

ENDTIME ISSUES NEWSLETTER No. 175

“The Reckoning of the Sabbath Today”

Samuele Bacchiocchi, Ph. D.,

Retired Professor of Theology and Church History,

Andrews University

INDEX OF TOPICS OF THIS NEWSLETTER

- * **How to Subscribe and Unsubscribe**
- * **Good News on My Liver Cancer Recovery**
 - * **How to Contact the Center for Cancer Care**

* **The Reckoning of the Sabbath Today”**
(The Essay of this Newsletter)

*** ANNOUNCEMENT OF SERVICES & PRODUCTS**

- * **Introductory offer on Prof. Jon Paulien’s DVD album on *Simply Revelation***
- * **Special offer on the new edition of Prof. Bradford *More than a Prophet*, together with a free DVD album.**
- * **Special offer on all the 6 DVD/CD albums with Dr. Bacchiocchi’s lectures and publications**
- * **Upcoming seminars for July, August, and September**
- * **Incredible New Offers on Hitachi Projectors**
- * **The Smallest and most Powerful Remote Presenter**
- * **Does your church or School Need a Screen?**
- * **A New Townhome Community near the campus of Andrews University**
- * **Bed and Breakfast in London, England**
- * **TAGNET new Web-hosting offer**

A THANK YOU NOTE

The responses to the newsletter no. 172 on “Ellen White and the Future of the Seventh-day Adventist Church,” surpassed our fondest expectations. Pastors and Bible teachers from different parts of the world have expressed their appreciation for the essay. For example, Prof. Al Bacchus from Columbia Union College wrote: "Thank you for your summary of *More Than a Prophet* in newsletter # 172. I will be using it as assigned reading in a class I teach at Columbia Union College." The essay was distilled from the new edition of Prof. Graeme Bradford’s book *More than a Prophet* that came out few weeks ago.

I would like to express my wholehearted appreciation to all who took time to read the **lengthy** essay and to email me so many notes of thanks. Many told me that *More than a Prophet* was long overdue and will help to restore confidence in the prophetic ministry of Ellen White by helping people gain a balanced picture of her ministry.

If you or your church have not ordered yet *More than a Prophet*, you are still in time to take advantage of the special offer. See the details below or by clicking at this link: <http://www.biblicalperspectives.com/BradfordOffer/offer.htm> Note that with your order you will receive also one FREE DVD with Prof. Bradford's two hours lecture on Ellen White. Thank you for sharing this timely book and the DVD with your church members.

GOOD NEWS ON MY LIVER CANCER RECOVERY

In previous newsletters I gave an extensive report of the providential recovery from my colon cancer surgery and liver cancer treatments. You may wish to see the image of the last PET/CAT scan taken on May 30, 2007, which shows that over 95% of the cancer cells have been shut down. To see the impressive color images of the three PET/CAT scans that I took, click on this link: <http://www.biblicalperspectives.com/colon/>

Considering that three months ago I was given only a few months to live because my liver was infested with a 3 pounds tumor, it is hard for me to believe that the Lord has restored my health so speedily. I feel like a new man with a new lease on life. Last Sabbath at the Chelmsford SDA church in England, I felt a new surge of strength. The only thing that I can say is: **Thank you for your prayers! Thank you God for healing my body and restoring my health! Now I want to dedicate the remaining years of my life fully to His service.**

How to Contact the Center for Cancer Care in Goshen, Indiana

To express my gratitude to God for leading me to the unique Center for Cancer Care, in Goshen, Indiana that offers clinical trials on different forms of cancer, I decided to post the information on how you can contact the Center. Over 150 Adventists have already contacted the Center. The Assistant to the President is Vladimir Radivojevic, who is a gracious and caring Adventist Christian. Feel free to contact him at this address:

Vladimir Radivojevic MS, MBA
Assistant Vice-President
The Center for Cancer Care
200 High Park Ave.

Goshen, IN 46526

Phone: 574.535.2970 Fax: 574.535.2535

Email: vradivoj@goshenhealth.com

Websites: www.goshenhealth.com or www.cancermidwest.com

If you or someone you know has cancer, feel free to contact Vladimir. He will talk with you personally, gather your information, and place you in contact with an oncologist who can examine your situation. What is unique about this Center for Cancer Care, is that they have a dozen of on-going clinical trials on different forms of cancer. This means that they use different procedures not available in most Cancer Centers. I contacted a dozen of major Cancer Centers in the USA, but none of them had a clinical trial program for my liver cancer. In my case the combination of chemotherapy and microspheres worked marvels. Chemo alone would hardly have shut down the activity of 95% of the cancer cells in less than three months.

Feel free to contact Vladimir by email or by phone. You will find him to be most helpful. Incidentally, the Center provides free accommodation in a nicely furnished Guest House with several rooms, each with private bathroom facilities. Vladimir will also arrange for someone to pick you up at the South Bend airport, which is about 30 miles away. You will be impressed by the caring and compassionate service the Cancer Center offers.

NEWLY RELEASED DVD OF PROF. JON PAULIEN'S LIVE SEMINAR ON *SIMPLY REVELATION*

Prof. Jon Paulien's DVD album on *SIMPLY REVELATION* was released at the end of May. We have been **airmailing** the DVD album to church leaders, pastors, and lay Adventists in different part of the world. Several pastors have already shown some of the lectures to their congregations. They wrote to me saying that viewing the lectures was an enlightening experience for their members.

My wife and I viewed the first two lectures of *Simply Revelation* on our TV on Sabbath afternoon. Though I had already heard Prof. Paulien's lectures during the taping session, I was spellbound to hear him again offering so many refreshing insights into the most difficult book of the Bible. For me it is a thrilling experience listening to a scholar like Prof. Paulien, who knows what he is talking about.

Prof. Paulien is one of the most respected Adventist scholars. Besides serving as the chairman of the New Testament at Andrews University Theological Seminary, he writes and lectures extensively in many parts of the world. He is rightly regarded as a leading Adventist authority on the book of Revelation which

he has taught at the Seminary for the past 20 years. His doctoral dissertation as well as several of his books deal specifically with the Book of Revelation.

The constant demand for Prof. Paulien's CD album with his publications and articles, led me to discuss with him the possibility of producing a live video recording of a mini Revelation Seminar, which he chose to call *Simply Revelation*. As suggested by its title, *Simply Revelation* aims to *simply* present the message of Revelation—not to read into Revelation sensational, but senseless views.

The preparation of this video recording took several months. The *Simply Revelation* seminar consists of **four one-hour live video lectures**, which have just been recorded in the studio of Andrews University. An impressive virtual studio provides the background of the lectures. Each lecture is delivered with about 50 powerpoint slides. I have spent long hours looking for suitable pictures to illustrate the text of each slide in order to enhance the visual effect of each lecture.

In the first video lecture Prof. Paulien discusses the proper **method** to interpret Revelation. In the following three lectures he focuses on the essential **messages** of Revelation and their relevance for today. This mini Revelation seminar will offer you and your congregation fresh insights into the Book of Revelation. Be sure to inform your pastor about the newly released *Simply Revelation*, if he is not aware of it.

You will be pleased to know that we have placed on a separate file all the powerpoint slides and text used for the live video presentations. Each slide has the script of the live lecture. This means that if you are a pastor or a lay member who want to use Prof. Paulien's *Simply Revelation Seminar*, you can pick and choose the powerpoint slides that you like.

The file with the powerpoint slides is placed on Prof. Paulien's CD album containing all his publications and articles. The reason is that there was no memory left on the DVD disks. In spite of my pleas, Prof. Paulien was so full of the subject that he used the full 60 minutes of his four lecture, leaving no space for the slides' file.

