

An Appeal to the General Conference President

In the late summer of 1997, a special 48-page document was carefully prepared by concerned historic believers. On October 14, the final cover letter was written; and the document, entitled "An Appeal to the General Conference President," was sent to Robert Folkenberg.

You can know that very earnest prayer accompanied this document which consisted of (1) earnest pleadings for Folkenberg to reconsider his doctrinal positions and return to historic beliefs and (2) documentary evidence of how far he had strayed from those beliefs by accepting, as he has publicly admitted, the teachings of Jack Sequeira.

Unfortunately, on February 25, 1998, Folkenberg mailed a six-page reply, in which he rejected that appeal and evidence.

In that reply, Folkenberg defended his position by quoting the *Dallas Statement of Fundamental Beliefs*; two sentences from the Spirit of Prophecy, that man cannot save himself by his unaided works; and deploring as flagrantly untrue an *Our Firm Foundation* statement that, "when conversion takes place and the law is written upon the heart, it does become an instrument of our salvation," with the comment:

"If I were to accept that statement as gospel truth, I would be betraying my Saviour and the message entrusted by Him to the remnant church."—*Folkenberg, letter of reply.*

In his reply, Folkenberg goes on to state that the 48-page manuscript is (not a corrective to himself) but an attack on God's church, and that the book, *Issues*, was right in declaring that independent ministries were troublemakers who were causing divisions.

Thus, this 48-page appeal to our highest level of church leadership to return to our historic position, that man must obey God's law by faith in Christ or be lost, was rejected.

The present writer has a complete copy of both papers, and has patiently awaited forthcoming developments. Efforts have since been made by certain General Conference contacts to intercede with Folkenberg, in an effort to help him return to our

historic positions.

To date, this effort has been fruitless; and it now appears that a stalling procedure is in process—in the hope that it will block the publication of that 48-page document.

However, here and there, a few attempts have been made to photocopy and share the document. So it is gradually being given wider exposure.

In view of the present situation, it appears that there is no further need to delay warning the people of God about the position of one of their most influential church leaders.

This present paper consists of a summary of the entire 48-page document, with the exception of Appendix 2. That item is omitted for three reasons: (1) Lack of space. (2) It is a more general statement. (3) We plan to reprint it in its entirety soon.

1 - The introductory letters and prefaces: The present writer has taken the time to summarize the heart of them, the important information in them which you should have.

2 - Appendices 1 and 3: Here is to be found the quotations from several writers (Ford, Sequeira, and Folkenberg), plus contrasting Bible and Spirit of Prophecy statements. Appendix 4 was a single page in length and contained two additional Spirit of Prophecy quotations, which we included.

At this time, there is no certainty that the full 48-page document will ever be released. Due to circumstances apparently beyond the control of its three authors, it is in limbo (which is where one man would like it to be) so it will not be released to the Adventist world. Perhaps someday it will be.

Until that occurs, the paper you now have in hand will nicely do as well. The summaries and quotations are comprehensive. With the exception of Appendix 2, which we will reprint separately, every quoted statement in this 48-page paper is reprinted here.

Let us now go directly to the document:

Page 1: Title page - An Appeal to the General Conference President.

Page 2: Name of local printing house.

Page 3: A five-line statement, that it is an appeal to the General Conference President.

Pages 4-6: Summary of the First Letter to R.S. Folkenberg —

Reliable sources have told me, Elder Folkenberg, that you have several ghost writers preparing your articles and books. They are obviously very liberal. It is clear that your administration has been spent in administration, not in studying our beliefs.

I have already written you three times about the liberal positions appearing in your published writings. A most startling apostasy will exist at the close of time (*ISM*, pp. 197, 205; cf. *5T*, pp. 451; *9T*, p. 126).

Jack Sequeira's apostasy must be dealt with immediately, and you have a responsibility to do this. We are told there will be few champions of truth at the end and the majority of Adventists will reject God's message (*5T*, pp. 136, 75-83). You have a chance to be one of the few faithful leaders who may remain.

