have not repented nor turned back from this grievous denial of the faith, yet they are still being sustained by the sacred tithes.

Since 1956, we as a church have been in a crisis of apostasy from the truth. We will not recognize that the precious message given by God to this people in 1888 was rejected. Now the very fundamental doctrine regarding the human nature of our Lord - the doctrine which when related by A. T. Jones to the message of righteousness by faith in 1893 brought deep spiritual blessings to the church in General Session - is declared to be out of harmony with the true position of the church. O when shall we mourn and weep over our apostasy and spiritual declension, so that we may be healed?

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- <sup>1</sup>L. H. Christian, The Fruitage of Spiritual Gifts, p. 241  
<sup>2</sup>Revelation 3:18  
<sup>3</sup>A. T. Jones, "The Third Angel's Message - 10", General Conference Bulletin, (1893), p. 207  
<sup>4</sup>Ibid., pp. 207-208  
<sup>5</sup>Ellen G. White, Ms. 21, 1893  
<sup>6</sup>Ellen G. White, "The Temptation of Christ", Review & Herald, Aug 4, 1874  
<sup>7</sup>Ellen G. White, The Spirit of Prophecy, Vol. 2, p. 39  
<sup>8</sup>Revelation 3:21  
<sup>9</sup>Revelation 12:17  
<sup>10</sup>International Sabbath School Quarterly, "The Incarnation and the Priesthood" Senior Division, No 71, First Quarter, 1913, p. 15  
<sup>11</sup>Bible Readings for the Home Circle, 1915 Edition, p. 115  
<sup>12</sup>R. Allan Anderson, "Human, Not Carnal" Editorial, Ministry, Sept., 1956, p. 14.

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