This has been a very expensive project, both in time and money. The regular price of the DVD album is \$100.00, but you can order it now until July 30, at **the introductory price of only \$50.00**. The price includes the **airmailing** expenses to any overseas destination.

If you have not ordered before the **CD Album with Prof. Paulien's publications**, we will be glad to add it to your DVD order for only \$20.00, instead of the

regular price of \$60.00. This means that you can order both the DVD album with Prof. Paulien's four live video lectures on Revelation and his CD album with all his publications and powerpoint slides of *Simply Revelation*, for **only \$70.00**, instead of the regular price of \$160.00.

As an additional incentive, I am offering you together with Prof. Paulien's DVD/CD albums, also my own popular DVD album on *The Mark and Number of the Beast*, for an **additional \$10.00, instead of the regular price of \$100.00**. This means that you can order the DVD and CD albums by Prof. Paulien, together with my DVD album on *The Mark and Number of the Beast*, for **only \$80.00**, instead of the regular price of \$260.00.

This research on *The Mark and Number of the Beast*, was commissioned by Prof. Paulien himself. He asked me to trace historically the origin and use of the Pope's title *Vicarius Filii Dei* and of the number 666. I spent six months conducting this investigation which was professionally taped at the Andrews University Towers Auditorium. I use 200 powerpoint slides to deliver this informative two hours lecture which is warmly received by Adventist church leaders and pastors in many parts of the world. For a detailed description of this DVD album click: <http://www.biblicalperspectives.com/Beast/BeastPromo>

SPECIAL OFFER ON PAULIEN/BACCHIOCCHI'S ALBUMS

* **ONE DVD Album of Prof. Paulien's four video lectures on *Simply Revelation*** at the introductory price of \$50.00, instead of \$100.00. The price includes the **airmailing** expenses to any overseas destination.

* **ONE DVD Album of *Simply Revelation* and ONE CD Album with Prof. Paulien's publications for only \$70.00**, instead of the regular price of \$160.00. The price includes the **airmailing** expenses to any overseas destination.

* **ONE DVD Album of *Simply Revelation*, ONE CD Album with Prof. Paulien's publications, and ONE DVD Album with Bacchiocchi's two hours video lecture on *The Mark and Number of the Beast* for only \$80.00**, instead of the regular price of \$260.00. The price includes the **airmailing** expenses to any overseas destination.

FOUR WAYS TO ORDER

(1) **Online:** By clicking here:
<http://www.biblicalperspectives.com/revelation/>

(2) Phone: By calling us at (269) 471-2915 to give us your credit card number and postal address.

(3) Email: By emailing your order to <sbacchiocchi@biblicalperspectives.com>. Be sure to provide your postal address, credit card number, and expiration date.

(4) Regular Mail: By mailing a check to BIBLICAL PERSPECTIVES, 4990 Appian Way, Berrien Springs, Michigan 49103, USA. We guarantee to process your order immediately.

INTRODUCTION TO THE NEWSLETTER

The inspiration to share this research on "The Reckoning of the Sabbath today," came from two experiences. The first occurred last Sabbath at the Chelmsford SDA Church, located two hours from London (England) in the picturesque county of Essex. We had a great rally with many visitors from the neighboring churches. Both the sanctuary and the fellowship hall were filled to capacity. Since sunset was at 9:30 p. m., we offered my publications and recordings on Saturday night after sunset at about 10:00 p. m.

The second experience happened a few years ago in Anchorage, Alaska, where I was invited to present my seminars early in July. Since sunset was at 11:40 p. m., I was instructed to offer my publications on Friday night after the meeting, not on Saturday night, because the meeting would be over long before sunset. I felt very uncomfortable to offer my publications in the fellowship hall on Friday night after the meeting in which we opened the Sabbath. This experience made me forcefully aware of the problems caused by holding to the sunset to sunset reckoning of the Sabbath in places where the sun sets very late or very early or not at all.

I promised myself that I would investigate the question of the reckoning of the Sabbath in a future research project. Somehow I felt that the sunset principle is appropriate for Palestine where the sunrise and sunset are quite constant throughout the year, but poses serious problems in those countries where in December the sun sets at noon or very early afternoon.

In these countries our believers face not only Sabbath problems but also Friday problems, because they need to be exempted from work on Friday afternoon as well. Thus, they end up observing the Sabbath partly on Friday afternoon and partly on Saturday morning. If the Saturday morning church service goes beyond noon, some members need to excuse themselves because they have to go back to work. Is this the intent of the Fourth Commandment?

An opportunity to investigate the reckoning of the Sabbath came when I wrote the book, *The Time of the Crucifixion and Resurrection*. Two chapters of this book deal with "The Reckoning of the Day" and "The Reckoning of the Sabbath" in Bible times. In this newsletter I am offering you only an edited version of the second chapter. I trust that you will find this study informative and challenging.

“The Reckoning of the Sabbath Today”

**Samuele Bacchiocchi, Ph. D.,
Retired Professor of Theology and Church History,
Andrews University**

What is the time for beginning and ending the Sabbath today? This is not merely an academic question for scholars to debate, but a practical one relevant to many Christians who believe in the validity and value of the principle of seventh-day Sabbathkeeping for today. The problem of when to begin and to end the observance of the Sabbath is particularly acute in those parts of the world where it is difficult, if not impossible, to observe the Sabbath according to the sunset reckoning, because in these places the sun rises or sets very early or very late or not at all during certain periods of the year.

Objectives of this Essay

The question of when to begin and end the observance of the Sabbath was examined at great length by the early Adventist believers. The aim of this essay is first to summarize briefly the positions they adopted, since these provide a valuable historical perspective in discussing Sabbath reckoning today. The second objective is to suggest a guideline for Sabbath reckoning in those parts of the earth where sunset reckoning is difficult and sometimes impossible to follow. The suggested guideline, will be developed out of the implications of the Fourth Commandment as well as out of the conclusions drawn in the previous chapter where I deal with "The Reckoning of the Day in Bible Time."

RECKONING THE SABBATH FROM 6 P.M. TO 6 P.M.

Seventh Day Baptists

Seventh-day Sabbath-keeping was introduced in America by the Seventh Day Baptists, who organized their first church in Rhode Island in 1671¹ In the eighteenth century the German Seventh Day Baptists in the Ephrata community of Pennsylvania observed their Sabbath from 6 p.m. Friday to 6 p.m. Saturday.

Julius Friedrich Sachse, a historian of German sectarian groups in Pennsylvania, notes that “the Sabbath was ushered in with the first hour of [after] the sixth day (Friday, 6 p.m.) and closed at the end of the twelfth hour of the seventh day (Saturday, 5:59 p.m.) . . . to conform to the very letter of the law in the New Testament.”² This method of Sabbathkeeping from 6 p.m. to 6 p.m. was apparently advocated by other Seventh Day Baptist groups, as indicated by the discussion of this issue in *The Sabbath Recorder*, a periodical of the Seventh Day Baptists.³

Seventh-day Sabbathkeeping was first introduced to Adventist believers in Washington, New Hampshire, early in 1844 by Rachel Preston Oakes, a Seventh Day Baptist. T. M. Preble was the first Adventist minister to accept and teach the Sabbath.⁴ In an article he wrote in 1845, Preble seems to suggest that the Sabbath must be observed from 6 p.m. to 6 p.m.⁵

Joseph Bates’ Position

During the first 10 years of their history, Adventists generally observed the Sabbath from 6 p.m. Friday to 6 p.m. Saturday, although some kept it from sunrise to sunrise. The main promoter of the 6 p.m. to 6 p.m. Sabbath reckoning was Joseph Bates, an ex-sea captain and a self-sacrificing crusader for truth who became a pioneer of the early Advent believers and an apostle for the Sabbath. In August 1946 Bates published a 48-page pamphlet entitled *The Seventh-day Sabbath, a Perpetual Sign*, which proved to be a mighty instrument in propagating the message of the Sabbath.