"Your father was a very godly man and a leader who could defend our message with Scripture and the Spirit of Prophecy. Before his untimely death he asked those around him 'to pray for my son, for his understanding of our message has been contaminated by some of our teachers and theologians.' This statement was told me recently by a man who knew him before his death."—*An Appeal to the General Conference President*, p. 6 [hereafter, this will be cited as *Appeal*].

This material is only being shared with a few men, while we await your response.
(Signed)

Pages 6-10: Summary of Introduction (written by a different historic believer) —

Paul's counsel to Timothy, concerning the end-time church, is being fulfilled with chilling accuracy.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—*1 Timothy 4:1*.

This text, about the last days and those in it who depart from the true gospel given by God to His people, specifically applies to Seventh-day Adventists. Although defections have occurred earlier in our history (the Messenger Party, Dudley M. Canright, Albion F. Ballenger, John H. Kellogg, etc.), it is in the last two or three decades that we have seen the strongest fulfillment of the prediction that "every wind of doctrine will be blowing" (*5T*, p. 80).

[For information on Canright, see *Canright-1-5* [*DH-201-205*], now in our *White Tractbook*; for the

history of the Kellogg and Ballenger crisis, see *The Alpha of Apostasy-1-16* [*DH-251-266*], now in our *Doctrinal History Tractbook*.]

From earliest Christian history, there have been two main streams of theological apostasy: the pseudo-conservatism, "sin and live," error and liberal paganism. In recent years, Roy Branson, Raymond Cottrell, Richard Hammill, Lawrence Geraty, and James Londis have been strong proponents of some of those liberal positions.

However, the primary concern of this document is the Augustinian/Calvinistic position, as taught among us by such men as Robert Grieve, Edward Heppenstall, Desmond Ford, Duncan Eva, and Jack Sequeira.

This present document is a comparison of the teachings of three men (Desmond Ford, Jack Sequeira, and Robert Folkenberg), as shown in representative quotations published by them. It is presented as a warning that none dare place confidence in the teachings of men, even those high in church office. We can only safely trust God's Written Word.

We have been warned that there will be a removing of the landmarks. The following inspired prediction is indeed sobering:

"After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, 'Lo, here is Christ; lo, He is there. This is the truth. I have the message from God; He has sent me with great light.' Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith."—*7 Bible Commentary*, p. 985.

Only those who are daily investigating the Word of God will be able to withstand Satan's efforts.

(Signed)

Pages 10-17: Summary of Preface (by a third historic believer) —

Three different theologies are now competing for dominance in our church: (1) original or historic Adventism, which our pioneers and Ellen White taught. (2) Liberal Adventism, which greatly increased when we began sending our young men to outside universities for degrees. (3) Calvinistic theology, also called Evangelical Adventism, New Theology, etc. These will be found in standard Protestant systematic theology textbooks, such as Strong, Berkoff, Berkouwer, Shedd, and others.

The *liberal view* is that right and wrong cannot with certainty be identified, so Biblical standards are of little consequence. The *Calvinist position* insists that, according to the Bible, it is all right to go on sinning. So both agree that standards are not important, and both unite in opposition to the positions and pleadings of historic Adventists.

Church administrators can relate to the present doctrinal crisis in our denomination in one of two ways: (1) *Political*—Focus on keeping everyone happy and in the church. (2) *Partisan*—Individually study into the matter and get on the side seen to be right. [A third way, not mentioned in this document, also exists: (3) *Political partisan*—Individually decide which group is the most influential, and get on that side.]

Such men as Leroy E. Froom, Edward Heppenstall, Desmond Ford, and Jack Sequeira have vigorously urged certain Calvinistic teachings.

