

# THE FALL OF FOLKENBERG

ALSO IN THIS ISSUE:  
FOLKENBERG DEFENSE COMMITTEE'S  
20 POINTS

**PART ONE OF TWO**

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This is a follow-up study to our recently released *Folkenberg Fraud Lawsuit—Part 1-4 [WM-853-856]*, *Folkenberg Fraud Lawsuit: Second Update—Part 1-3 [WM-858-860]*, and *Folkenberg Fraud Lawsuit Time line [WM-861]*. That 32 pages of material was completed on Friday, January 29, 1999; and the last of it was mailed out early the next week. It is now Monday, February 8; and, to date, there is still almost no information available on the subject throughout Adventism, other than our eight tracts and a few, brief news releases.

We are now able to provide you with additional information.

*A brief look back —*

The earliest news of what was coming was sent in a one-page fax to major church leaders on January 13, 1999.

That day, I received a phone call informing me that a major crisis had overtaken President Folkenberg, and that further news would be forthcoming rather soon.

I replied that I could not publish until I had more solid data to work with. At the time, I was one of the very few nonchurch leaders who knew that an explosion was about to take place.

What I did not know was that, when the General Conference received their first notice of the lawsuit on Thursday, December 30, they had gone into action quickly. Phil Hiroshima, a Sacramento-based investigative attorney, was hired to ascertain what was involved.

On Thursday, January 21, I had enough data in hand that I was able to begin writing the first of, what in the next eight days would amount to 32 pages of printed information.

While God's people were resting on Sabbath, January 23, three newspapers published on what was to be the most stunning historical incident in recent Adventist history.

The *Los Angeles Post* is the largest newspaper in the southwest. The *Washington Post* is the most influential in the nation's capital, and one of the largest south of New York and north of Atlanta. Next to a San Francisco newspaper, the *Sacramento Bee* is the largest newspaper in northern California. All three carried articles on the Adventist crisis.

On Monday and Tuesday, January 25 and 26, the special "ad hoc group" convened at an expensive Virginia hotel meeting room. It should have been called the "Bob Folkenberg Investigative Unit." Instead a rather meaningless name was purposely selected.

At that two-day session, according to William Johnson who was present, the 20 in attendance were presented with "thousands of pages of documents." This does not mean that they examined all that material; but a summary was given, and they had access to examine as much of it as they desired.

And this they did, for 25 hours over two days. That averages more than 12 hours a day. When they recessed on Tuesday evening, they were greeted by the news that the *Washington Post* had printed a second article on the Adventist Church crisis.

Tightest security was arranged for these meetings. The Monday-Tuesday session was held about 45 miles from world headquarters at a hotel close to Dulles International Airport.

According to schedule, another meeting convened the next day; this one at a different hotel, in the cluster of airport hotels, a little north in Herndon, Virginia. Many of the 60 leaders, in attendance at one or the other of the three days of meetings, probably stayed in those hotels. Folkenberg's problem was already bringing expense to the denomination.

In attendance, at this Wednesday meeting, were 10 of the 12 world division leaders, along with 30 other senior church officers. There was little doubt that they were confronted with a grave situation. The worst part was twofold: (1) The pile of evidence which Phil Hiroshima

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"When leaders project a clear vision to the church, fewer people will feel that they must go outside of the church to fulfill their dream. When leaders build confidence in our church by openness, honesty, integrity, and involvement of all groups, the resources that presently flow out of

the church will then flow through the church to accomplish our mission. The members' trust in the leadership is indispensable."—*Robert Folkenberg, from a speech given at the 1990 General Conference Session, quoted in Adventist Review, July 19, 1990.*

had uncovered (the “thousands of pages of documents,” referred to by Johnsson). (2) The fact that Robert Folkenberg, the same morning, told them that he refused to resign his post, in spite of the evidence.

At this juncture, you will ask, “Just what was that evidence?” To which we reply that we still do not really know.

However, in view of the church-shaking event which is in process, it is now very likely you will receive a report, through the *Review*, in March. A brief note is likely to appear before then.

That January 27 meeting concluded with a referral of the matter to the Spring Council; because of the emergency, it was decided it should be moved up from an early April date to March 1.

On the next day, Thursday, January 28, a number of those top leaders met with Folkenberg in a conference room at General Conference headquarters. We are told that many were in attendance, including many of the division leaders.

The brethren pled with Folkenberg to resign. But he was adamant that he would not do so. Since this was an official meeting of ADCOM, a vote was taken to place him on administrative leave. He was asked to stay home with his family until the Spring Council convened for a several-days' session on Monday, March 1.