The reasoning Bates gives in this pamphlet for beginning and ending the Sabbath at 6 p.m. is that one “cannot regulate the day and night to have what the Savior calls twelve hours in the day [John 11:9] without establishing the time from the centre of the earth, the equator, where at the beginning of the sacred year, the sun rises and sets at 6 o’clock.”⁶ Bates continues reasoning that since in the Arctic and Antarctic areas there are times when the sun never sets or never rises, then “the inhabitants of the earth have no other right time to commence their twenty-four hour day, than beginning at 6 o’clock in the evening.”⁷

There is no evidence that Bates was influenced by German Seventh Day Baptists in forming his position on the six o’clock beginning time for the Sabbath. “Rather, he came to these conclusions,” Carl Coffman rightly notes, “as a result of his knowledge of a seaman’s computation of equatorial time.”⁸

Joseph Bates’ Reasons

In the spring of 1851 Bates defended his 6 p.m. to 6 p.m. position in an article entitled “Time to Begin the Sabbath,” where he appeals to two main Bible texts,

namely, Leviticus 23:32 and Matthew 20:1-16.⁹ From the first text he derived the principle of keeping the Sabbath “from even unto even,” and from the second he established the time of “even,” namely, 6 p.m.

The fact that in the parable of the laborers in the vineyard (Matt 20:1-16) the master paid his laborers at “even” (v. 8), which was the 12th hour of the day, led Bates to the conclusion that the 12 hours of the day were reckoned from 6 a.m. to 6 p.m. Thus 6 p.m. is the “even” which marks the beginning and end of the Sabbath.

To defend this view Bates argued that the Sabbath should be reckoned according to equatorial time, that is, according to the length of the day and night at the equator. At the equator sunrise and sunset occur consistently throughout the year plus/minus 10 minutes at 6 a.m. and 6 p.m. respectively.¹⁰

Bates maintained that the Sabbath should be observed according to the “equatorial day” in all parts of the world. What he meant is that the Sabbath is to be observed longitudinally from 6 p.m. to 6 p.m. as it comes to each part of the earth in due time as the earth revolves on its axis.

The majority of the early Adventist believers adopted Bates’ position, especially because he was greatly respected on account of his consistent Christian life and his zeal in proclaiming the distinctive Adventist beliefs. Writing in 1868 James White acknowledges that Bates’ “decided stand upon the question, and respect for his years, and his godly life, might have been among the reasons why this point was not sooner investigated as thoroughly as some other points.”¹¹ Among those who accepted Bates’ position were James and Ellen White.

Diversity in Sabbath Reckoning

For several years most Adventist believers observed the Sabbath according to equatorial time, that is, from 6 p.m. to 6 p.m. Many, however, were not satisfied with this method. Thus some observed the Sabbath from sunset to sunset while other from sunrise to sunrise. In reviewing the entire matter several years later (1868) James White wrote: “the six o’clock time was called in question by a portion of believers as early as 1847, some maintaining that the Sabbath commenced at sunrise while others claimed Bible evidence in favor of sunset.”¹²

The existing diversity in the time of Sabbathkeeping was of great concern to Adventist leaders, who feared that unless this question could be clearly settled on Biblical grounds, the continuing divergence might splinter the Advent believers.

This concern led James White to urge first D. P. Hall and later J. N. Andrews to investigate this subject and ascertain what the Bible actually taught regarding Sabbath reckoning.¹³ Hall failed to produce an article but Andrews submitted the results of his investigation in the form of a paper which later appeared in article form in the December 4, 1855 issue of the *Review and Herald*.¹⁴

FROM SUNSET TO SUNSET

John N. Andrews' Position

In his paper Andrews argues convincingly that the New Testament defines “evening” not necessarily as 6 p.m. but rather as “sunset”. He appeals especially to texts such as Mark 1:32 where it explicitly says: “That evening, at sundown, they brought to him all who were sick or possessed with demons” (cf. Luke 4:40; Matt 8:16). Here the evening which marks the end of the Sabbath is clearly linked to sunset. Andrews gave additional references from the Old Testament where “even” is equated with the setting of the sun.¹⁵

Regarding the parable of the laborers in the vineyard, Andrews argues that it does not necessarily prove that the 12th hour of the day coincided exactly with 6 p.m. He establishes this point by showing that the 12 hours of the day were not 12 sixty-minute periods like ours, but rather 12 equal parts of the daylight time, which would vary somewhat according to season. This conclusion is explicitly supported by John 11:9 where Jesus says: “Are there not twelve hours in the day? If any one walks in the day, he does not stumble because he sees the light of this world.”

Support for Andrews' reasoning is found in the Talmud, where there is a discussion of the extent of reasonable error in the estimate of the hour of the day and it is noted that “in the sixth hour the sun stands in the meridian.”¹⁶ Thus Andrews rightly concluded that the Jewish hour was not a fixed unit of time but the 12th part of the time between sunrise and sunset at any time of the year. Consequently the parable of the laborers in the vineyard offers no valid justification for a 6 p.m. to a 6 p.m. method of beginning and ending the Sabbath.

John N. Andrews' Two Major Reasons

Andrews presented two major reasons for ruling out the 6 p.m. to 6 p.m. method of Sabbathkeeping. First, such a method is dependent upon clocks or watches, which did not exist in Bible times. This would mean that in those days God's people would have been at a loss to know when to begin and end the Sabbath. Second, “the Bible, by several plain statements, establishes the fact that evening is at sunset.”¹⁷

The conclusions reached by Andrews are based on a sound analysis of the Biblical data, but they fail to consider if the sunset reckoning can be rationally adopted in northern countries where sunset does not mark the end of the working day. At the same time it should be noted that the difference between the position of Andrews and that of Bates is relative as far as Palestine is concerned, because in that country the difference between the earliest sunset in December (4:35 p.m.) and the latest sunset in July (7:49 p.m.) is about three hours.¹⁸ The problem arises, however, in those parts of the earth farthest away from the equator where sunset time varies during the course of the year as much as ten or more hours. Andrews never stopped to consider the problems caused by the sunset reckoning in the Northern countries.

The 1855 Sabbath Conference

Andrews' paper was presented and discussed at a conference held in Battle Creek on Sabbath, November 17, 1855. The convincing and comprehensive analysis of Andrews was accepted by all, with the exception of a small minority.¹⁹ Two days later on November 19, 1855, Ellen White had a vision which confirmed the sunset reckoning.²⁰

Following the Sabbath conference of 1855, the sunset reckoning became widely accepted by practically all Adventist believers. Writing in the *Review* in 1864, Uriah Smith, the editor, says: "Harmony now reigns where there might have been discord and division."²¹ The only major problem that arose after the official acceptance of the sunset reckoning in 1855 was the application of this method in those regions of the earth where the sun sets very early, or very late, or, as in the Arctic and Antarctic, not at all for a period of time. Unfortunately, Andrews did not address this question. Apparently, he assumed that a way could be found to apply the sunset principle to the arctic regions. The solutions adopted for these regions will be briefly summarized below.

SABBATH RECKONING IN THE ARCTIC

The observance of the Sabbath according to the sunset reckoning in the Arctic regions becomes practically impossible during part of the summer, when the sun never sets below the horizon, and during part of the winter, when the sun never rises above the horizon. In these areas the common difficulties resulting from observing the seventh-day Sabbath, in a society where most working schedules are built around Sunday as the day of rest, are compounded by the problem of knowing when to begin and close the Sabbath during those weeks when the sun does not rise or set.