Froom's technique for introducing error was to write a long paragraph, intermingled with snippets of Spirit of Prophecy statements—often only a few words—to give an air of authority to his remarks. We find this pattern in his books, *Questions on Doctrine* and *Movement of Destiny*. In each instance, Spirit of Prophecy quotations were terribly twisted out of context and meaning. Here is an example:

“He [Christ] did not in the least participate in its sin.”—*EGW as quoted by LEF*.

“In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin.”—*EGW, Signs June 9, 1898, the actual statement*.

Froom *changed* Christ took our fallen nature to took Adam's sinless nature before the fall. More examples could be cited. There are 1,200 statements indicating that, prior to 1950, our church believed that Christ took the nature of fallen man. Of these, 400 are from Ellen White.

Even Geoffrey Paxton, a Calvinistic Anglican, agreed that, prior to 1950, Adventists taught the fallen nature view (*Shaking of Adventism*, pp. 88, 113-114).

In Edward Heppenstall's 1975 book, *Perfection: The Impossible Possibility* (published through Southern Publishing Assn.), he stated 24 times that it is impossible, even by the power of God, for Christians to stop sinning. Examples from his writings could be noted, many of which reveal that he repeatedly contradicted himself. [Ten points are then cited, with 38 page references.]

A classic example of this attack, on our historic beliefs, was Desmond Ford's October 27, 1979, Adventist Forum lecture at Pacific Union College. In it, he admitted that he had not believed our Sanctuary Message for years, and made false statements about the Bible, Spirit of Prophecy, and other sources. Out of 26 arguments against the Sanctuary in his presentation, 23 were totally fictitious and the other three were half-truths. When a half-truth is presented as though it were a whole truth, it can have the effect of an untruth.

Froom's book is a methodological monstrosity

and historical fraud; Heppenstall specialized in self-contradiction throughout his writings; Ford's methodology is a bold and brazen falsification of evidence.

Then we have Jack Sequeira. He uses self-contradiction with an added twist of his own: He first denies a doctrine, then redefines its terms with definitions that cannot be found in any dictionary,—and then redefines the doctrine according to his own definition of terms!

“In Sequeira's book, *Beyond Belief*, chapter 4, he deals with the doctrine of Christ's substitutionary atonement for sin. He states firmly, four times in this chapter, that such substitution is impossible, claiming the support of Catholic theologians (with no names and no documentation). He then redefines substitution as being a corporate oneness with Christ, by which we died for our own sins rather than having Christ die for us. Then, using his own definitions, he affirms the doctrine of substitution.”—*Appeal*, p. 16.

“The large-scale use of self-contradiction in the writings of these authors (and their followers) contributes to the strange disagreement as to what they really believe and teach. Persons who look at different pages in their writings can come to very different conclusions. Is this done by accident or by design? Is it done deliberately, in dependence upon the principle, that ‘a lie will travel twice around the world while truth is putting on its boots,’ or are these highly educated men actually not aware that they are contradicting themselves? Perhaps this question is best left to the Lord for judgment. But it does create confusion among the people who read their writings.”—*Appeal*, p. 16.

In the past, our men would get together and openly discuss matters. But a strange, ominous pattern has developed in recent years, in which church authority is being exercised to mandate doctrinal unity. Doing so is nonproductive and can be suicidal, as far as the unity of the church is concerned.

(Signed)

Pages 17-18: Summary of the Second Letter to R.S. Folkenberg—dated October 14, 1997, by the author of the letter on pages 4 to 6. [This date is significant, for it is the only one dating the release of the document. Two paragraphs in this letter stand out:]

“You give every evidence of standing with Sequeira on the issues of salvation and assurance, using your post as General Conference President to advance views very similar to those which led to Ford's apostasy. While Sequeira embraces the correct position on the nature of Christ, he attempts to marry this teaching with the wrong position on the nature of sin, which is the basis of the New Theology. Nothing could better suit Satan's purposes as he seeks to lead this church into the very depths of the Omega of Apostasy.

“The enclosed comparison of Ford, Sequeira, Folkenberg, Ellen White, and Scripture should give you

cause for grave concern. There is still time [for you] to repent, and to stand for the great messages of truth that God has given to our beloved church.