And that brings us to more recent events:

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*Monday, February 8, 1999 —*

Folkenberg did not take their counsel. Instead, he spent the following week attending previously scheduled board meetings on the West Coast. He was determined to continue carrying on his duties.

But, in his contacts, he found that he lacked the support he once had. The division leaders and General Conference vice-presidents had already shown themselves cool toward him,—and now the very influential West Coast presidents were of the same mind. It was not a good sign.

As the week passed, Folkenberg had abundant opportunity to discuss the matter at off-hours with friends; and, by week's end, he arrived back home with much to think about.

From the best we can tell, Robert Folkenberg initially announced his resignation on Friday, February 4. The following morning it was announced in a number of local Adventist churches.

At any rate, on Sunday morning, February 7, 1999, Robert S. Folkenberg, concluded his term as the eighteenth president of the General Conference of Seventh-day Adventists. On that day, he wrote a letter of resignation and handed it to the Secretary of the General Conference, G. Ralph Thompson.

At 8 a.m. on Monday, February 8, a meeting of ADCOM was convened, at which time Folkenberg's resignation was officially accepted. It was the first time in

the history of the denomination that a General Conference president had thus been forced to resign.

It is highly significant that the committee immediately took away Folkenberg's tickets and travel vouchers. You and I would expect that this would happen; but I was told that, as a courtesy to high-ranking workers, they may be permitted to have travel vouchers for a time. —But the brethren wanted Folkenberg grounded!

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*Monday afternoon, February 8, 1999 —*

A number of additional phone calls have been received. I was told, by a special East Coast source, that our tracts have been influential in helping to polarize the positions of certain church leaders to oust Folkenberg.

I also learned this:

First, it is being said that G. Ralph Thompson has requested that he not be considered for General Conference president, when Spring Council convenes in March. (Of course, he could change his mind, but it would be something of a hectic job for an older person to take on.)

Second, the brethren are looking for a replacement who wants to retire at the 2000 General Conference Session. They do not want a man who will want to run for reelection. I was told that there are two reasons for this: (1) The Sessions should elect the president, and many leaders were very unhappy when the Session was bypassed in the January 3, 1979, appointment of Neal C. Wilson, to take the place of retiring Robert Pierson due to ill health. (2) As you might guess, there are many higher-level leaders who would like to jockey into position to be nominated and elected to the top post in the year 2000.

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I also learned more about Moore's web page.

James Moore was the individual filing the suit against Folkenberg and the General Conference for the recovery of \$8 million, allegedly stolen from him.

Friday (February 5), I was told that he earlier had a web page on the internet, which listed his professional credentials and told somewhat of his history. He had used it to help attract business to his realty development work in the Sacramento, California, area.

But church leaders had discovered it, and had copied the data, in the hope of using some of it against him—if the suit goes to trial. When Moore learned of this (how he knew that they had copied data from the web file is an interesting question; perhaps some of his web contacts were interviewed by Hiroshima), he quickly erased the information from that web page.

*Today I was sent a faxed copy of the web page!*

Five pages in length, it consists of a resumé of James Moore's life. Looking it over, we find that he has consistently been heavily involved in the Roman Catholic Church. Indeed, the whole thing presents an ominous

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overtone.

Here is some pertinent data, as extracted from his resumé:

Moore was born September 24, 1940 in Tyler, Texas. He had two daughters, and is now divorced.

**EDUCATION**—I will summarize the key points in this section: Moore's lower-level elementary school years were spent in the **Holy Angels Catholic School**, in Sacramento, California.

Graduating from a Sacramento high school in 1960, Moore attended several colleges, most of them in California. Majors were in Applied Economics and Personnel Management, but he also took course work at three law schools (one of which, the **McGeorge School of Law**, probably was Roman Catholic. He later cites it, along with the Catholic Church, as a beneficiary of his charities). Moore earned his **Bachelor of Science degree at the University of San Francisco, which is a Jesuit institution**.

From this point onward, I will quote rather than summarize, because the data is somewhat complicated. I will add italics and bold type to make it easier to read. Brackets are also ours.

**EMPLOYMENT HISTORY**—In summary, we will note that Moore is deeply involved in funneling money into the Roman Catholic Church, to be used for various church projects and structures; and that, in this capacity, he works closely with the Diocese of Rome!

"*Geometra, Inc., Geometra Engine and Fuel Systems, Inc., Geometra Pneumatic Energy Recovery Systems, Inc., 'GPERS, Inc.'* [Three different Geometra companies.]