The Problem of Sabbathkeeping in the Arctic Regions

The problem of observing the Sabbath in the Arctic region exists not only during the time when the sun does not set or rise above the horizon, but also during the time just before the sun's disappearance for a certain period in winter and immediately following its reappearance. At this time of the year the sun sets by noon time; thus half of the Sabbath falls within the civil time of Friday. This means that according to the sunset reckoning, for several weeks every year, half of the Sabbaths falls during the civil time of Friday and half during that of Saturday.

Under these conditions the observance of the Sabbath according to the sunset reckoning becomes a real problem, because it requires the interruption of work on Friday by noon and the resumption of work on Saturday after the noon hour. This is not an imaginary problem but a real one which Seventh-day Sabbathkeepers face, for example, in the northern part of Norway and to a lesser degree in all Scandinavian countries and Alaska. No easy solution can be offered on how to observe the Sabbath according to the sunset reckoning when the above conditions prevail.

Prevailing Guidelines

Several recommendations have been offered by the General Conference of Seventh-day Adventists to believers living in the Arctic regions. The preferred recommended practice is that "during the winter period when there are no sunsets, the Sabbath should begin and end at the same time it began and ended when the last sunset occurred."²²

Other acceptable alternatives are "(a) that during the winter when there are no sunsets, the end of the twilight, or in other words the beginning of darkness, as indicated by astronomical tables, be looked upon as the beginning of the Sabbath, or (b) that it be kept according to astronomical computations for the moment when the sun is closest to the horizon, or at its zenith, on Friday until it returns to this point on Saturday, or (c) that the Sabbath be begun and ended during the winter period when there are no sunsets north of the Arctic Circle at the same time as indicated on sunset calendars just south of the Arctic Circle."²³

These recommendations were endorsed by a study committee appointed by the Northern European Division of Seventy-day Adventists to study the "borderlines of the Sabbath." However, this study group, which met at Skoodsborg, Denmark, from February 28 to March 1, 1980, came up with a broader interpretation of the term "evening." They concluded that "the biblical material may offer a basis for a flexible definition of 'evening' in areas where the diminishing of light rather than

the setting of the sun is the observable natural phenomenon. Such a definition of ‘evening’ would nevertheless remain in close touch with the sunset criterion.”²⁴

Summing up the historical position of the Seventh-day Adventist Church on the time for beginning and ending the Sabbath, we can say that the sunset reckoning has been accepted as the normative Biblical method since 1855. This method has also been the basis for formulating recommendation for those regions where the sun does not set or rise for a certain period of the year.

SABBATH RECKONING TODAY

The foregoing brief historical survey has served to establish two major facts: (1) Seventh-day Adventists have since 1855 regarded the sunset reckoning as the normative Biblical method for beginning and ending the Sabbath. (2) The difficulty of following the sunset reckoning in the Arctic regions, where the sun for a certain period of time does not set or rise above the horizon, has been met by broadening the meaning of “sunset” to include, for example, “the end of the twilight,” “the diminishing of light,” and “the moment when the sun is closest to the horizon.”

A Note of Commendation

Recognition must be given to the early Adventist pioneers, especially to J. N. Andrews, for establishing from the Scriptures the sunset to sunset method for beginning and ending the Sabbath. Commendation must also be given to Adventist leaders and believers living in and near the Arctic regions, for observing the Sabbath as closely as possible to the sunset reckoning, even if it means facing the problem of having to obtain exemption from work not only for Saturday but also for much of the civil time of Friday.

The considerations that follow are not intended to downplay the noble effort which has been made to establish from the Scripture the sunset to sunset method of Sabbathkeeping and to implement such a method even in the midst of the most adverse circumstances. Anyone who is willing to pay the price for what he or she believes to be the will of God deserves our commendation and not condemnation.

My intent rather is to ascertain on the basis of the Biblical material if a more satisfactory guideline can be proposed to determine the beginning and end of the Sabbath in those regions of the earth where the sunset at certain times of the year does not provide a rational division between the day and the night, or we might say, working time and resting time. It is my fervent hope that the guideline to be proposed will contribute to the solution and not to the complications of an already complex problem.

The Sabbath Commandment

Any attempt to ascertain the Biblical teaching on the *time* for beginning and ending the Sabbath ought to start from a study of the Fourth Commandment itself as found in Exodus 20:8-11. After all, the manner and the time of Sabbathkeeping ought to be reflective of the principles enunciated in the commandment itself.

It may be surprising to some to note that no specific instructions are given in the Fourth Commandment on the manner and time of Sabbathkeeping. The only injunction given is to “Remember the sabbath day, to keep it holy” by doing all one’s work in six days and by resting the seventh day “to the Lord your God.”

Regarding the *manner*, the commandment does not offer, for example, any injunction to attend religious services on the Sabbath. Why? The reason may be found in the divine awareness of the plight of those believers who through the centuries have been prevented by sickness or circumstances from participating in a corporate religious service.

No Time Specifications

Similarly the absence of any instruction in the Fourth Commandment regarding the *time* to begin and end the observance of the Sabbath may reflect divine awareness of the predicament of those believers who would be called to live in regions of the earth where sometimes it would be impossible to observe the Sabbath from sunset to sunset.

If the Fourth Commandment had spelled out that the seventh-day Sabbath is to be observed everywhere on earth from sunset to sunset, then those believers who live in those northern regions, where at least for a time there is no sunset, would have felt guilty for beginning and ending the Sabbath according to a different criterion.

The absence, then, in the Fourth Commandment of specific instructions on the exact manner and time of Sabbathkeeping is indicative of divine wisdom in formulating a principle whose application could be adapted to different cultures and geographical locations. It is thus important to note at the outset that the method of observing the Sabbath from sunset to sunset, is dictated not by the Fourth Commandment itself, but by the method of sunset reckoning which became normative in Jewish history.

The Day of Atonement

Several reasons have contributed to make the sunset reckoning normative for the observance of the annual feasts in general and of the weekly Sabbath in particular. A first reason is suggested by the legislation regarding the Day of Atonement. The classic text is Leviticus 23:32, where the following instruction is given regarding the observance of the Day of Atonement: “It shall be to you a sabbath of solemn rest, and you shall afflict yourselves; on the ninth day of the month beginning at evening, *from evening to evening* shall you keep your sabbath.”

This text does provide the most explicit and emphatic evidence of the Biblical method of day reckoning “from evening to evening.” Thus it is not surprising that appeal is generally made to this text to prove the Biblical principle of Sabbathkeeping from sunset to sunset. Such a use is perfectly legitimate. Two important points, however, should be noted regarding this text.

First, the law in this text regards not the observance of the seventh day Sabbath as such, but of the Day of Atonement. While both festivals were undoubtedly observed “from evening to evening,” the manner of their observance was radically different. The Day of Atonement was a day of penance and fasting (“you shall afflict yourselves”—Lev 23:32), whereas the Sabbath was a day of delight and celebration (Is 58:13-14).

The Definition of the Tenth Day

Second, Leviticus 23:32 is the concluding statement of instructions given from verses 27 to 32 on how the Day of Atonement was to be observed “on the tenth day of the seventh month” (v. 27). Verse 32, however, explains that this day is to be observed as “a sabbath of solemn rest . . . *on the ninth day* of the month beginning at evening from evening to evening.”

This last verse poses a problem because it changes the date of the Day of Atonement from “*the tenth day*” (v. 27) to “*the ninth day*.” The plausible explanation is that verse 32 does not intend to change the date of the Day of Atonement from the 10th to the 9th day of the month, but rather to define that the observance of the 10th day was to begin on the evening of the previous day, that is, the 9th day.

This clarification was apparently needed because a transition was taking place in the Israelite society from the sunrise to sunrise reckoning for the working day, to the sunset to sunset reckoning for the Holy Days. To avoid any misunderstanding, the verse explains with utmost precision that the tenth day, was to

be observed according to the sunset reckoning, beginning from “the ninth day of the month beginning at evening” and it was to be kept “from evening to evening” (Lev 23:32).