“The Seventh-day Adventist position on the assurance of salvation has been established and taught for well over a century, and is solidly based on Scripture and the writings of the Spirit of Prophecy. Yet, in your book, *We Still Believe*, you refer to a recent ‘discovery’ that our assurance is based on God’s grace alone, and not at all on man’s response of sanctified obedience. This is an erroneous evangelical teaching which has been kicked around for centuries. Such teaching on your part strongly suggests that the source of your new belief begins with Ford and Sequeira rather than in the counsel of Inspiration. This places you on ground which, as you can see from the enclosed comparisons, challenges [the Inspired Word of] God Himself!”—*Appeal*, pp. 17-18.

Please give close attention to the statement in *Testimonies to Ministers*, p. 362 [TM, p. 362:1, last half is quoted].

(Signed)

[With this, the first part of the document comes to an end. These introductory letters and prefaces are followed, in Appendices 1 and 3, with comparative quotations which we will reprint. We have here reprinted all of the quotations. But we will not reprint Appendix 2 which deals with a variety of topics. It is excellent material which we will reprint separately.]

Pages 19-29: APPENDIX 1—

[Appendices 1 and 3 primarily consist of similar quotations by Ford, Sequeira, and Folkenberg on several doctrinal points, and contrasting Bible and Spirit of Prophecy statements. The fact that Sequeira and Folkenberg should sound alike in print need come as no surprise. Folkenberg has arranged for Sequeira to pastor the nearby Capital Memorial Church, in northern Washington, D.C. (very close to Takoma Park and Silver Spring, MD), so they can work closely on publishing assignments and Sequeira can help prepare Folkenberg’s written materials and speeches. The present writer has rearranged this section somewhat, in order to reduce duplicated quotations. Spirit of Prophecy statements have been placed at the end of the section.]

FORD, SEQUEIRA, AND FOLKENBERG

The basis of our salvation:

Ford—“The justification imputed to us is a righ-

teousness which is one hundred percent, but it is not internal. It is an ‘alien’ righteousness, that is, outside of us . . . The righteousness of sanctification, however, is internal. It is the fruit of our cooperation with the Holy Spirit. But it is not one hundred percent. Thus we are dependent upon . . . justification for our standing with God.”—“*The Only Two Religions in the World*,” *Good News for Adventists* (Auburn, CA: Good News Unlimited, 1985), p. 15.

Sequeira—“The righteousness God obtained for all humanity in Christ (justification) is full of merit. It is this alone that qualifies us for heaven, now and in the judgment. The righteousness God produces in us, on the other hand, has no saving value. It is never complete in this life.”—*Jack Sequeira, Beyond Belief: The promise, the Power, and the Reality of the Everlasting Gospel* (Boise: Pacific Press, 1993), p. 170.

Folkenberg—“Whatever change God brings about in us, our salvation must always be based upon what He has done for us.”—*Robert Folkenberg, “Will the Real Evangelical Adventist Please Stand Up?” Adventist Review*, April 1997, p. 17.

Scholars state that, in the writings of Paul, the righteousness of God includes both justification and sanctification [quotations then given from A.T. Robertson’s *Word Studies*, Shrenk in Gerhard Kittel’s *Theological Dictionary*, and Lange’s *Commentary* on theological positions in church history].

Universal justification through the second Adam:

Ford—“We were ruined by our first representative [Adam] and we had nothing to do with that. The good news of the gospel is that we have been redeemed by our second representative [Jesus] and we had nothing to do with that either.”—*Ford, Good News for Adventists*, p. 14 [brackets not ours].

Sequeira—“If the downside of the idea of corporate oneness is that we all fell in the one man, Adam, the glorious upside of the idea is that God likewise has redeemed all of us in the one man, Jesus Christ, who is the second Adam.”—*Sequeira, Beyond Belief*, p. 34.