"*Geometra, Inc.*, was formed in 1989 [the year Moore began his 1989-January 1992 incarceration, following a fraud conviction in 1987]; it is the senior of the [three] independent Geometra companies. Land development, agriculture and business syndication remain in its foundation. Although the privately held Geometra companies are independent of one another and have different investors, they work in concert in some areas for mutual benefit.

"Three formulas, to benefit shareholders in all three Geometra companies **as well as advance humanitarian and environmental goals**, involve a Caisiner and microwave tire reduction process, NASA cutting edge engine technology, and farming.

"*Geometra Pneumatic Energy Recovery Systems, Inc. (GPERS)*, a *Central Pacific Nauru Corporation*, was founded in 1995, as a marketing company to sell tire reduction systems. **Mr. Moore is its President.**

"**The largest shareholder (68.88%) in the Geometra Companies is Vicariatus Urbis Foundation, Ltd., a nonprofit organization of the Roman Catholic Church, Diocese of Rome, Connection Office** [This is the first clear statement that *Vicariatus Urbis Foundation* is not merely closely associated with the Vatican; it is owned directly by the Vatican in Rome!], **which uses its profits from Geometra, Inc., and Geometra Engine and Fuel Systems, Inc., activities to build schools, hospitals and churches worldwide.**

"**James E. Moore, Chief of Staff and an Executive Com-**

**mittee member of the Geometra companies, is vice-chairman of Vicariatus Urbis Foundation, Ltd. The Foundation's chairman emeritus [previous chairman] is Monsignor Virgilio Levi, press secretary of the Diocese of Rome.** [There is a diocese in Chicago, New York, and other major areas. The *Diocese of Rome*—is the one which includes all the churches in the city of Rome, Italy!]

"*Sacramento Executive Services*. **Partner**, leasing of attractive office space accommodations, six locations, 1974-1989 [the year he went to prison].

"**Vicariatus Urbis Foundation (Vicar of Rome Foundation), Vice Chairman and Director, 1974-present.**

The above paragraph tells us a lot! (1) We now know the true meaning of "*Vicariatus Urbis*." It is the "Vicar of Rome Foundation"! That means "Pope of Rome Foundation"! (2) James Moore was "Vice Chairman and Director" of that organization from 1974 down to the present time—for 25 years! He is vice-chairman and a board director right now.

You will recall that we earlier learned from various reports that Folkenberg went to Central America in 1971, that *Sharing International of Tennessee* was founded in 1974, and that Folkenberg first met Moore in 1976. Their "business relations" date from 1976 onward. —Yet Moore has been a key man in a direct Vatican organization two years before he first met Folkenberg! Very likely, since Moore was so willing to be used by the Catholic Church, it was they who steered him into a large variety of business projects which could profit them. In addition, in his work for them, As we will learn below, Moore traveled to an astonishing number of countries!

"*Hanagan Securities Corporation*, Organizer, April 23, 1987.

"*The United State* [should it be "States"?] *Marketing and Development Corporation*, **President and sole stockholder, 1974-1989** [the year he went to prison]. **Real estate syndicator.**

"*California Western Trust and Bank*, **Director, 1974-1989.**

"*Penn Corp. Financial*, **Home Office Vice President and partner in several agencies, 1966-1974.**

"Sold, recruited, trained and built agencies in the fields of securities, health, accident and life insurance.

"*Capitol City Personnel Agencies*, **Self-employed 1963-1966.**

"Owned and operated a personnel agency with several branch offices.

"*A. Telchert and Sons*, Estimator Trainee, Personnel Analyst and Operations Manager Trainee, 1961-1963.

"Aggregate production and heavy site work construction company."

That concludes the section in Moore's resumé on "Employment History." It is obvious that James Moore has been deeply involved with the Vatican, through direct links, since 1974!

From one source, we were earlier told that, for a time, Folkenberg served on the board of Vicariatus Urbis Foundation. But we have been unable to confirm that. Yet, for a certain reason, the source was a very good



one.

Let us now consider James Moore's trips. As a high-placed Vatican fund-raising representative in the United States, he was treated to an unbelievable number of trips in America and overseas! He has traveled to more places than the U.S. Secretary of Defense!—over 70 countries!

"DOMESTIC TRAVEL: U.S. All states and territories.