The conclusion, then, is that Leviticus 23:32 does provide explicit evidence for the sunset reckoning, but it also suggests—by anticipating the beginning of the 10th day to the evening of the 9th—that the sunrise reckoning was apparently in use to define the working day. Normally, people to go work in the morning, not in the evening. This question is discussed in the previous chapter of *The Time of the Crucifixion and Resurrection*.

The beginning of the observance of the Sabbath on Friday evening at sunset could have been dictated by the necessity to help believers to be better prepared and predisposed to enter into the daylight celebration of the Sabbath.

End of Working Day

A second reason for the adoption of the sunset reckoning for the Holy Days, is suggested by the fact that in Bible times for all practical purposes sunset marked the end of the working day. This fact is clearly illustrated in the parable of the laborers in the vineyard where the owner in the “evening” calls the laborers to pay them their wages (Matt 20:8). Being the end of a working day, the “evening” represented in a sense the end of the day itself and thus the beginning of a new day.

A third reason, which is closely related to the second, is implied in the injunction: “Six days you shall labor, and do all your work; but the seventh day is the sabbath to the Lord your God” (Ex 20:9-10). The implication here is that the observance of the seventh day begins at the completion of the sixth day of work. Since in Bible times the sixth day of work ended in the “evening” (Matt 20:8), the same “evening” could naturally function as the beginning of the rest and sanctification of the seventh day.

Ideal Psychological and Social Time

A last reason for the adoption of the sunset reckoning for the Holy Days, is suggested by the psychological and social function of sunset. Psychologically the setting of the sun marks the end of our working day and the beginning of the new cycle of rest and work of another day. Thus sunset offers an ideal psychological beginning for the celebration of the Sabbath as the day of rest, worship, and service unto the Lord.

Socially, the setting of the sun has the effect of bringing the family members back together. The work of the day scatters the family in different directions, but the setting of the sun brings the family members back together for the evening supper and fellowship. Thus sunset offers an ideal sociological moment, when the family members are together again at the end of a working day, to begin together the celebration of the Sabbath day.

It is no wonder that in the course of Jewish history a very rich and meaningful ritual was developed to mark the arrival and the departure of the Sabbath at sunset. After all, the Sabbath was a family celebration, which in Bible times included all dependent workers (Ex 20:10). Thus, by rallying the family members together, sunset time provided an ideal moment for beginning and ending the Sabbath.

Normative Method of Sabbathkeeping

It is also no wonder that while we noted in the previous chapter indications for the existence in Bible times of a sunrise method of day reckoning, no explicit indications were found suggesting that such a method was ever used for reckoning the beginning and end of the Sabbath.

All the passages in the Old and New Testament which refer to the time element of Sabbathkeeping clearly suggest a sunset reckoning. Luke, for example, explicitly designates the late Friday afternoon when Jesus' body was taken from the cross as "the day of Preparation, and the sabbath was beginning" (Luke 23:54). Similarly Mark explains that the people waited until the "evening at sunset" (Mark 1:32; cf. Luke 4:40) to bring to Christ the sick and demon-possessed. Passages such as these clearly indicate that the Sabbath was observed by the Jewish people in general from sunset to sunset.

In the light of the foregoing considerations we conclude that the sunset reckoning for beginning and ending the Sabbath—though it is not dictated directly by the Fourth Commandment—became the normative method in Jewish history.

Is the Sunset Reckoning Valid Today?

In my view the sunset reckoning is still valid and valuable today, wherever the sunset does provide, as in Palestine, a logical termination of the working day and a balanced division between daytime and nighttime. My conviction rests on the fact that the reasons mentioned above which made the sunset reckoning normative for Sabbathkeeping in Bible times, are still valid and relevant today.

As in Bible times, the beginning of the Sabbath on Friday evening at sunset enables believers today to be better prepared to enter into the daylight celebration of the Sabbath. As in Bible times, in most countries today sunset marks the end of the sixth working day and the beginning of the rest and sanctification of the seventh day.

As in Bible times, in most countries today, sunset can bring the family together at the end of the sixth working day to begin together the celebration of the Sabbath day. The sunset reckoning, then, is still a valid and valuable method for beginning and ending Sabbath wherever sunset provides a balanced division between daytime and nighttime, as in Bible lands.

EQUATORIAL SUNSET TIME FOR THE ARCTIC REGION

The use of the sunset reckoning becomes problematic especially in Arctic regions of the earth where at certain times of the year the sun sets as early as noon, or as late as midnight or not at all. The crucial question is: Should the beginning and the end of the Sabbath be determined in these regions on the basis of the sunset reckoning?

Broader Meaning of Sunset

We noted earlier, Seventh-day Adventists, historically, have endeavored to follow the principles of sunset reckoning even in the Arctic regions by broadening the meaning of “sunset” to include, for example, the end of twilight, the diminishing of light, and the moment when the sun is closest to the horizon.

Past attempts to extrapolate from the sunset reckoning some broader criteria to determine the beginning and end of the Sabbath for the Arctic regions are indicative of the conviction that the sunset reckoning is the normative Biblical method for determining the beginning and end of the Sabbath everywhere, irrespective of geographic location.

Sunset Reckoning not Dictated by Commandment

Personally I respect this conviction, but I have difficulty in accepting it as the only valid Biblical option for at least four reasons. In the first place, the sunset reckoning is not dictated by the Fourth Commandment where, as noted earlier, no instruction is given regarding the time to begin and end the observance of the Sabbath. We concluded that the absence of such instruction may be indicative of divine wisdom in formulating a principle adaptable to different geographical locations.

The Fourth Commandment establishes the principle of keeping the Sabbath holy by working six days and resting on the seventh day unto the Lord. **The application of this principle is dependent upon what constitutes the end of the working day in any given geographical area of the world.**

Completion of Six Days of Work

Second, the application of the sunset reckoning in the Arctic regions when, for example, the sun sets by noon, makes it impossible to observe the first part of the Fourth Commandment which enjoins: “Six days you shall labor, and do all your work” (Ex 20:9).

It is important to note that the Sabbath Commandment enjoins us, not only to REST on the SEVENTH DAY, but also to WORK on the six days. A person could break the Sabbath on a Tuesday, for example, by doing nothing on that day. This means that to be faithful to the spirit of the Fourth Commandment, we must respect the integrity of both the seventh day of rest and the sixth day of work.

To stop any gainful employment on Friday sometime by noon in order to be ready to begin the observance of the Sabbath at noon-sunset, means to reduce the working time of the sixth day, which in Biblical thought consists of approximately 12 hours from sunrise to sunset (John 11:9; Matt 20:1-8), to only the first few hours of the morning.

Moreover, to resume work on Saturday after the noon-sunset means to fulfill the working time of the sixth day, half during the “daytime” of the sixth day and half during the “daytime” of the seventh day. By the same token to begin the celebration of the Sabbath on Friday at noon-sunset and to end it on Saturday at the noon-sunset, means to observe the Sabbath partly during the “daytime” of Friday and partly during the “daytime” of Saturday. Such a practice can hardly reflect the intent of the Fourth Commandment, which explicitly enjoins completing one’s work in six days and then resting unto the Lord on the seventh day.

Daytime Defined by the Clock

A third reason why the sunset reckoning is not suitable in or near the Arctic regions for determining the beginning and end of the Sabbath, is the simple fact because in these areas daytime is defined by the clock and not by the sun.

While in Bible lands the time between sunrise and sunset ranges constantly between 12 and 15 hours during the course of the year, in the Arctic regions the range can be from less than 3 hours in December to more than 18 hours in July.