Folkenberg—“According to the Bible, two individuals—Adam and Christ—sum up and comprehend all those who have ever lived on earth . . . We are all in Adam by reason of our birth—in him in sin and death. But the glorious truth of the gospel is that Jesus died for us all—and we were in Him on the cross!”—*Folkenberg, Called in Christ* (Pacific Press, 1993), p. v.

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Continued from the preceding tract in this series

The unconditional good news of the gospel is “unconditional” (we can be saved apart from any of our actions):

Ford—“ ‘Justify’ never means righteous. Deuteronomy 25:1; Exodus 23:7. Down through the centuries false religion has made ‘justify’ mean ‘make righteous’ in the sense of becoming more righteous.”—Ford, *Good News for Adventists*, p. 15.

Sequeira—“The ‘gospel’ is the unconditional good news of salvation for all mankind.”—Sequeira, *Beyond Belief*, p. 36.

Folkenberg—“That is why the gospel is unconditional good news. Our assurance of salvation is based, not on our behavior, but on Christ’s. Our assurance of salvation is based, not on reaching some level of character development, but on our relationship with Jesus.”—Folkenberg, *We Still Believe* (Pacific Press, 1994), p. 41.

Folkenberg—“Such people [legalists], carrying an ‘anti-cheap grace banner, back themselves into the other extreme, falling into the ditch of ‘conditional justification’ and sacrificing the peace of mind that is born of assurance in Christ.”—*Op. cit.*, p. 42 [brackets not ours].

Our relationship with God and salvation continues—unbroken by sins we may commit:

Ford—“As soon as the sinner exercises faith in the atonement of the cross, he or she is declared righteous, perfect, and without condemnation. These blessings are retained as long as he or she believes, despite personal mistakes and failures. Note it well, justification does not cover only our past, but all our days.”—Ford, *Good News for Adventists*, p. 15.

Sequeira—“Stumbling under grace, falling into sin, does not deprive us of justification. Neither does it bring condemnation.”—Sequeira, *Beyond Belief*, p. 166.

Folkenberg—“We obtain salvation through agreeing to enter a relationship of trust in Jesus, and occasional good deeds and misdeeds neither make nor break that relationship.”—Folkenberg, *Called in Christ*, p. 22.

Folkenberg—“Finally, I discovered that our as-

urance of salvation is based on God’s grace by faith, and not on our behavior or character development. Each sin we may commit does not turn off salvation in our lives.”—Folkenberg, *We Still Believe*, p. 40.

We can have assurance that we will be saved, in spite of the sins we do not put away:

Folkenberg—“There are two aspects of Christ’s work—that which He did for us which brings complete acceptance with God for every believer, and the work He does in us—which has nothing to do with our acceptance by God.”—Ford, “*The Good News*,” paper presented at Lilydale Academy, Melbourne, Australia, April 1976.

Folkenberg—“We can have assurance, not because we keep the commandments of God, but because we have the faith of Jesus, which is total trust in God. We have assurance of salvation, not because of what we can accomplish, but because we grasp by faith that which Christ accomplished for us.”—Folkenberg, *Satan’s Ditches and Dog-Faced Baboons* (Pacific Press, 1995), p. 70.

I will be saved, not because of any actions on my part, but because I died with Christ on the cross:

Folkenberg—“I’ve been preaching a lot about assurance recently, but I really haven’t talked too much about my own personal pilgrimage, as you called it. I’ve been in the ministry for many years. I had been in conference, union, division leadership and I was still having my own personal struggle in terms of the peace. And then a dear friend of mine, Elder Sequeira, began to preach a series where I was listening. And he dealt with the concepts in Scripture of the ‘You Are There’ principle that we see in many instances in the Old Testament. And throughout the New Testament, particularly in the Pauline writings, you find this reference to mean ‘in Christ.’ And it finally helped me to take the gospel from theory to the understanding that when Christ died on the cross, I was in Him. Demands of the law I had met, not because I was good, not because I was perfect, but because I was in Him.”—Folkenberg, *Statement made on Three Angels Broadcasting Network, quoted in Those Who Do Not Remember the Past*, (Hope, 1995), pp. 123-124.