"SIGNIFICANT FOREIGN TRAVEL: Republic of China, The People's Republic of China

'Singapore, Hong Kong, Indonesia, Thailand, Malaysia, Philippines, Koreas

'Macao, Japan, Austria, Norway, Germany, Spain, Italy, France, England, Portugal, Sweden, Switzerland, Russia, Estonia, Netherlands, Liechtenstein, Denmark, Holland, Ireland, Channel Islands, Greece, Monaco, Yugoslavia, Poland

'Finland, Czech Republic, Slovak Republic, New Zealand, Australia, Africa

'Niger, Ivory Coast, Senegal, Ouagadougou, Burkinafaso, Nigeria, Liberia

'Sudan, Kenya, Uganda, Ethiopia, Ghana, Swaziland, Mozambique, Malawi, Tanzania, Upper Volta and South Africa, Saudi Arabia, Morocco, Egypt, India

'Pakistan, Bangladesh, Brazil, Venezuela, Jamaica, Cuba, Barbados, Ecuador

'Guatemala, Argentina, Trinidad, Honduras, Cayman Islands, Netherlands, Antilles, Belize as well as other Caribbean countries, Mexico and Canada.' "

Continuing on with the resumé, we find this next:

"VOLUNTEER AND/OR PRO BONO WORK: *Geometra, Inc.* **Executive Committee Member.**

"*Geometra Engine and Fuel Systems, Inc.*, **Executive Committee Member.**

["*Pro bono*" comes from "*pro bono publico*"; that is, "for the public good." Moore's membership on those *Geometra* firms was thus solely done to benefit the Roman Catholic Church. Earlier in this resumé, Moore said, "The largest shareholder (68.88%) in the *Geometra* Companies is Vicariatus Urbis Foundation, Ltd., a nonprofit organization of the Roman Catholic Church, Diocese of Rome."]

"CHARITIES:

"Roman Catholic Church.

"*McGeorge School of Law.* [McGeorge, which he earlier attended, is probably a Catholic institution.]

"RELIGION: Roman Catholic.

"RESIDENCE:

"U.S.A., Sacramento, California.

"Europe - Zurich, Switzerland.

"Africa - Cape Town, South Africa.

"U.S. Citizen."

Here is the next section:

"FOUNDERS OF THE GEOMETRIA COMPANIES:

"Robert E. Shaw, J.D. (76)

"Chairman emeritus Mr. Shaw was a **co-founder of *Geometra, Inc.*, and from 1989 to September 1994 he served as its president, Secretary and Treasurer. He has**

**served on the Executive Committee since it was created in April 1992. In September of 1994, he was elected as the Chairman of the Board of Directors and retired from the positions of President, Secretary, and Treasurer.** In 1985, he organized and served as the CEO of *Barko, Inc.*, a management consultative firm. Additionally, he has organized and served in various corporate Director and officer capacities with *Discount Trophies, Inc.*, and *Awards of Excellence, Inc.*, and currently is a principal owner of their successor corporation, *Post Oak Trophies and Awards, Inc.*, located in Houston, Texas. Mr. Shaw is an attorney, a registered professional engineer, a licensed real estate agent and a certified real estate appraiser. Prior to his co-founding *Geometra, Inc.*, and a short retirement period from 1984 until 1989, Mr. Shaw was a registered California lobbyist with the firm of *Krause, Shaw & Associates*, from 1980 to 1994. During his career, Mr. Shaw has been employed by several petroleum companies. He served as senior attorney for *Mobile Oil Corporation* in Houston, Texas, from 1973 to 1975 and then as its manager of Governmental Affairs in Sacramento, California from 1975 to 1980.

"Prior to joining *Mobile*, Mr. Shaw served as Senior Attorney for *Tenneco, Inc.*, in Houston, Texas, from 1968 to 1972 and as administrative attorney for *Tenneco, Inc.*, in Washington, D.C. from 1961 to 1968. He also was employed as an engineer with both *Sohio Petroleum Company* and *Phillips Petroleum Company* after his graduation from college in 1948 and until 1961. In addition to holding a Doctor of Law degree, he holds B.S. degrees in both Business Administration and Mechanical Engineering.