This means that while in Bible lands sunrise and sunset provide a logical and balanced division between daytime and nighttime, or working time and resting time, in the Arctic regions this division must be defined, not by sunrise and sunset, but by the clock.

To insist on using the sunset reckoning in the Arctic regions for determining the end of the sixth day and thus the beginning of the seventh day means to disrupt the balance established by God between the daytime for work and the nighttime for rest. If, as Christ said, there are “twelve hours in the day” (John 11:9), then in those places where the sunset reckoning would reduce the daytime to 6 hours or less, the end of the daytime and the beginning of the Sabbath must of necessity be determined not by the sun but by the clock.

Coexistence of Two Day Reckonings

A final reason for favoring a different method from the sunset reckoning in or near the Arctic regions, is the apparent coexistence of two methods of day reckoning in Bible times: sunrise to sunrise and sunset to sunset. In the previous chapter we established that these two methods apparently coexisted side by side.

If this conclusion is correct, and in my view the evidence favors it, then the Bible provides a justification for adopting a different method of day reckoning in those Arctic regions where the sunset reckoning is difficult and even impossible to use for certain periods. What method should then be used in the Arctic regions for determining the beginning and the end of the Sabbath?

Equatorial Sunset Time

In the light of the foregoing discussion, the most suitable method of Sabbath reckoning in the Arctic regions is, in my view, according to the equatorial sunset time, that is from 6 p.m. to 6 p.m. This method, as noted earlier in this chapter, was first introduced by Joseph Bates and was used by the early Adventist believers during the first 10 years of their history. As a sea=man, Bates understood better than Andrews the problems posed by the sunset reckoning in the Northern regions.

Integrity of Sixth Day of Work

My reasons for favoring the equatorial sunset time for the Arctic regions are essentially three. First, the observance of the Sabbath in the Arctic regions from 6 p.m. to 6 p.m. would preserve the integrity of the working time of the sixth day which is presupposed in the first part of the Fourth Commandment: “Six days you shall labor, and do all your work” (Ex 20:9).

An important point often ignored is that the Fourth Commandment ordains not only rest on the seventh day unto the Lord, but also work on six days to endeavor to complete one's work by the end of the sixth day. In fact, it is the fulfillment of the latter which makes the former possible. When the sunset reckoning shortens considerably the working time of the sixth day at certain periods of the year, it undermines the integrity of the working time of the sixth day, and thus makes it more difficult to complete one's work in preparation for the Sabbath.

To respect the integrity of the working time of the sixth day, however, does not imply that one ought to be engaged in gainful employment until the very end of the day. On the contrary, Friday was rightly called the "Day of Preparation" because part of the work done on that day was in preparation for the Sabbath.

Emperor Caesar Augustus himself acknowledged the right of the Jews to be released from civil obligations earlier on Friday by legislating that Jews "be not obliged to go before any judge on the day of preparation after the ninth hour,"²⁵ that is, after about 3 p.m. The obvious reason for this legislation was to enable the Jews to have adequate time to prepare themselves for the arrival of the Sabbath.

Compatible with Palestinian Sunset Time

A second reason for favoring the equatorial sunset time for the Arctic regions, is the fact that it is quite compatible with the sunset time of the Bible lands.

A comparison between the sunset tables at the latitude of Palestine with those at the equator reveals that at most there is only three hours of difference between the two during the course of the year. Thus the equatorial sunset time comes very close to that of Bible lands while providing at the same time a consistent method of day reckoning.

Compatible with Working Schedule

A third reason is suggested by the fact that equatorial sunset time is compatible with the working schedule of most people living in the Arctic regions and in Western countries. The working schedule of most people today is from 8:00 a. m. to 5:00 p. m.

Compatibility with the equatorial or Palestinian sunset time per se is not the only determining factor. Nowhere does the Bible or even common sense suggest that the sunset time of Palestine or of the equator must be the normative time for determining the end of the day and the beginning of a new day in all the regions of the earth. What makes this compatibility recommendable, however, is the

fact that the sunset time of Palestine, like the one of the equator, does respect the working schedule of most people living in the Northern regions as well as in most Western countries.

In northern countries, as in most industrialized nations, the working day of most people terminates between 5 and 6 p.m. This hour of the day is rightly known as the “rush hour” because it is the hour when most people are rushing home at the end of their working day.

The equatorial sunset time, then, by being compatible with the termination of the working day of most people living in the Arctic regions and in Western countries, offers a rational method for observing the Sabbath from 6 p.m. to 6 p.m. Furthermore, we have seen that this method is compatible with the Palestinian sunset time, besides preserving the integrity of the sixth day of work (Ex 20:9), which is presupposed by the Fourth Commandment.

Conclusion. Three major conclusions can be drawn from this investigation. First, the absence of any specific instruction in the Fourth Commandment regarding the time for beginning and ending the Sabbath, suggests that divine wisdom has chosen to leave the determination of the time factor open to accommodate differing geographical situations.

Second, the reasons which made the sunset reckoning normative in Bible times for beginning and ending the Sabbath, are reasons which are still valid and valuable today. This is true wherever sunset respects to a large degree the integrity of the sixth working day by providing a balanced division between daytime and nighttime as in Bible lands.

Lastly, in the Arctic regions where the sun sets very early, very late, or not at all, it is advisable in my view to observe the Sabbath from 6 p.m. to 6 p.m., according to the equatorial sunset time. This method, we have seen, preserves the integrity of the sixth working day, is compatible with the sunset time of Bible lands, and respects the working schedule of most people living in the Arctic regions.

The intent of this last recommendation is not to make an already difficult situation worse by suggesting a different method of reckoning the Sabbath. Rather, it is my fervent hope that this study with its resulting recommendation, will contribute to the resolution of the complex problem of Sabbath reckoning in the Arctic regions and not to its intensification.

If differing views should persist on the time for beginning and ending the Sabbath in the Arctic regions, it is my hope that the spirit of mutual respect,

compassion, and charity will prevail. May we never forget that Sabbathkeeping expresses obedience to God and, as Ellen White perceptively writes, “The Lord accepts all the obedience of every creature He has made, according to the circumstances of time in the sun-rising and sun-setting world.”²⁶

ENDNOTES

1. *Seventh Day Baptists in Europe and America* (Plainfield, New Jersey, 1910), vol. I, p. 122; Benson Y. Landis, ed., *Yearbook of American Churches* (New York, 1961), p. 24.
2. Julius Friedrich Sachse, *The German Sectarians of Pennsylvania, 1742-1800* (Philadelphia, 1900), pp. 184-185.
3. (No author), “Time for Commencing the Sabbath,” *The Sabbath Recorder*, 3 (December 9, 1852):113; also (No author), “Rotundity of the Earth and the Sabbath,” *The Sabbath Recorder*, reprinted in *Review and Herald*, 3 (April 28, 1853):197.
4. James White, *Life Incidents* (Battle Creek, 1868), p. 268.
5. See J. H. Waggoner, “T. M. Preble on the True Sabbath,” *Review and Herald*, 34 (December 21, 1869):203.
6. Joseph Bates, *The Seventh Day Sabbath, A Perpetual Sign, from the Beginning, to the Entering into the Gates of the Holy City, According to the Commandment* (New Bedford, 1946), p. 31.
7. *Ibid.*, p. 32.
8. Carl Coffman, “The Practice of Beginning the Sabbath in America,” *Andrews University Seminary Studies* 3 (January 1965):13.
9. Joseph Bates, “Time to Begin the Sabbath,” *Review and Herald* 1 (April 21, 1851):70f.
10. See the sunrise/sunset tables in *The Astronomical Almanac for the Year 1985*, issued by the National Almanac Office, United States Naval Observatory (Washington, D.C., 1985), pp. A14-A21.
11. James White, “Time to Commence the Sabbath,” *Review and Herald* 31 (February 25, 1868):168.