Folkenberg—"Finally, I discovered that our assurance of salvation is based on God's grace by faith, not on our behavior or character development. Each sin we may commit does not turn off salvation in our lives."—*We Still Believe*, p. 40.

THE BIBLE

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."—*Mark 1:14-15*.

"Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither know Him . . . Whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin, because he is born of God."—*1 John 3:6, 9*.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."—*Proverbs 28:13*.

"And behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him . . . If thou wilt enter into life, keep the commandments."—*Matthew 19:16-17*.

"And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? and he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live."—*Luke 10:25-28*.

"To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, . . . For not the hearers of the law are just before God, but the doers of the law shall be justified."—*Romans 2:7-8, 13*.

"And being made perfect, He became the author of eternal salvation unto all them that obey Him."—*Hebrews 5:9*.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—*Revelation 22:14*.

"What then? Shall we sin, because we are not under the law, but under grace? God forbid!"—*Romans 6:15*.

THE SPIRIT OF PROPHECY

"Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us."—*Steps to Christ*, p. 63.

"The work of gaining salvation is one of copart-

nership, a joint operation . . . Human effort of itself is not sufficient. Without the aid of divine power it avails nothing. God works and man works."—*Acts of the Apostles*, p. 482.

"Every transgression brings the soul into condemnation, and provokes the divine displeasure."—*4 Testimonies*, p. 623.

"When man transgresses, he is under the condemnation of the law, and it becomes to him a yoke of bondage. Whatever his profession may be he is not justified."—*My Life Today*, p. 250.

"The Lord will receive the sinner when he repents and forsakes his sins so that God can work with his efforts in seeking perfection of character . . . The whole purpose in giving His Son for the sins of the world is that man may be saved, not in transgression and unrighteousness, but in forsaking sin, washing his robes of character, and making them white in the blood of the Lamb. He proposes to remove from man the offensive thing that He hates; but man must cooperate with God in the work. Sin must be given up, hated, and the righteousness of Christ must be accepted by faith. Thus will the Divine cooperate with the human."—*5 Testimonies*, pp. 631-632.

"There is no way back to innocence and life except through repentance for having transgressed God's law, and faith in the merits of the Divine Sacrifice, who has suffered for your transgressions of the past; and you are accepted in the Beloved on condition of obedience to the commandments of your Creator."—*Signs*, December 15, 1887.

"Through Jesus, there is divine sympathy between God and the human beings who, through obedience, are accepted in the Beloved."—*Review*, May 3, 1898.

"The gospel of Christ is the law exemplified in character."—*Maranatha*, p. 18.

"When temperance is presented as a part of the gospel, many will see their need of reform."—*7 Testimonies*, p. 75.

"The Lord has given instruction that the gospel is to be carried forward; and the gospel includes health reform in all its phases."—*Medical Ministry*, p. 159.

"God requires the entire surrender of the heart, before justification can take place."—*1 Selected Messages*, p. 366.

His [the Christian's] daily obedience to the law of God obtains for him a character that assures him eternal life in the kingdom of God."—*Sons and Daughters of God*, p. 42.

"The gospel that is to be preached to all nations, kindreds, tongues, and peoples presents the truth in clear lines, showing that obedience is the condition of gaining eternal life."—*7 Bible Commentary*, p. 972.