This is the second half of the section on "Founders of the *Geometria* Companies":

"**James E. Moore (58)**

"**Chief of Staff/Member of The Executive Committee**

"**As a member of the Executive Committee and co-founder of *Geometra, Inc.*, Mr. Moore has held his present position with *Geometra, Inc.*, since the Executive Committee was organized in April 1992. From the time *Geometra, Inc.*, was organized in 1969 until the present, he has served as an unpaid consultant to it, and as an organizer of its business.** Prior to 1969 he was for many years a real estate syndicator who formed and operated limited partnerships for the purpose of real estate investments and development. **He is the donor of the shares of *Geometra, Inc.*, held by *Vicariatus Urbis Foundation*.** He was also the **majority stockholder and a Director and the President** of the *United States Marketing and Development Corporation D.B.A.*, the United States corporation that assisted in his syndication efforts."—*From the personal resumé of James E. Moore.*

Reading the above data takes our breath away. There appears to be more here than one man could possibly handle! The impression is conveyed that Moore may have been a conduit, carefully placed on a wide variety of organizations and frequently traveling all over America

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and overseas, in order to arrange the transfer of funds into Vatican front organizations from various sources, including a number of businesses and organizations.

The entire matter is very puzzling; made more so by the fact that our own church president was, at various times, significantly involved in it all. The reports from the General Conference consistently note that it was the "other dealings" of Folkenberg "with Moore" which so deeply disturbed them. They know much which we do not know.

*Monday evening, February 8, 1999 —*

More news has arrived. This morning, at a specially called meeting of the employees, Elder Folkenberg stood before the assembly and announced that he had sub-

mitted his resignation.

Here is the text of his written statement:

"From my early childhood as the son of missionary parents in Inter-America, to my ministry as General Conference president, my entire life has been tirelessly and single-mindedly devoted to advancing the message and mission of the Seventh-day Adventist Church. However, over the last few weeks it has become apparent to me that the controversy surrounding the allegations of James E. Moore, made in the context of his lawsuit against the church and me, is detracting from God's work. While I have repeatedly and publicly acknowledged mistakes in my dealings with Mr. Moore, I rejoice that the integrity of my motives has not been called into question. However, to avoid additional pain and conflict to my family and the church I love, I am removing myself from the controversy by ten-

To the best of our knowledge, the only other newspaper article published, since our previous tracts on this problem, was a *Washington Post* article, dated Friday, January 29, 1999.

Published two days after the division leaders referred the matter to the Spring Council and one day after the division leaders pled with Folkenberg to resign, the article was entitled, "*Adventists May Dismiss Leader: Church Officials Cite 'Inappropriate' Business Dealings.*"

Looking through the article, we found nothing really new, but noted this:

"But additional allegations against Folkenberg surfaced apart from the lawsuit and focused on purported business deals between Folkenberg and Moore. They raised 'ethical concerns [that] included conflicts of interest, inappropriate business associations and misuse of the office of the presidency for business advantages,' a church statement said . . .

"On Wednesday, the team presented its final report to the General Conference's Administrative Committee [ADCOM]. It . . . noted the 'nature and gravity' of the allegations against him and concluded 'with deep regret' that 'their cumulative effect is such as to erode confidence in the functions of the president and to introduce doubts about leadership integrity.'"—*Washing-*

*ton Post, January 29, 1999.*

At this juncture, we still do not know exactly what those "other dealings" were, which so deeply concern our leadership. They have the "thousands of pages of documents"; we do not.

James Moore, in his lawsuit, charges Folkenberg with a sizeable theft.

But, repeatedly in the newspaper articles and other reports, we find a mention that there were other things Folkenberg did which greatly multiply the concern of the leaders. What those other things are, we do not yet know. We may never know. The above quotation said they "focused on purported business deals between Folkenberg and Moore," and "noted the 'nature and gravity' of the allegations."

It may be possible that James Moore's resumé has provided us with a small window into what might be included in those other transactions.

Looking through his resumé, there is no doubt that Moore was carrying on a lot of business deals! Intriguingly, a lot of them concerned funneling money to the Roman Catholic Church.

It also appears that he was actually an agent of the Roman Catholic Church, conducting a variety of transactions on its behalf.

There is a mystery here which, unfortunately, we may never be able to penetrate.

dering my resignation through you to the [Spring Council] General Conference Executive Committee. I will continue to give my all to advancing the mission of the church and I pray that through this action the church can maintain its focus on the task our Lord has entrusted to us.”—*Robert S. Folkenberg.*

Folkenberg may have resigned because he was told that, if it went to the March Spring Council to resolve, he would be ousted—with only the possibility of a pastorate; whereas, if he resigned now, he would be slipped into an AHS office, or an overseas managerial position (in ADRA, Global Mission, or satellite communications). Time will tell what kind of position he is given.

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## FOLKENBERG DEFENSE COMMITTEE'S 20 POINTS

Many of our readers will recall a two-part tract study we produced last June (*An Appeal to the GC President [WM-836-837]*). In it, we overviewed an appeal by Ron Spear and two associates (one of whom is Ralph Larson) to Elder Folkenberg, pleading with him to dissociate himself from the teachings of Jack Sequeira.