-
12. *Loc cit.*
 13. James White, "Time of the Sabbath," *Review and Herald* 7 (December 4, 1855):78.
 14. J. N. Andrews, "Time for Commencing the Sabbath," *Review and Herald*, 7 (December 4, 1855):78f.
 15. Deut 16:6; Lev 20:6,7; Deut 23:11; 24:13,15; Joshua 8:29; 10:26-27; 2 Chron 18:34.
 16. *Pasahim* 11b-12b. See discussion in Jack Finegan, *Handbook of Biblical Chronology* (Princeton, 1964), p. 13.
 17. J. N. Andrews (n. 14), p. 78.
 18. *The Astronomical Almanac* (n. 10), pp. A18-A20.
 19. (No author), "The Conference," *Review and Herald* 7 (December 4, 1855):75.
 20. E. G. White, *Testimonies for the Church* (Mountain View, California, 1948), vol. I, p. 116 and appendix, p. 713.
 21. Uriah Smith, "Not Satisfactory," *Review and Herald* (August 30, 1864):108.
 22. "Time for Beginning the Biblical Seventh-day Sabbath," manuscript produced by the General Conference of Seventh-day Adventists (July 7, 1977), p. 8.
 23. *Ibid.*, p. 9.
 24. "Findings and Recommendations of the NEWAD Study Committee on the 'Borderlines of the Sabbath,'" Meeting at Skodsborg, Denmark, February 28-March 1, 1980, p. 2.
 25. Josephus, *Antiquities of the Jews* 16, 6,2.
 26. Ellen White, Letters 167, March 23, 1900.

ANNOUNCEMENTS OF SERVICES AND PRODUCTS

NEW EDITION OF BRADFORD'S MORE THAN A PROPHET

The newsletter no. 172 on “Ellen White and the Future of the Adventist Church,” was distilled from Prof. Graeme Bradford’s book *More than a Prophet*. The new edition with an additional 20 pages was released few weeks ago and many churches have ordered the book by the case of 30 copies for only \$150.00, that is, \$5.00 per copy. This book is urgently needed to restore confidence in the prophetic ministry of Ellen White by telling the truth about her divine revelations and her human limitations.

The most gratifying responses have come from former Adventist. One lady wrote: “After reading *More than a Prophet*, I am seriously reconsidering returning to the Adventist church.” It is unfortunate that many Adventists have left the church, because they felt that they had been deceived about Ellen White. They could not reconcile in their mind that prophets do make mistakes. But Prof. Bradford compellingly shows that the mistakes found in the Bible or in the writings of Ellen White, do not negate the divine inspiration of their messages.

For a detailed description of *More than a Prophet*, together with the reviews and a picture of the book, click at this link: <http://www.biblicalperspectives.com/BradfordOffer/offer.htm>

To facilitate the distribution of this timely book among your church members, we are offering you two things:

1) Special discount on quantity orders of the book. Only \$5.00 per copy, instead of \$25.00 for a case of 30 copies.

2) A FREE ALBUM of Prof. Bradford’s DVD with a live two hours lecture on Ellen White. The DVD contains also a PDF file with all of Prof. Bradford’s books and articles. The regular price of the DVD album is \$100.00, but you will receive it FREE with an order of 2 or more copies of *More than a Prophet*.

The reason for offering a Free Album of Prof. Bradford’s DVD live lecture on Ellen White, is to give your members the opportunity to enjoy the highlights of the *More than a Prophet*. After viewing the DVD, most members are eager to order the book.

SPECIAL OFFER ON *MORE THAN A PROPHET*

ONE COPY of *More than a Prophet* for **\$20.00** (instead of \$25.00), plus \$5.00 for mailing in the USA, or \$10.00 for airmailing overseas.

TWO COPIES of *More than a Prophet* plus the DVD album with Prof. Bradford's live two hours lecture on Ellen White, for **\$50.00** (instead of the regular price of \$150.00). Add \$10.00 for airmailing overseas.

THIRTY COPIES of *More than a Prophet* plus the DVD album with Prof. Bradford's live two hours lecture on Ellen White, for only **\$150.00**, instead of the regular price of \$850.00. The price includes the mailing in the USA. Unfortunately as of May 14, 2007, the USA Post office no longer offer surface mail service for overseas. Everything must be sent **AIRMAIL**. The cost for airmailing a case of 30 books, is \$95.00. Thus, the total cost for a case of 30 copies AIRMAILED overseas is \$245.00. The advantage is that you will receive the case within a week.

FOUR WAYS TO ORDER!

(1) Online: By clicking here: <http://www.biblicalperspectives.com/BradfordOffer/offer.htm>

(2) Phone: By calling us at (269) 471-2915 to give us your credit card number and postal address.

(3) Email: By emailing your order to <sbacchiocchi@biblicalperspectives.com>. Be sure to provide your postal address, credit card number, and expiration date.

(4) Regular Mail: By mailing a check to BIBLICAL PERSPECTIVES, 4990 Appian Way, Berrien Springs, Michigan 49103, USA. We guarantee to process your order immediately.

SPECIAL OFFER ON THE 6 DVD/CD ALBUMS WITH ALL OF DR. BACCHIOCCHI'S LECTURES AND PUBLICATIONS

This offer may sound too good to be true, but it is true. Many have taken advantage of this incredible offer. To make it possible for many others to take advantage of this offer, I decided to extend it until July 30, 2007. You can order the complete package of **all my DVD and CD recordings, consisting of 6 Albums, for only \$100.00**, instead of the regular price of \$700.00. This is a one-time incredible offer.

You can see the picture of all the **SIX ALBUMS** and read a detailed description of them, just by clicking at this URL address:
<http://www.biblicalperspectives.com/albumoffer.htm>

You can order the complete package of 6 DVD and CD Albums for only \$100.00, instead of the regular price of \$700.00, in four different ways:

(1) Online: By clicking here: <http://www.biblicalperspectives.com/albumoffer.htm>

(2) Phone: By calling us at (269) 471-2915 to give us your credit card number and postal address.

(3) Email: By emailing your order to <sbacchiocchi@biblicalperspectives.com>. Be sure to provide your postal address, credit card number, and expiration date.

(4) Regular Mail: By mailing a check for \$100.00 to BIBLICAL PERSPECTIVES, 4990 Appian Way, Berrien Springs, Michigan 49103, USA. We guarantee to process your order immediately.

UPCOMING SEMINARS FOR THE MONTHS OF JULY, AUGUST, AND SEPTEMBER

Gradually I am rescheduling some of the invitations I had to cancel because of the colon cancer surgery and liver treatments. Here is a list of the upcoming weekend seminars for the months of July, August, and September.

JUNE 29-30: ENGLAND - CHELMSFORD SDA CHURCH

Location: 43 Roman Road, Chelmsford, Essex CM2 OHA.

For directions and information call Elder Cliff Hilton at 01376 334 848

JULY 6-7: ENGLAND - TOTTENHAM WEST GREEN SDA CHURCH

Location: 253-255 West Green Road, Tottenham, London N15 SED

For directions and information call Elder Orville Baxter at 01992 621 599

JULY 21: ITALY: CONEGLIANO SDA CHURCH

Location: Via Vittorio Veneto 24, Conegliano. 30 miles from Venice. This is my wife's home church where I have preached on numerous occasions. The sanctuary accommodates about 100 persons and it is always packed. For directions and information call Pastor Gianfranco Irrera at 0422 460660 or 338 2676792

JULY 28: ITALY: FLORENCE SDA CHURCH

Location: Via Del Pergolino 12, Florence, Italy. The church is located on the campus of our Italian Adventist Academy that I attended from 1952 to 1956. It will be for me an emotional homecoming to my alma mater which I have not seen for over 30 years. The church where I will preach on Saturday June 28, was built recently and has an attendance of 400 to 500 members. I look forward to a blessed experience of worship and fellowship. For directions and information, call Pastor Davide Mozzato at 055 4378544

AUGUST 17-18: WHITE MEMORIAL SDA CHURCH

Location: 401 North State Street, Los Angeles, CA 90033. This is one of the most beautiful Adventist churches that was ever built. It can seat over 2000 people. When in 1962 Loma Linda University decided to relocate its students and faculty to a consolidated campus in Loma Linda, the membership gradually declined from over 2000 to the current 350.