“When the lawyer came to Christ, saying, ‘Master, what shall I do to inherit eternal life?’ the Saviour did not say, Believe, only believe, and you will be saved. ‘What is written in the law’ He said, ‘how readest thou?’ . . . Here the false doctrine that man has nothing to do but believe is swept away. Eternal life is given to us on the condition that we obey the commandments of God.”—*Review, June 26, 1900.*

“The keeping of these [Ten] commandments comprises the whole duty of man, and presents the conditions of eternal life. Now the question is, Will man comply with the requirements? Will he love God supremely and his neighbor as Himself? There is no possible way for man to do this in his own strength. The divine power of Christ must be added to the effort of humanity.”—*Signs, November 24, 1887.*

“Those who enlist in the army of Christ must in all things submit to His authority and consult His will. Implicit obedience is the condition of salvation. God’s law must be obeyed in every particular. It is our salvation to make His law our rule, His life our pattern, His glory our chief aim.”—*Signs, November 15, 1899.*

“We cannot have the assurance and perfect confiding trust in Christ as our Saviour until we acknowledge Him as our King and are obedient to His commandments.”—*Faith and Works, p. 16.*

“His [the believer’s] life, cleansed from vanity and selfishness, is filled with the love of God. His daily obedience to the law of God obtains for him a character that assures him eternal life in the kingdom of God.”—*Sons and Daughters of God, p. 42.*

“Let none imagine that without earnest effort on their part they can obtain the assurance of God’s love.”—*Messages to Young People, p. 113.*

“To obey the commandments of God is the only way to obtain His favor.”—*4 Testimonies, p. 28.*

“There is no safety nor repose nor justification in transgression of the law. Man cannot hope to stand innocent before God, and at peace with Him through the merits of Christ while he continues in sin. He must cease to transgress and become loyal and true.”—*1 Selected Messages, p. 213.*

Pages 41-46: APPENDIX 3 —

[Here are the quoted statements from Appendix 3 of the 48-page document. They provide supporting statements to those quoted, just above.]

SEQUEIRA

“I believe that God actually and unconditionally saved all humanity at the cross, so that we are justified and reconciled to God by that act.”—*Beyond Belief, p. 8 [cf. pp. 30, 34, 36, 61, 91, 170].*

“I believe that the only reason anyone will be lost is because he or she willfully and persistently rejects God’s gift of salvation.”—*Op. cit., p. 8.*

“Justification means all of Christ’s righteousness that He provided for us, so that nothing more is required of us to qualify for heaven.”—*Beyond Belief, p. 103 (cf. pp. 32-33, 36, 170).*

“The devil has deceived many Christians into believing that justification by faith does not fully qualify them for heaven—that something more is necessary, that they must keep the law and do good works.”—*Beyond Belief, p. 104.*

“The idea that ‘I have to be good’ or ‘I’m not good enough to qualify for heaven,’ is one of the great stumbling blocks hindering God’s people today from experiencing genuine faith.”—*Beyond Belief, p. 91.*

“Justification is the work of a moment, although it remains effective all our believing lives.”—*Beyond Belief, p. 103.*

“Stumbling under grace, falling into sin, does not deprive us of justification. Neither does it bring condemnation.”—*Beyond Belief, p. 166.*

FOLKENBERG

“Lord, thank you for the assurance. Thank you for the promise that if I claim your name and look up to the cross of Jesus, my name is written in the book of life. It has nothing to do with how good I am, or how I live, or anything else.”—*From a prayer offered at a 1991 camp meeting at Hope, British Columbia.*

SPIRIT OF PROPHECY

“When man transgresses he is under the condemnation of the law, and it becomes to him a yoke of bondage. Whatever his profession may be he is not justified.”—*My Life Today, p. 250.*

“The unconditional pardon of sin never has been, and never will be.”—*Patriarchs and Prophets, p. 522.*

“There is no salvation without repentance.”—*1 Selected Messages, p. 365.*

“There must be repentance before there is pardon.”—*That I May Know Him, p. 109.*

“God sends message after message to men, entreating them to repentance, so that He may forgive, and write pardon against their names.”—*1 Selected Messages, p. 323.*

“There can be no true repentance without conviction of sin.”—*4 Spirit of Prophecy, p. 297.*

“Christ pardons none but the penitent.”—*1 Selected Messages, pp. 393-394.*

“God requires the entire surrender of the heart, before justification can take place.”—*1 Selected Messages, p. 366.*

“Repentance includes sorrow for sin and a turning away from it.”—*Steps to Christ, p. 3.*

“Pardon and justification are one and the same thing.”—*6 Bible Commentary, p. 1070.*

“The opposite and no less dangerous error is that belief in Christ releases men from keeping the law of

God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption.”—*Steps to Christ*, p. 60.