It is no secret that Folkenberg has been heavily promoting Sequeira's concepts everywhere he goes. This has become a blight on the church.

Upon receiving the written appeal from the three men, instead of humbly considering it, *Folkenberg appointed a committee to investigate the beliefs of those who pled with him, accompanied by veiled threats of separating them from the church!*

This afternoon, we received a copy of the latest action, taken on January 14, by this special committee set up to consider the charges. Interestingly enough, the name of the report is “*Examination of Hope International.*”—Instead of examining the charges, they are examining the beliefs of the people who sent it. To add to the threat, they are calling it an examination of an organization which was not even involved in the matter. (The initial letter to Folkenberg, containing the appeal, was privately written by three men, only one of whom is connected with Hope International.)

Here is the statement which the committee sent to the men who pled for reform. The present writer decided to briefly reply to these 20 questions. (He has no idea whether the three men sent their own replies or, perhaps, are in the process of jointly preparing one.) Reading the questions, it is quite obvious that a majority of the committee members hold to new theology concepts (salvation by faith alone, apart from obedience and behavior changes; Christ took the nature of unfallen Adam; etc.).

The first half of the questions (#1-9) assumes that new theology teachings are correct, and the second half (#10-20) changes the subject entirely to questions about the loyalty and submission of the three men to the organization. We have here an attempt to hush up the three

men, so they will no longer bother the committee's boss.

Here is the statement. (We will place it in a different type font, to distinguish it from our replies.)

VOTED: To send a note of appreciation to Robert S. Folkenberg for his position statement on salvation, as shared with the committee.

VOTED: To extend appreciation to W. Richard Leshner and to Fred G. Thomas for the groundwork they have prepared for the benefit of the committee.

VOTED: To record that, based on preliminary research and documentation prepared for the committee, and additional materials, the following questions were formulated for answer by the ‘Our Firm Foundation’ group:

1. Please define what you mean by imputed and imparted righteousness. Does imparted righteousness, in any sense, constitute the meritorious basis of our forgiveness and acceptance with God?

Does living a clean life have anything to do with our salvation? There are those who do not think so.

The life of the faithful believer is wholly lived in Christ. This includes both his justification and his sanctification, his imputed righteousness and his imparted righteousness. As soon as he separates from Christ, he is lost. All we have and are is found in Jesus, but this does not lessen the fact that, cooperating with Him, we are to live up to the highest standard of obedience.

2. What is the role of the Ten Commandments with respect to salvation?

We are to obey them or we will be lost. Yet they can only be obeyed through the empowering grace of our Lord Jesus Christ. The disobedient will not go to heaven. These truths are repeated on nearly every page of the Bible and Spirit of Prophecy.

3. What is the relationship between Jesus as Justifying Saviour and Jesus as Sanctifying Example?

This is the kind of question which would confuse an Einstein. Where in the Spirit of Prophecy do we find split hairs over “Justifying Saviour and Sanctifying Example”? However, do not underestimate the objective here.

This “Justifying Saviour and Sanctifying Example” is cleverly worded, to give the impression that the saving part is justification and sanctifying part is just a nice example.

Or, to word the error another way: (1) It is justification alone which saves us, for the Saviour justifies us—and that is all. (2) Sanctification is just being a nice example, for it has nothing to do with salvation.

In contrast, the Bible-Spirit of Prophecy truth is that justification, by faith in Christ's merits, is the forgiveness of our sins; and sanctification is obedience, by faith in Christ's enabling grace, to His Written Word. If either part is missing, we will be lost! But neither can be done apart from Him. Jesus Christ is our justification and sanctification. From beginning to end, He is our Saviour, our pathway to heaven.

When men attempt to deny these basic facts, they imperil their souls. If Folkenberg had believed those foundational truths, he would have steered clear of Moore's Catholic charity operations.

4. How do you understand the Ellen G. White state-



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ment found in Selected Messages, book 1, page 344? . . . [1SM, 344:1-3, quoted] . . .

We fully agree with the quotation. It is beautiful and accurate, and in harmony with all her other statements about the necessity of obedience to God's law by faith in Christ's enabling merits.

But let us consider it more closely. Why was this one passage quoted? In the first two paragraphs, we are told that "our prayers and praise" rise up to heaven, where the incense of Christ's righteousness covers them. It would appear that the objective of the "investigators" is to infer that all we are to do is pray and praise, and Christ takes care of saving us (*i.e.*, behavior and obedience are of little consequence).