I have reasons to believe that the new senior Pastor Benjamin Del Pozo, D. Min., will build up the attendance. He is a creative thinker and a good communicator. He speaks with his hands like an Italian. (Please laugh!) He invited me twice at the Temple City SDA Church where he has served for several years, doubling the attendance. For directions and information call Pastor Benjamin Del Pozo at (626) 292-1305 or 323-440-1200.

AUGUST 31 - SEPT. 1: DAYTONA BEACH SDA CHURCH

Location: 401 North Williamson Blvd, Daytona Beach, FL 32114.
For directions and information call Pastor William Barrett at (386) 258-1073.

SEPTEMBER 7-8: FRIENDS OF THE SABBATH CONFERENCE

Location: The Lecture Hall, Knoxville Convention Center, 701 Henley Street, Knoxville, TN 37920. This Sabbath Conference is organized by English Prof. Bruce Horne, Ph. D., a leader of the Seventh-day Christian Assembly in Knoxville with about 120 members. Several non-SDA sabbatarian churches and groups from neighboring states are participating at this Sabbath Conference.

Adventists living in the Knoxville area are encouraged to attend this Sabbath Conference. I will be the keynote speaker on Friday evening and Saturday. We are planning also for a panel discussion conducted by church leaders of various sabbatarian churches. This will be a unique opportunity to become acquainted with other sabbatarians. For directions and information call Prof. Bruce Horne at (865) 671-4342 or (423) 914-5475.

SEPTEMBER 15: WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION CONFERENCE

Location: Adam's Mark Hotel, 2544 Executive Drive, Indianapolis, IN 46241. The hotel phone number is: (317) 248-2481. This is the international World's Woman's Christian Temperance Union that brings together WWCTU delegates of different denominations from all over the world.

Ellen White was very active in this organization and was often featured as the keynote speaker. Our Adventist church had an active Temperance program in the past. Today we hear little from our pulpit about Temperance, partly because alcohol and drugs are seen more as a medical than a moral issue.

I have been invited to deliver the keynote address on Saturday, September 15, 2007 at 10: 30 a. m. Prior to my lecture, there will be a church service from 9:00 to 10:00 a. m. My powerpoint lecture is entitled "The Christian and Alcoholic Beverages." I will be sharing the highlights of my book Wine in the Bible, dealing with the biblical imperative of total abstinence. If you live in the Indianapolis area, I would urge you to attend the meetings, especially on Saturday. For directions and more detail information, contact Sarah R. Ward, WWCTU President, at (765) 345-2306

SEPTEMBER 21-22: HAWAII SAMOA-TOKELAU CHURCH

Location: 1128 Banyan Street, Honolulu, Hawaii 96817.

For directions and information call Pastor Michael Asuega at (808) 261-7321 or (808) 206 5892.

SEPTEMBER 28-29: HONOLULU CENTRAL SDA CHURCH

Location: 2313 Nuuanu Avenue, Honolulu, Hawaii 96817. This will be the Hawaii Conference Convocation for all the churches in Oahu.

For directions and information, call the Hawaii Conference Office at (808) 595-7591.

A NEW TOWNHOME COMMUNITY NEAR THE CAMPUS OF ANDREWS UNIVERSITY

If you are planning to move to Andrews University, you will be pleased to learn about a new Townhome Community being developed less than a mile away from the campus of Andrews University, by our son, Danny Bacchiocchi. He is a gifted architect who has build prestigious homes on the shores of Lake Michigan and close to Andrews University.

This is a Townhome community designed around the needs of empty nesters, retirees or young professional families, who have no time to mow the lawn or

shovel the snow. These services are provided to the community. You will like the open living area and the large windows. It is nestled in a peaceful setting, with easy access to downtown Berrien Springs and the campus of Andrews University. Feel free to come and visit the model home, while others are being build.

For a description and a picture of the Townhome Units, click at this link: <http://www.biblicalperspectives.com/danny>

INCREDIBLE NEW OFFERS ON HITACHI PROJECTORS

HITACHI has given us an additional discount on some of their projectors to help especially our churches and schools in developing countries. This is the special offer on the following three models:

CP-X260 HIGH RESOLUTION 2500 LUMENS - Only \$1095.00

Previous SDA price for the 2500 lumens was \$2395.00.

CP-X444 HIGH RESOLUTION 3200 LUMENS - Only \$1695.00

Previous SDA price for the 3200 lumens was \$3295.00.

CP-X1250 HIGH RESOLUTION 4500 LUMENS Only \$3795.00

Previous SDA price for the 4500 lumens was \$4900.00.

WARRANTY: The above prices include a 3 years 24/7 replacement warranty worth about \$285.00.

You can order the HITACHI projectors online by clicking at this link: <http://www.biblicalperspectives.com/cart/catalog/index.php?cPath=24>

If you have a problem ordering online, call us at (269) 471-2915. We will take your order by phone. Your order will be processed immediately.

THE SMALLEST, MOST POWERFUL REMOTE PRESENTER

If you are looking for an outstanding REMOTE for your PowerPoint presentations, you will be pleased to know HONEYWELL has just come out with the smallest and most powerful remote in the market.

The size of the transmitter is smaller than a credit card. You can stick it inside the palm of your hand and nobody can see it. I tested the remote in an open environment, and the radio signal can go up to 400 feet of distance. IT IS INCREDIBLE! The transmitter has three button: forward, backward, and laser.

You can order online the new POWERPOINT PRESENTER simply by clicking here: http://www.biblicalperspectives.com/cart/catalog/product_info.php?cPath=27&products_id=67

If you have a problem ordering online, simply call us at (269) 471-2915. We will take your order by phone. You can also email us your order at <sbacchiocchi@biblicalperspectives.com>, giving us your address, credit card number, and expiration date.

DOES YOUR CHURCH OR SCHOOL NEED A SCREEN?

If your church/school is looking for a screen, the DA-LITE SCREEN COMPANY, the largest manufacture of screens in the world, has agreed to offer their line of screens to our Adventist churches and schools at about 30% discount.

The procedure is very simple. Visit the DA-LITE SCREEN COMPANY website at <http://www.da-lite.com>. You will see hundreds of models of screens with their respective prices. Once you find the screen that you need, give us the model number by phone (269) 471-2915 or email your request <sbacchiocchi@biblicalperspectives.com> We will forward your order immediately to DA-LITE that will ship the screen directly to your address. You will receive the screen at about 30% discount.

BED & BREAKFAST FACILITIES IN LONDON, ENGLAND

If your travel plans call for a stop in London, you will be pleased to learn about a most gracious Adventist couple that offer the best accommodation and breakfast I have ever enjoyed. It has become my home away from home when in London. See details at: <http://www.biblicalperspectives.com/Promotions/BED&BREAKFAST.htm>

TAGNET SPECIAL NEW WEB HOSTING OFFER FOR ADVENTIST CHURCHES AND MEMBERS

TAGnet provides an incredible number of webhosting services to our churches and members. This newsletter comes to you through their gracious and efficient service. For detail information, visit their website at <http://www.netadventist.org> or <http://home.tagnet.org/> You may also call their office 800 - 9TAGNET. They are ready and eager to help you.