“It is a pleasing fable that is presented to us in this age, that if we only believe in Christ, that is all that is required; that works have nothing to do with our acceptance with God.”—*Bible Echo*, January 15, 1889.

“Some ministers are dangerously misleading the people. They would have them accept the fatal sophistry of Satan that simple belief in Christ is sufficient for their salvation; that good works have nothing to do with it.”—*Signs*, Augusts 22, 1878.

[It is a solemn fact that our highest-placed church leaders have it in their power to curtail and eliminate the publication of these articles and books downgrading the importance of obedience to the law of God. Seventh-day Adventists were called to proclaim obedience to that law (*Revelation 14:12*); instead, the focus is to convince workers and members that they can safely ignore it! Near the end of Appendix 3, we find this statement by its author:]

“This brings us to the greatest crisis in the history of the Seventh-day Adventist Church. The office of the General Conference President is being prostituted in the promotion of a false theology, a theology that will certainly bring damnation upon thousands of God’s remnant people. It is impossible to overstate the enormity of this crisis.

“The power and influence of the President’s office enables him to keep a stream of articles appearing in our church papers, together with books issued from our publishing houses, promoting this deadly theology. This paper trail from the President’s pen reached a shameful climax in an *Adventist Review* article of 1997, entitled, “*Will the Real Evangelical Adventist Please Stand Up?*” In this article the President of the General Conference of Seventh-day Adventists attacked the Adventist people, alleging that ‘thousands, maybe even millions,’ of our church members are ‘trapped in a deadly, legalistic religion’ because they have not accepted—as he has—the irrational theology of Jack Sequeira. Our enemies are presently making capital

of this accusation.

“This is a prostitution of the Office of Presidency. An office that should be promoting the purity of our message is being used instead to pervert it. If the members of the General Conference Committee permit this to continue, they will be derelict in their duty and will surely be held accountable by the God of heaven for their failure to act.

“I earnestly appeal to every member of that committee to take whatever steps are necessary to terminate this evil. The Presidency of the General Conference of Seventh-day Adventists must not be used to promote a false theology, nor should church papers be employed to attack those refusing to accept these falsehoods in place of our pure faith.”—*Appeal*, Appendix 3, pp. 45-46.

Page 47: APPENDIX 4 —

[This one-page article, entitled “*What is Perfection?*” contains two nice quotations:]

SPIRIT OF PROPHECY

“In the day of judgment, the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven. He could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God.”—*3 Selected Messages*, p. 360.

“He came to this world and lived a sinless life, that in His power His people might also live lives of sinlessness.”—*Review*, April 1, 1902.

Page 48: On the last page of this document is an excellent Spirit of Prophecy passage which we do not have room to reprint: *5 Testimonies*, p. 540:0-3. You will want to read it.

Surely, we live in a time when earnest prayer is needed! But we can know that God will lead His commandment-keeping people into safe paths, and will guide them to the Holy City.

AS WE GO TO PRESS—We have just learned that, instead of admitting that his, and Sequeira’s, beliefs do not coincide with the Bible and Spirit of Prophecy,—in early April, Folkenberg appointed a committee, chaired by Calvin Rock, GC vice-president (the one

earlier willing to head his notorious Trademark Committee), with Athol Tolhurst, GC under-secretary (a solid new theology man from Australia), as secretary.

Its objective: to investigate the theology of the men who authored the *Appeal to the GC President*,

with the possibility of dis-fellowshipping them! So our president has turned an appeal to him into a major attack on those who pled with him.

Does this man intend to turn the church into a desolated wilderness of servile yes men?