In reply, we would say: (1) Paragraph 1 and 2 are speaking about the incense rising. It represents our prayers and praise. In heaven, Christ adds His righteousness and presents our supplications to the Father. In Scripture, incense in a special sense represents prayer and praise. (2) Now read the third paragraph: Not only our repentance and praise, but our obedience must arise to Jesus, to be covered by His merits. Ironically, the very next chapter (1SM 345 onward), bears the title, "*Transformation through Faith and Obedience.*" The concept of obedience by faith is everywhere in God's Word!

(3) Incense symbolizes our prayers (PP 353, 367; EW 32, 252, 256; 6T 457; and many, many more), silent prayers (SC 99; 4T 616), confession of sin (1SM 344; EW 256), praise (PP 708; 2SM 272), thanksgiving (8T 45), and holy song (7T94). It also represents alms (7T 216) and all our obedient acts, when done in Him. Oh, that all the actions of each believer would be such, that "the incense of his good works would ascend to heaven" (CS 223). God desires that the incense of obedience in everything we do may fill our homes:

"Any negligence of acts of politeness and tender regard on the part of brother for brother, any neglect of kind, encouraging words in the family circle, parents with children and children with parents, confirms habits which make the character unchrist-like.

"But if these little things are performed, they become great things. They increase to large proportions. They breathe a sweet perfume in the life which ascends to God as holy incense."—*Adventist Home*, 427 (*Youth's Instructor*, March 31, 1908).

"Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience."—*Acts of the Apostles*, 532.

5. What do you understand by the term 'original sin'; and, from your perspective, how has the Seventh-day Adventist Church deviated in its understanding of sin?

The term, "*original sin*," is an invention of a Catholic priest (Augustine) who, because he could not put away his adulteries, decided that everyone is born in sin which cannot be eliminated.

The Bible-Spirit of Prophecy position on sin is that it is the transgression of the law (1 John 3:4) and that it causes separation from God (*Isaiah 52:2*). The new the-

ology position turns that verse around!—declaring that separation from God is sin. The effect is changed into the cause.

Not once in God's Word are we told that it is not necessary for God's children to put away their sins. (The Spirit of Prophecy is clear that Romans Seven applies to the unconverted man.) For much more on this, see our several studies on these subjects.

6. Why is it necessary for Jesus Christ to have inherited tendencies to sin in order to be our Saviour and Example?

This is begging the question. The committee is saying, "Why was it necessary for Jesus to be made like us, and be able to be tempted by sin?" But God's Word is clear that Jesus had to be made just like us, and take the nature of Abraham's descendants—not unfallen Adam (*Hebrews 2:16; cf. 2:10-18*). We should not complain about these truths, but accept them.

As for the inference of the position that Christ had the slightest blemish or wickedness, all sides agree that He did not. He was made like us, bore our weaknesses and frailties, but never once yielded to temptation. Not once did He disobey His Father. He is our Example; and, relying on Him for strength, we are to do as He did.

7. Do you believe that the statement, that Jesus Christ 'was tempted in all points like as we are,' means that He was tempted by His own sinful tendencies? Is this what the Bible and Spirit of Prophecy teach?

Christ had inherited weaknesses, as we do. Satan tried to overcome Him on those points, yet was unable to. That is all we need to say on this. It is neither wise nor safe to go beyond the Written Word. But I would make this comment: Our own frailties tempt us because we indulge them. Christ was tempted in all points like as we, but He did not yield to any of those temptations.

8. What evidence do you have that any particular interpretation of the human nature of Christ rises to the level of a doctrinal pillar of the Seventh-day Adventist Church?

In a thousand ways, the Spirit of Prophecy mentioned that Christ took our fallen nature. She wrote on the topic far more than she wrote on baptism or a host of other topics—including the payment of tithes! The nature in which Christ redeemed us is a fundamental aspect of the plan of redemption, and as such is a doctrinal pillar in the faith of those who believe God's Word, whether or not the denomination has officially approved it. (You may not know that the correct position is already a "doctrinal pillar." Item 4 of *Fundamental Beliefs* states our position: "He became also truly man.")

9. How do you understand the basis of Christian assurance?

I am sorry to say that these questions are solidly slanted toward the new theology. Every genuine child of God knows that assurance of ongoing acceptance with Heaven is only found in submission and obedience to God's Word. There is no peace of heart for the wicked. In their desperation for something to fill the emptiness, they flock to Celebration sessions, attend bouncy musical concerts, and listen to sermons assuring them that God accepts them in their sins.

Questions 10 through 20 totally veer from topics

posed by the three men. Instead of a new theology defense, the committee now turns to church policies. The inference is: "You three men are in danger of being cast out of the church." Since we are running out of space, we will only provide abbreviated replies:

10. In what sense is the Adventist Church the Remnant Church?

It is the remnant church to the degree that its people are "the commandment-keeping people of God." At every time in history, only individuals are saved. The true church consist of God's humble, obedient children.

11. In what way do you see yourselves as members of the Seventh-day Adventist Church?

According to what God sees, the only true Adventists are those who are obeying, defending, and proclaiming the Word of God. I am a Seventh-day Adventist; regardless of whether the GC Trademark Committee approves of my decision. May I ask the questioners: "Are you truly members of God's Advent people, if you do not believe it is necessary to keep the commandments of God in order to be saved?"

12. Have you been baptizing people?

This is a totally irrelevant question. However, I will say that I am not baptizing people.

13. If you are engaged in baptizing people, into which community of believers are you baptizing them?

I would baptize them into the community of Christ's followers, who keep the commandments of God and have faith in Jesus Christ. What would you baptize them into?

14. Under what authority do you baptize?

According to Matthew 28:19, we are to baptize in the authority of the Father, the Son, and the Holy Spirit.

15. With respect to tithing, could you define the storehouse, and how do you arrive at that understanding?

I wrote a book on the subject (*The Truth about Tithe*, 94 pp., \$7.25+\$1.50). I define the storehouse/treasury according to the definition given in Hebrews 7:8 and the Watson Letter. According to Hebrews 7:8, the treasury/storehouse is in heaven; and when we give our tithe, as God personally instructs us to give it, the tithe goes to Jesus. In the Watson Letter, Ellen White commended those individuals who gave their tithe to faithful workers (even though they were not denominationally employed). She also stated that, when this is done, "the money is not withheld from the Lord's treasury." Therefore, the storehouse/treasury cannot be said to include only church financial departments, with everything outside in "the outer darkness."

16. What is your understanding of apostasy?

It is knowing disobedience to the Word of God by those who profess to be God's people.

17. Could you explain the difference between apostasy of an individual and apostasy of the Church.

If done by an individual, it constitutes individual apostasy. If done by church leaders and too many of the members, it becomes a church-wide apostasy.

18. What is your attitude to duly constituted church authority?

"Do you submit to duly constituted church authority?" was first used in the early 1930s to disfellowship people. A variation of it was asked of Martin Luther (GC 155-159). The sentence contains error, for it assumes there is no higher authority than the church. This is papal. In reality, our denomination has no authority apart from obedience to God's Word! It is God and His Word which has supreme authority. We are never to obey any man or organization which asks us to compromise our faith.

19. How do you explain the divisiveness and the negative impact of your work?

It is not wrong to do right. It is not sin to reprove the sins which are destroying our people. But it is wrong to ignore the deepening apostasy. First and foremost, we must defend God's Inspired Writings, regardless of the consequences. If everyone would obey them, appeals and warnings would elicit no divisive or negative impact. The key to the whole matter is not whether we will obey the church and keep our mouths shut, but will we obey and defend God's holy Word. On this point, I, for one, refuse to waver. "Here I stand; I can do no other."

20. How do you respond to your organization being identified as a para-church?

Read my compilation, *Medical Missionary Manual*. There is a section in there on God's concern that our people gather into small groups to carry on their work. It is highly significant that Ellen White was guided to have Spalding and Magan start a separate nonprofit organization to carry on their work. She stipulated that it must not be permitted to be controlled by the church! We follow in the same line. The E.G. White Board was started in the same way (although they violated her will, and immediately returned the Estate to church control). The publishing houses and the union conferences were to be separate also. It is not good to have a few men controlling everything that is done.

That concludes the committee's 20 questions.

We have been told that this committee, appointed to sidestep criticism of Folkenberg's new theology, may now fade away. They will no longer be needed to defend his liberal teachings. (Concerning what happened at Southern College a few years ago, we reported how Folkenberg addressed the students at the Sabbath morning service and told them it was all right to wear jewelry. The students were so astounded, they reported on it at length in the following week's student newspaper.)

Because he was willing to resign before March, we now look to forward to seeing in which managerial position Robert Folkenberg will be placed. It is likely to have something to do with an overseas operation.

— Vance Ferrell